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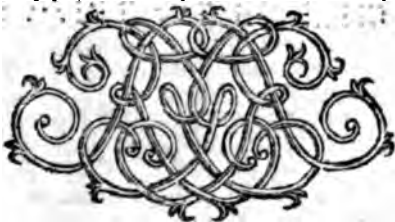
**From DECEMBER 1772, to JULY 1773.**

**WITH**  
**A N A P P E N D I X**  
**Containing the FOREIGN LITERATURE.**  
**By SEVERAL HANDS.**

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**V O L U M E XLVIII.**

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# T A B L E

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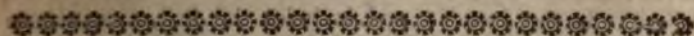
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T H E

# MONTHLY REVIEW,

For JANUARY, 1773.



ART. I. *A Summary of the Roman Law, taken from Dr. Taylor's Elements of the Civil Law. To which is prefixed, a Dissertation on Obligation.* 8vo. 5s. 3d. Boards. Payne. 1772.

THE 'Elements of the Civil Law,' by Dr. Taylor, have been long in high and deserved reputation. They are full of the most profound erudition, and discover an acuteness, which is rarely possessed by the man of learning. But beside the praise of an able Civilian, the Doctor has secured to himself, by this work, that of an intelligent Antiquary, and of an elegant Scholar. By aspiring, however, after merit of these different kinds, he has rendered his performance embarrassing to the young student. An abridgement of it, accordingly, was wanted, which should include only the jurisprudential information he has communicated. This task our ingenious Editor has undertaken; and we cannot but do him the justice to acknowledge, that he has executed it with proper attention and accuracy.

We can now boast of having an elementary treatise on the Roman law, more complete in its plan and execution, than the publications of a similar nature in the other languages of Europe. It explains the history and spirit of that law, and unfolds with singular perspicuity the more important topics of it.

The discourse on Obligation, by the Editor, displays an original train of thinking, and abounds with ingenuity and good sense. We cannot, however, consistently with the limits we prescribe to ourselves, exhibit an analysis of his theory; and he writes in so close and argumentative a manner, that a few pages of his tract, by way of specimen, would appear obscure and unsatisfactory to our Readers: we must therefore, recommend to them the entire perusal of it.

The original notes, which appear in illustration of Dr. Taylor's ideas, are select and judicious. There is, in particular,

## 2 *Jacob on the Structure and Draught of Wheel Carriages.*

a very beautiful passage in the collections of Stobæus, which has attracted the notice of our Editor; and which, as it may amuse some of our Readers, we shall extract, with Mr. Pope's imitation of it.

“ Every man is placed in the middle of many circles, which entirely surround him; some of them are small, others are large, some including, others included, according to their different situation and position to each other. The first and nearest circle is that which every one draws round himself as the center; this includes his own person, and every thing which is sought after as conducive to its well being: this circle is the least, and almost touches the center. The next in order, which is further from it, and includes the first, comprehends our parents, brethren, wife, and children. The third takes in our uncles, aunts, grandfathers, grandmothers, nephews, nieces, and cousins. The fourth our other relations. Then follow, in order, still more extensive circles, which include, first, those of the same borough, then those of the same tribe, then those of the same city, and afterwards those of neighbouring cities and the same nation, the last and greatest, which takes in all the rest, is that which comprehends all mankind.

“ This fine simile has not escaped Mr. Pope :

“ Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake;  
The center mov'd a circle straight succeeds,  
Another still, and still another spreads;  
Friend, parent, neighbour, first it will embrace;  
His country next; and next all human race.”

After having remarked the merit of the present publication, it yet remains for us to express a regret, that those who appear capable of original compositions, should submit to the labour of abridging the performances of other men. The Author of the treatise on Obligation, prefixed to this work, ought to have esteemed himself superior to every drudgery of this kind.

---

ART. II. *Observations on the Structure and Draught of Wheel Carriages.*  
By J. Jacob. 4to. 6 s. sewed. Dilly. 1773.

**W**HEN men of business discover an attention to the principles of the art they profess, and no longer drudge on in the plain, beaten track of mere workmen, we have reason to expect very extensive and valuable improvements. It has been too generally regretted that those who, from their situation and employment, have had the best opportunities for making useful discoveries, have been tenacious and obstinate, and have seldom diverged from the established rules and customs of their particular profession. The dread of innovation has



been a restraint and impediment to the progress of every art and science from the highest to the lowest; and to this, in a great degree, it is owing that we are so far from having arrived at perfection. An enlarged and liberal mind will rise superior to those selfish and unreasonable attachments, which have been so great an obstruction to every real improvement, whether moral or mechanical.

The Author of these Observations appears under this respectable character, and is well known for his skill in that branch of business, which is his peculiar province. He discovers a considerable acquaintance with the principles of mechanics, and his observations are the result of his own study and experiments: 'the publication of which (says he) is rather intended to make them generally known, in order that they may be confirmed or refuted by the experience of others, than to gratify any vanity I may be supposed to entertain in appearing an Author.'

This work is divided into four parts: in the first, the Author treats of the nature and oeconomy of draught, which he defines 'the giving motion to a carriage at rest, and the preserving the velocity of that motion.' The impediment or resistance to be overcome in the generation of motion is that which is usually called friction, and depends on the weight of the body to be moved; so that if a flat sledge be made to slide over the surface of planished iron, brass, or hard wood, it will require a force nearly equal to a third part of its own weight to give it motion; and this force is supposed to act at right angles to the direction of the compressure. The reason of this resistance is the imperfection of the polish we give to all cohering surfaces. All surfaces are to be considered as 'rasps or single-cut files, where teeth are lifted over one another, rubbing against each other's inclined surfaces, as the surfaces of the two files appear to slide or rub horizontally one against the other:' and therefore the moving power must be sufficient to raise the carriage over the inclined planes of such indentions, before it can move. The angle of the elevation of these planes is found, by experiment, to be somewhat less than 20 degrees; for if any plane be raised to such an angle with the horizon, a weight or carriage resting upon it will move downwards by its own gravity: and from this principle we may infer, by a well-known theorem in mechanics, that the power which moves the weight must be greater than in the proportion of one to three. This familiar explication of the nature of friction accounts for the advantage which is derived from the obliquity of the line of traction, though such a line has inconveniences which overbalance this real advantage. These inconveniences are very properly stated and urged in the next section, where it is shewn, that 'the oblique

#### 4 *Jacob on the Structure and Draught of Wheel Carriages.*

line of traction, though of use to put carriages at rest into motion, is very improper for the mere continuation of that motion, when its velocity is once arrived at its required maximum; in which case the animal should continue to move with the least possible contraction or compression of its muscles.'

In the second part the Author proceeds to examine the structure and draught of wheel carriages in particular. 'The use of wheels in the draught of carriages (he observes) is two-fold; first, that of diminishing (as it is popularly and improperly called, but, properly speaking, the more easily overcoming) the resistance, arising from the friction of the carriage; and, secondly, the more readily surmounting such adventitious obstacles as, being attached to or pressed against the plane over which it is drawn, form very angular prominences, which must be either depressed by the weight of the carriage, or require that the carriage, with its load, be lifted over them.' The want of discriminating (says this Writer) between these two purposes to be answered by wheels of different sizes has led those who have written on this subject into mistakes. 'For, though it be certain that high wheels have greatly the advantage of low ones in overcoming friction, they have not such great advantages as they are supposed to have, particularly on inclined planes, and in surmounting prominent obstacles, when those obstacles are indepressible, and the carriage is to be lifted over them.' He then proceeds to establish this general principle, and to correct some mistaken notions on this subject. He shews in what way the spokes of wheels act as levers in overcoming friction between the wheel and plane, and between the nave and axle, in the two cases of a wheel moved along any surface, and likewise supporting a loaded carriage. 'By the use of wheels the friction, or rubbing, of the outer circumference against the supporting plane, is only transferred from the under to the upper, or rather divided between those surfaces and the surfaces of the axle and nave. Were the nave nearly as big as the outer surface of the wheel, the axis would slide nearly all the way; as, the wheel being but little bigger than the axis, and its radii, or spokes, of scarcely any length at all, there would, in fact, be little or no wheel, and consequently no rolling. The case therefore appears simply to be this, that the motion of the carriage being rectilinear, and parallel to the supporting plane, the wheel must slide nearly the whole length of that plane, and therefore rub all the time either at the axle or at the circumference. The more it rubs at the one, the less it will rub at the other; the rubbing at the axle increasing as its diameter is diminished, and the rubbing at the circumference increasing as the diameter of the axle is increased. It will hence follow, that if a method could be discovered to make the surfaces both of the nave

nare and circumference roll all the way, the friction which attends the rubbing of parallel moving surfaces, and increases in proportion to the weight of the upper, will be removed, whatever be the proportion which the diameter of the axle may bear to the circumference of the wheel. Thus, if a carriage were drawn over rollers, constantly finding a new roller to rest upon, as it progressively passed off another, the friction arising from the necessity of lifting the upper surface over the teeth of the under, would certainly be annihilated; and perhaps such a method is practicable.\* But the case is, that if it were practicable, it would be of little use, as the diminution of friction beyond a certain degree is of very little consequence in the draught of wheel carriages.\*

The next sections contain some curious remarks on the benefits to be expected from the various schemes proposed for diminishing, or more easily overcoming, the resistance occasioned by friction; and offers some experiments to prove, that 'how much soever we diminish, or find means to overcome, the friction of carriages, there still requires a power or active body of a momentum proportional to their weight, to draw them forward with a certain degree of velocity.' And that this velocity is essential to the consideration of the comparative excellency of wheel carriages needs hardly be remarked; as expedition seems at present to be the principal object consulted in their improvement. But to attain this end, it is not the diminution of friction, so much as the diminution of the weight, that is the great object in view. But this in carriages of burthen cannot be dispensed with; which, for that reason, are under a mechanical necessity of being drawn by proportionably strong and heavy teams, and of moving proportionably slow: nor will any contrivance to diminish friction do more for them than to save the wear and tear of the several parts of the carriage; which, however, is always the less in proportion to the slowness of its motion.\*

Our Author then proceeds to shew the use of wheels in facilitating the progressive motion of carriages, together with the advantages and disadvantages attending their various sizes. High wheels, provided that they are not made so large as to become too heavy or too slight, have the advantage of those that are smaller, both with respect to friction, and also to the more readily surmounting obstacles: but along inclined planes they have the disadvantage of those that are smaller, as they increase the relative gravity of the load, according to their height and the obliquity of the plane.

The third part treats of the construction of various carriages for different purposes; in which there are many pertinent and sensible observations. In the fourth part the Author proposes some improvements in the *Structure* of wheel carriages. The



## 6 *Jacob on the Structure and Draught of Wheel Carriages.*

first of these is a new method for the short turning of wheel carriages, which answers the end, whilst it saves a great part of the expence, and prevents some other inconveniences attending the crane-necked perch. It is well known that, in the common construction, the fore-end of the perch rests on the axle of the fore-wheels, which turns on the iron pin passing through the perch. In turning such a carriage, the larger the wheel the sooner it will strike against the perch. To remedy this inconvenience, it is proposed to fix the pin that passes through the perch backwards from the center of the axle, so that the axle with the wheels may turn round this pin; in which case the angle, which the wheel makes with the perch, becomes considerably less, before the wheel strikes against it: 'So that a larger wheel in a carriage, thus constructed, will not touch the perch so soon as a smaller wheel in a carriage of the ordinary construction; and be the wheels of what size they may, the carriage will turn shorter than if constructed according to the former method, with the center-pin in the center of the axle.' The Author adds, that this mode of construction is attended with no additional expence; that it may be applied to all kinds of carriages, and is stronger than the usual construction.

Another improvement is that of constructing the wheels with a single rim, or with two fellows\* only: for this the Author has a very curious method peculiar to himself: and it is certain many inconveniences are hereby avoided. A number of joints weaken the wheel; and therefore, in order to give it strength, the wheel-wright leaves those parts higher than the other, so that the rim of the wheel becomes uneven, and its motion of course remains no longer uniform: and, as the fellows are 'segments of a circle, sawed or hewn out of straight wood, they are thence rendered so brittle, from the cross direction of the grain near the joints, that they are with difficulty kept together, even though near twice the quantity of timber be employed as would otherwise be necessary.' This method saves timber, and at the same time the wheels are equally strong, or stronger, and much lighter.

Section 3 contains some hints with respect to the proper method of hanging coaches and wheel carriages, so as to prevent jolting and uneasiness. In section 4 we have observations on the utility and inconvenience of broad wheels. Our Author advises 'to diminish the breadth of the wheels in common stage waggons to six inches, and by making the fore and hind axle of different lengths, to cause both wheels to roll the full surface of nine inches, which they might well do, without admitting any ridge or vacuity between them.'

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\* Or, *fellies*, as commonly written.

The last section exposes the absurdity of a practice among wheel-wrights, of bending the arms of the axletrees downward, so as to make the wheels stand considerably wider from each other at the top than at the bottom : a practice that occasions a great deal of partial rubbing, and therefore not only wears the parts in contact, but in some degree retards the progress of the carriage.

Thus have we given as full, and yet as compendious, an abstract as possible of this treatise. It appears in point of style with peculiar advantage, on account of the assistance which the Author acknowledges to have received from an ingenious friend ; and it contains many observations that are of considerable importance on this subject. Several of them have been repeatedly urged by mechanical writers ; some are new and interesting ; and others disputable : but they are all delivered with perspicuity and ease, so that the Reader, we apprehend, will peruse this performance with pleasure and advantage.

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ART. III. *A Parallel between the English Constitution and the former Government of Sweden ; containing some Observations on the late Revolution in that Kingdom, and an Examination of the Causes that secure us against both Aristocracy and absolute Monarchy.* By J. L. D. L. LL. D. 8vo. 1 s. 6 d. Almon. 1772.

IT is very natural for the inhabitants of a free country to pay a serious attention to the great event which has recently taken place in Sweden. The Author of this pamphlet expresses his satisfaction in having observed that some of his worthy countrymen, at the first news of it, took up their pens, and endeavoured to spread the alarm in the nation. But while he applauds their zeal, he does not admit the conclusions drawn by some, who having found that the original and real prerogatives of the Swedish king were much inferior to those of the British monarch, have inferred that the constitution of England, compared with the former government of Sweden, is in a very tottering condition. To obviate the inference which may be raised upon such a foundation, we are here presented with a view of the constitution of the Swedish government, prior to the late revolution, in order to shew its great difference from our own.

We cannot follow this Writer through the particulars of his representation, but a summary of the state of Sweden may be seen in the following paragraph :

‘ The government of Sweden, because it had what they called a King, may have been mistaken for a monarchical one, by those who judge of things from their outward appearance ; or for being popular, because even peasants had a seeming share in it. But the executive and military powers centering in the nobles, with the reality of the legislative authority, it was

merely aristocratical, consequently subject to all the evils that necessarily attend that sort of government.'

This situation of the nobles is justly considered as the source of Swedish oppression; to be delivered from which, the people were willing, and prepared, to embrace even absolute monarchy.

After other reflections upon the ills that naturally rise from an aristocracy, it is added——'Whatever a set of men may say, who, interested in the maintaining a present establishment, are incessantly branding royalty with being necessarily and of itself, the government of slavery, and crying up the power of a few, as being necessarily and of itself likewise, the liberty of all; and whatever, on the other hand, strangers may think, who view things at a distance, and judge of them from their books, the people themselves, who are better judges of their own situation, always held in the utmost detestation the government of nobles, and ever looked upon the overthrow of it as the restoration of public liberty.'

Kingly government, under those restraints which the British constitution have affixed to it, this Writer considers as of all others the most desirable: 'Such, he observes, is the happy consequence of rendering the crown the sole *depositum*, the general and the only self-existing seat of power in the nation, that all subjects of whatever denomination, are actually brought to a level; a salutary jealousy of power diffuses itself throughout all parts of the state; interest, that only sure ground of loyalty, interest ties the legislators to the people; a sort of confederacy takes place amongst all men of every rank and order; and instead, as in other states, of an apparent union with a real though concealed division, we see, amidst the warmth of our oppositions, always existing among us a general union upon every immediate concern of public liberty.—Believe me, though past ages and distant places may be boasted by men misinformed, or determined to find fault with every thing at home, I have studied history, and seen most of the republics of Europe, and I do not hesitate to affirm, that there is or has been no government upon earth where the property, and especially the person of the subject, is by far so secure as it is among us: there is none where the people possess even a share of that our invaluable privilege, the touchstone of liberty, freedom of speech.'

In another part of the pamphlet, the Author speaks of the deep-rooted love which the English have for their government, exceeding, he apprehends, any instances of the like to be found in the history of other nations.—'Not only the form, he says, of the English government makes it generally understood and known, but a long felt experience joins to endear it to the

people. Though the different interest of parties, and the natural restlessness of man, which wants employment, may sometimes magnify faults into crimes, temporary and sometimes unavoidable evils, into enormous abuses; truth, ever eloquent with, points to them the flourishing condition of the state; their being these many *ages* utter strangers to what adversity is, and the liberty of the subject carried, among us, so much beyond what any other nation ever did enjoy.

These few extracts will enable the Reader to form some judgment of this publication, which contains many sensible and judicious reflections, and does not appear designed merely to serve the interest of a party. Among the Author's observations on the affairs of Sweden, and the change which has just taken place in that country, he draws a parallel between our last revolution in England, and that which took place in Sweden, in 1720; when, after the death of Charles the Twelfth, the prerogatives of the crown were reduced, and a new line of succession was established: he draws a farther parallel between the last revolution in Sweden, and that which produced the restoration of Charles the Second in our own country; but the effects, he remarks, were very different:—'The Swedes, in consequence of the last revolution, have preserved nothing of their ancient privileges but what may serve still more to ensure their subjection: the English, on the contrary, at the same time that they restored the royal power, restored likewise all the former bounds that had been set to it, and the revolution, though begun amidst confusion and shouts, being carried on and concluded with sedateness and order, the liberty of the subject received new degrees of extent as well as stability, and the constitution was re-established upon all its ancient privileges.'

We entirely agree with this Writer in approving the form of our own constitution; a mixed monarchy, like ours, appears to bid the fairest for national order, peace, and prosperity: yet, at the same time, it is obvious that, should the representatives of the people become generally corrupt, so as to act under the direction of the King and his ministers, this might bring upon the people all the evils of arbitrary power; should they be selfish, interested, and rapacious, whatever name they pass under, whether patriots or courtiers, this must, for ever, prevent their accomplishing any thing which ought to be done toward effectually removing those distresses, or oppressions, of which the subject might have reason to complain.

It is observed here, concerning other forms of government, even in those nations which have been boasted of as so many seats of liberty, that, 'setting aside the deception from the words, *Republic, Assemblies of the People, or even Peasants*, we shall see the liberty of the subject reduced to a shadow, never



to have extended beyond the appearance of the privileges they had the name of enjoying.' If we examine into the cause, it is added, 'we shall see it always lay [*lie*] in the diffusion of the independant power, and the intermingling and blending together the qualities of master with those of subject, which, however disguised, ever obtained in those several governments. An essential vice; by which the remedy itself being at last corrupted, the people never did shake off a present yoke, but to change it for another; and the only effects, among them, of revolutions, always were, the exaltation of individuals; or, at most, patched governments, which labouring under the same defects with the former, always disappointed the patriot and deceived the people.'

But while the constitution of the English government is justly applauded, this Writer does not scruple to acknowledge, and complain of, the neglect and faults of our legislators—'Time, and other circumstances, says he, having still more expelled the ideas of danger, our legislators have dared, at times, to separate their cause from the common cause of the people: lulled in the sense of present security, they have even ventured to dishonour our code, with oppressive, while partial laws; and set, as it were, at defiance a class of their fellow subjects, whose assistance, they thought, might for the present be dispensed with.'

We find a note added to this paragraph, which informs us that, 'the abuses here hinted at are, especially, the game laws and their appendages, which within this century have been carried to a deplorable length; the extension given to the power of the justices of the peace, and the submitting to their jurisdiction a great number of cases that were, at common law, only cognizable by juries.'

On the whole, the Author seems to apprehend that the inhabitants of Great Britain are in the greatest danger of falling under the power of an aristocracy; but for farther particulars we must refer the Reader to his work at length.

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ART. IV. *Select Works of Mr. Abraham Cowley; with a Preface and Notes by the Editor.* Small 8vo. 2 Vols. 6 s. sewed. Cadell. 1772.

IN that region of the fine arts which lies under the dominion of the eye and the ear, rules and proportions may be assigned for composition, and in these a criterion may, in some degree, be found for determining the merit of execution. The architect, the painter, and the musician, may be censured for the transgression of mathematical truth. In their arts, even Fancy has her precincts; she is under the controul of known rules, and has bounds which she cannot pass. In works of  
this

this nature, therefore, it may not be difficult to ascertain what we should reject, and what we should present for public acceptance and approbation.—But who shall be the poet's judge? Unlimited by rules, it is not from rules he shall receive his sentence. He is subject to no law but the law of Nature, and if he transgresses that law he will die. The question therefore is, Whether an individual has a right to pronounce that law; whether he may, merely upon the strength of his own judgment, mutilate a poet at his pleasure, and make him undergo an arbitrary amputation of what he apprehends to be the unsound parts, under the idea of preserving the rest. We have no doubt but this mode of republication may be attended with some advantages; but the liberty thus taken with the remains of an Author is, in our opinion, too violent to be generally indulged, and too dangerous to be suffered to grow into common usage. In the republic of Letters, the monuments of the dead should be more sacred than the mansions of the living; and though in those monuments there may be some objects, on which the idea of different times has cast an unseemly air, yet ought they not, on that account, to be removed. If Cowley has now lost half of himself, a critic in a future century may, with equal right, curtail his remains, till he shall have little or nothing left. Upon these violent principles of decision, some other censor of the ancient English poesy, armed with more dangerous, because worse, abilities than the present, may, in the course of the winter, give us an edition of Spencer, or of some other eminent writer of his time, which shall contain no more than half, possibly than a third part of his works, certainly not more than his own sagacity shall set apart for him; while he enjoys even the idea that the rest are to perish by his definitive sentence. In short, whatever may be the abilities of the Editor, this arbitrary mode of editing ought not, for the most obvious reasons, to be tolerated in the commonwealth of Letters. Let us leave *all* the labours of departed genius to live as long as they can; and let us, with an indulgence which will do us more honour than the *acumen* of criticism, suffer what *we* may esteem their less perfect productions, to abide under the protection of their better and happier works.

Still green with bays each ancient altar stands,  
Above the reach of sacrilegious hands;  
To teach vain wits a science little known,  
T' admire superior sense, and doubt their own.

The remains of classical genius, in *their* re-editing, met with a different fate, and many of them suffered from the contrary extreme. Instead of being curtailed, they were enlarged with spurious additions, by the Greeks of the middle empire, the schoolmen and monastics, into whose hands they came. This, however,



however, was better than if they had suffered in the other degree; for it is always more easy to reject than to regain, and Time is still doing justice in the separation of those works that bear the stamp of their proper character.

Having thus freely delivered our sentiments on this mode of publication, it is requisite that we should let the Editor plead his own apology, which is found in his preface:

‘ It would be using most writers of name very ill, to treat them with that freedom, which I have presumed to take with Mr. Cowley. But every thing, he wrote, is either so good or so bad, that, in all reason, a separation should be made; lest the latter, which, unhappily, is the greater part, should, in the end, stifle and overlay the former.

‘ The reason of this striking difference in the compositions of the same man, whose genius and learning are unquestionable, is, That he generally followed the taste of his time, which was the worst imaginable; and rarely his own, which was naturally excellent: as may be seen in the few pieces of his poetry, here selected from the rest; and especially, in his prose works, which (except the notes on his *Pindaric Odes*, and *David’s*) are given entire, and have no common merit.

‘ But the talents, by which he is distinguished, as a polite writer, are the least of his praise. There is something in him, which pleases above his wit, and in spite of it. It is that moral air, and tender sensibility of mind, which every one perceives and loves in reading Mr. Cowley. And this character of his genius, though it be expressed, indeed, in his other writings, comes out especially, and takes our attention most, in some of his *smaller poems and essays*; which, therefore, it seemed to be for the Author’s credit, and the convenience of his Readers, to draw near to each other, and place, together, in one view. I have said—for the convenience of his Readers: for, though all are capable of being entertained, perhaps instructed, by the image of a good mind, when set before them, yet few will be at the pains to seek that instruction or entertainment for themselves, through the scattered works of so unequal and voluminous a Writer.

‘ To do justice to the memory of Mr. Cowley, in these two respects, I mean, in his capacity both of a polite and moral Writer, is the sole end of this publication. Every man of taste and virtue will read it with pleasure. There are, indeed, many lines dispersed through his other poems, which deserve praise. But, on the whole, it is enough if this small collection go down to posterity: in that case, neither they, nor the Author, will have any great loss, though the rest be forgotten.

Lincoln’s Inn,  
April 21, 1772.

R. HURD.

All

All that can be said in favour of the liberties Dr. Hurd has taken with Mr. Cowley's works, is, that he has, in general, shewn a proper judgment in his selection, and that he does not by any means hold forth this publication as a precedent for others of the like nature. The opening of his preface declares against it.

When Mr. Pope asks,

"Who now reads Cowley?"——

He assigns such reasons as occur to him, why he is still read, viz. his moral, and the language of his heart.

"Who now reads Cowley? if he pleases yet,  
His moral pleases, not his pointed wit.  
Forgot his Epic, nay Pindaric art,  
Yet still, we love the language of his heart."

Dr. Hurd likewise, following Mr. Pope in his idea, ascribes Mr. Cowley's power of pleasing to that moral air, and tender sensibility of mind, which are discoverable in his writings; and both the poet and the critic are right so far, that Mr. Cowley's writings do bear those agreeable characteristics. But the real cause why they still please is what Mr. Pope could not judge of, because he was a stranger to it. It is enthusiasm; the genuine spirit of enthusiasm that breathes through all those pages, where the poet is not professedly in chace of wit.

In that fine poem to the Memory of Mr. William Harvey there are strong traits of it. On perusing this poem we could not but wonder that his Editor, who is likewise his Annotator, should take no notice of that striking passage in the thirteenth stanza, which has such a peculiar felicity in the idea, that nothing in the poet's whole writings could be more worthy of his observation:

'So strong a wit did nature to him frame,  
As all things, but his judgment, overcame;  
His judgment, like the heav'nly moon, did show,  
Temp'ring that mighty sea below.'

There cannot be any thing, either in ancient or in modern poetry, superior to the image conveyed in the two last lines. It is equally just, simple, and sublime. The unruly ebullitions of wit are most happily represented by a tumultuous sea; and judgment is no less beautifully depicted by a serene moon that seems to temper its inquietude. But though this distinguished passage has been honoured with no stricture by the Annotator, he has let fall an observation, at the end of the poem, which might easily have been dispensed with. Cowley says of his departed friend,

'Thou dost with holy pity see  
Our dull and earthly poetry;  
Where grief and misery can be join'd with verse.'

The



The Critic says, the Poet here meant 'to insinuate the preposterous levity and vanity of earthly poets, who can afford to be witty even on their own miseries.' Now, with his good leave, the Poet certainly never meant to insinuate the impropriety of a thing for which no man was more notorious than himself. All he intended was, to lament the comparative inferiority of the earthly poetry, which was made the vehicle of sorrow, while the heavenly poetry must be employed only on themes of happiness.—Does the Critic mean, by poets being witty on their own miseries, that there is an absurdity in the idea of elegiac poetry? That, we presume, he can hardly intend; for nothing can be more obvious than that there is a species of poetry, as well as of music, adapted to the expression both of melancholy and of misery. Indeed, if the learned Editor had in view only those elegiac poets who are distinguished for

— Flowery grief and impotence of pain,

his censure is not unjust, otherwise it is certain that there are many circumstances and subjects where, without any impropriety,

— Grief and misery may be join'd with verse.

Dr. Hurd has thought proper to preserve Mr. Cowley's imitation of Martial's *Si Tecum mihi*, &c. which, the first six lines excepted, is so much inferior to the original. Indeed, the latter part of it is both idle and absurd. Cowley complains to his friend, in imitation of the Roman poet, that, for want of a proper allotment of their time, and employing it, among other objects, with

A gentle Mistress and a gentle Muse,  
They saw good suns, of which they were to give  
A *strict* account, set and march thick away.

The Poet was led into this absurdity of being called to a *strict account*, for want of employing his time with a *gentle Mistress*, most probably, by Martial's *imputantur*, which he had construed *charged to his account*, instead of *reckoned in the tale of life*. His Editor would have done well to have saved him the discredit of it.

But with respect to what Dr. Hurd has admitted, we have much less reason to be dissatisfied than for what he has rejected. Every thing in that collection of poems, which we have under the denomination of *the Mistress*, is thrown out of this edition. It is true, that in those poems are many exceptionable, many loose and nugatory pieces, which could not possibly do honour to Cowley, in the idea of any age; but then there are many beautiful parts which might have been selected, many marks of tenderness, ingenuity, and enthusiasm that might have been preserved,

preserved, independently of the title, and the licentious idea of the *Mistress*. The severity of the Editor's virtue appears, in this matter, to have prevailed over his judgment. For he has published some poems, among the rest, *the Praise of Pindar*, &c. which ought to have given place to many extracts from the *Mistress*.

Wherefore should posterity, by any arbitrary decision, be contented to lose (what the Editor says would be no loss) the native enthusiasm and poetical beauties of

T H E W I S H.

Well then, I now do plainly see  
This busy world and I shall ne'er agree;  
The very honey of all earthly joy  
Does, of all meats, the soonest cloy.  
And they, methinks, deserve my pity  
Who for it can endure the stings  
The crowd, and buz, and murmurings,  
Of this great hive, the city.

2.

Ah! yet, ere I descend the grave,  
May I a small house, and large garden have!  
And a few friends, and many books, both true,  
Both wise, and both delightful too.  
And since love ne'er will from me flee,  
A Mistress moderately fair  
And good as guardian angels are,  
Only belov'd and loving me!

3.

Oh! Fountains, when in you shall I  
Myself eas'd of unpeaceful thoughts, espy?  
O fields! O woods! when, when shall I be made  
The happy tenant of your shade?  
Here's the spring-head of pleasure's flood,  
Where all the riches lie that she  
Hath mark'd and stamp'd for good.

4.

Pride and ambition here  
Only in far-fetch'd metaphors appear;  
Here nought but winds can hurtful murmurs scatter,  
And nought but Echo flatter.  
The gods, when they descended, hither  
From heaven did always chuse their way;  
And therefore we may boldly say,  
That 'tis the way too thither.

5.

How happy here should I  
And one dear she live, and embracing die!  
She, who is all the world, and can exclude  
In desarts solitude!—

And should we suffer nothing by losing such a poem as

THE DESPAIR.

Beneath this gloomy shade,  
By Nature only for my sorrows made,  
I'll spend this voice in cries,  
In tears I'll waste these eyes  
By love so vainly fed !

*Ah wretched youth !* said I,  
*Ah wretched youth !* twice did I sadly cry :  
*Ah wretched youth !* the fields and floods reply.

2.

When thoughts of love I entertain,  
I meet no words but *never*, and *in vain*.  
*Never*, alas ! that dreadful name  
Which fewels the internal flame.  
*Never*, my time to come must waste ;  
*In vain*, torments the present and the past.  
*In vain ! In vain !* said I,  
*In vain*, *In vain*, twice did I sadly cry ;  
*In vain*, *In vain*, the fields and floods reply.

3.

No more shall fields, or floods do so ;  
For I to shades more dark and silent go :  
All this world's noise appears to me  
A dull, ill acted comedy :  
No comfort to my wounded sight,  
In the sun's busy and impertinent light.  
Then down I laid my head,  
Down on cold earth, and for awhile was dead,  
And my freed soul to a strange *somewhere* fled.

4.

Ah, sottish soul ! said I,  
When back to its cage again I saw it fly ;  
Fool to resume her broken chain  
And row her galley here again.  
Fool, to that body to return,  
Where it condemn'd, and destin'd is to burn !

There is in the two last stanzas something so strongly picturesque and expressive of the subject, something so morally mournful, that it could not possibly escape the celebrated Richardson, who has given them a place in his *Clarissa*.

Should the harmony, the delicious sweetness of the following stanza in *THE CHANGE* be forever forgot ?

Love in her sunny eyes does basking play ;  
Love walks the pleasant mazes of her hair ;  
Love does on both her lips for ever stray,  
And sows and reaps a thousand kisses there.

Something

Something of the same beautiful image, in Mrs. Greville's ode to Indifference, where she says that her heart

————— like the needle true,

Turns at the touch of joy, or woe,

But, turning, trembles too——

we find in that poem in Cowley's *Mistress*, called, *Resolved to be beloved*,

The needle trembles so, and turns about,

Till it the northern pole find out.

The late very ingenious Mr. Gray, too, has frequently borrowed from Cowley, and it is not in vain he has read this line in *The Mistress*,

Words that weep, and tears that speak.

He has almost copied it in one of his odes.—Will it bear a question, whether treasures such as these, from which the best and greatest poets have so freely drawn, should be consigned to oblivion? If men of their taste could be pleased with, and copy their beauties, what should we think of that criticism which would pronounce, 'the total loss of them to be no loss to the world?'

And is "*The Heart fled again*" likewise to be lost, because it is found in the *Mistress*?

False, foolish heart, didst thou not say,

That thou wouldst never leave me more?

Behold, again 'tis fled away!

Fled as far from me as before!

I strove to bring it back again,

I cried and hallowed after it in vain.

2.  
Even so the gentle Tyrian dame,

When neither grief, nor love prevail,

Saw the dear object of her flame,

Th' ingrateful Trojan hoist his sail:

Aloud she call'd to him to stay,

The wind bore him, and her lost words away.

3.  
The doleful Ariadne so,

On the wide shore forsaken stood:

False Theseus, whither dost thou go?

Afar false Theseus cut the flood.

But Bacchus came to her relief;

Bacchus himself's too weak to ease my grief.

4.  
Ah senseless heart, to take no rest,

But travel thus eternally:

Thus to be scorch'd in every breast!

And froze in every eye!



The Editor has preserved very few verses equal to the many beautiful lines in this little poem. But when he who reads Cowley's *Mistress* finds that, in this edition, the poems for *Hope* and *against Hope*, are omitted, he will conclude all further objections to its reception unnecessary, and recollect at the same time, not without some concern, what poor Cowley himself says of that Mistress,

Then shall thy name through all my verse be spread,

Thick as the flowers in meadows lie,

And when, in future times, they shall be read,

(ASSURE I THINK THEY WILL NOT DIE)

If any CRITIC doubt that they be mine—

*Cætera desiderantur.*

ART. V. *Letters from Academicus to Eugenius, on various Subjects.*  
8vo. 1s. 6d. Evans. 1772.

IF any of these letters may claim the attention of the public, it is the second: the first, the subject of which is *retirement*, is but a trifling performance, such as might pass very well in a private correspondence without having any pretensions to the honours of the press. The Writer seems to be disgusted with his fellow-creatures; but the expressions of this disgust can afford no pleasure to a humane and benevolent Reader, as they have the appearance of ill-nature and misanthropy.

The third letter consists of objections to revelation, which can answer no end but that of raising doubts and scruples in the mind of the Reader, who will not find any thing added here to remove them. The objections are such as have been frequently proposed, and frequently obviated. It might have been supposed that they were briefly retailed from Bolingbroke, Voltaire, and other deistical Authors; but Academicus repeatedly assures his friend that he has not imbibed any of those sceptical notions which, he says, are now too fashionable with young men at the university; averring also, that he writes upon the subject merely from a desire to gain satisfaction to his own mind,—that as he *believes*, he may also be a *rational* believer. If such really was his design, it were easy to have directed him to the works of Dr. Leland and other eminent defenders of christianity, from whence he might obtain the assistance he asks for; but why should he publish to the world a long list of his difficulties? Had it been accompanied by his friend's answer there might have been some appearance of reason for laying the performance before the public.

The second letter treats upon a very interesting subject, *viz.* 'The probability of the monarchy of Great Britain soon becoming absolute.' The letter is short, but well written; and the

the Author expresses his opinion with great freedom. He apprehends we are in a very dangerous situation. We have, says he, a King upon the throne, who is actuated by the counsels of men, who seem determined to effect a subversion of the constitution. He has a large standing army, and two houses of parliament at his command. I would not be thought, however, to mean that he himself had ever planned such a scheme: his attention has been engaged in other studies: he has dedicated his time to the elegant arts and philosophical amusements.

We give this paragraph as a specimen of the Writer's manner and sentiments, leaving our Readers to pronounce upon their truth or propriety. He proceeds to speak of our venality, our profligacy, together with the great power which is thrown into the hands of administration by our exorbitant national debt, as all prognosticating the approaching ruin of British liberty. On this last topic he quotes a passage from Dr. Price's appeal to the public, which he highly approves; at the same time attacking Sir William Blackstone, in whose commentaries, he says, there are innumerable absurdities, some of which, relative to liberty, civil and religious, he points out; and adds, 'the best cure for the poison contained in these books is to be found in a letter to the Author by the great Dr. Priestley, and in a tract addressed to him by Mr. Furneaux. No young man who reads the commentaries on the laws of England, (says he) should be unacquainted with these publications.'

The Writer appears to be a warm, but thorough friend to the natural rights of mankind. He seems to think that if some late measures are persisted in, there is only one method to put a stop to the career, and that is by what he calls, *an appeal to heaven*. This he apprehends might perhaps produce greater inconveniences than any that could be suffered from tyranny. But, he adds, if such a circumstance were to happen, I can only say (as every true Englishman ought) that *Manus hæc inimica tyrannis, this hand, an enemy to tyrants*, shall not be inactive. After which remarkable declaration we shall take leave of this Author, expressing our hope, that bad as our situation is, it may not be so utterly desperate as he apprehends: and that he may never be called to prove, in fact, the truth and strength of his verbal declaration.

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ART. VI. *A View of real Grievances, with Remedies proposed for redressing them; humbly submitted to the Consideration of the Legislature.*  
—8vo. 5s. 3d. sewed. Doddsley, &c. 1772.

THE title of this volume seems to import that some objects of complaint which have deeply engaged the public attention, are inconsiderable in comparison with others that have

been greatly overlooked, or for the removal of which no earnest or effectual endeavours have been exerted. Had some of our countrymen, who, under the name of patriots, have long been eagerly hunting for popularity, and declaiming in favour of liberty, endeavoured, with hearty zeal and a warm attachment to the national welfare to alleviate any of the evils which this work offers to our notice, they might possibly by this time have been able to effect somewhat for the public advantage. But the well known fable of the *Dog and the Shadow* has been too often illustrated and exemplified by the conduct of the good people of England, as well as by that of the inhabitants of other countries.

The evils here enumerated are such as must have been frequently noticed by thinking people, though it is to be feared but few, especially among those who might contribute to redress them, afford them all that serious attention which they most certainly call for.

After some general reflections on the state of the poor in England, this Writer investigates the causes of their being so numerous and so burdensome to the public. As the first and principal cause of this great and increasing calamity, he mentions the number of *ale-houses* with which the kingdom abounds. 'Many low country villages, he remarks, can date the commencement of their poor-rates, from the introduction of public houses among them.—It appears that ale-houses corrupt the morals, and impair the health, impoverish and reduce the poor to the greatest penury and distress: instead of instilling into the minds of their children any sense of their duty, they suffer them to stroll about and beg, if not to pilfer and steal. Instead of paying any regard to the day set apart, by the laws of God and man, for the most excellent purposes, they crowd into these detestable nurseries of vice, and run into all excess of riot and intemperance.—Ale-houses are the bane of industry, the ruin of the common people.'

To support his assertion, which is indeed notoriously true, the Author mentions some facts, and farther adds that, 'the principal instruments of poverty and death, are the common brewers and distillers, who not contented with such trade and gain as might fairly and spontaneously arise, are known to buy up paltry houses and settle retailers in every little parish, as well as in every town and city, and for fear there should be a place in the kingdom exempt from their advantage, we have scarce a village without some of their cottages and huts, where servants and labourers, inferior tradesmen and handicraftsmen, young people and old are seduced and allured by various sports, pastimes and fooleries, 'till intoxicated with every mixture that *can tempt the palate or drain the pocket*, they swallow in like



swine the filth of debauchery, and are a disgrace to our laws, and a reproach to human nature.'

What is the proper remedy for this generally acknowledged calamity? That which this Writer proposes is, the reduction of these houses by taking away their licenses. 'Whoever, says he, considers that the number of common brewers, masters of inns, and of ale-houses, in the kingdom is now more than 40,000, cannot but be of opinion, that one fourth of them will be abundantly sufficient for all the purposes for which public houses were originally intended.'

Among other objections to this plan, he considers this great one, that 'a restraint upon the tap would be a detriment to the excise.' I have, he remarks, often heard it asserted with some aggravating circumstances, by persons of penetration and abilities, that the exigencies of government are so great and enormous, that no tax or excise will ever be taken off, though it were to save the lower class of people from destruction.

However this may be, our Author apprehends that, a duty upon 10,000 Licenses, at five guineas each, would be a compensation to the revenue for the loss sustained by the proposed reduction; and that the deficiency in the excise, occasioned by this reformation, in the sale of malt liquors, would be amply made up by laying an additional duty on malt, of two shillings a bushel. As a farther reason why the revenue would not be diminished, it is observed, 'if our journeymen, manufacturers, day labourers, &c. could be brought to pay a regard to the laws of society, the deficiency of the duty, occasioned by the reduction of ale-houses, would be supplied by their new mode of living; as their wives and children would partake of the additional gains arising from their industry, the quantity of wholesome liquor which they would drink, would be very great, though by no means unnecessary, and consequently would very much increase the consumption of malt.'

No proposal that has been offered upon the subject would in this Writer's opinion contribute so much to reform the common people, and lower the poor-rates, as this of reducing three-fourths of our ale-houses. The cautious politician, however, will look upon this speculative measure, however plausible its appearance, as of too much consequence, and too uncertain in its operation, to be adopted without very great consideration, the strictest enquiry, and the most ample information that can possibly be obtained on the subject. To us it seems doubtful, whether merely reducing the number of public houses would effectually remedy the evil complained of. Were three houses, for instance, out of four in any village, to be suppressed, what would hinder the people from flocking to the fourth?

The laws relative to parish settlements, are considered by this Writer as another great cause of the increase of our poor-rates.



rates. Since these settlements have been introduced, it is said, parish officers have employed their whole attention, not how to maintain their poor, but how to get rid of them; which has given rise to perpetual contentions between parishes, thrown a heavy burthen upon the parishioners, and been extremely vexatious and distressing to the unhappy objects who have needed assistance.

To remove or alleviate this and other evils, and release the poor from the power of overseers and churchwardens, who too frequently treat them with inhumanity, many persons have pleaded for general workhouses in counties, or hundreds, which in some parts of this kingdom have been erected. But this benevolent Writer, who often makes us think of honest Mr. Jonas Hanway, while he acknowledges the laudable motive by which those gentlemen are actuated who endeavour to promote that scheme, professes his disapprobation, as he apprehends the remedy is likely to prove worse than the disease. These *industry-houses*, as they are termed, he says are detrimental both to the poor and to the community. 'Places of confinement are fit for vagabonds; but surely the honest and industrious should, if possible, be assisted, and left at large.'—There are, he adds, 'but too many other means, already, to *undomesticate* people, (if I may be allowed such an expression) and to render them indifferent to the social advantages and comforts of life.'—The children, we are told, in these houses of industry, become a puny, effeminate race, unfit for agriculture.—And that in such detestation are these houses held by the lower class of people, of both sexes, that they cannot be prevailed upon to enter into any services in the hundreds where such houses have been erected.—Beside all which, 'the unhappy people, huddled together in these places, can enjoy but little health, must be always subject to fevers of the most putrid and dangerous kind, and not unfrequently be carried off by contagious, not to say pestilential distempers.'

These and other objections here urged against *industry-houses*, will, we apprehend, operate against workhouses in general; for though this Writer appears to deem it proper that there should be some places appointed in every parish for the reception and comfortable accommodation of the sick and the aged, he thinks that the healthy poor should be left more at large, receiving occasional relief in proportion to their industry and their necessity, while the idle and the vagabond should be punished or reformed in places provided for *correction*. He offers to consideration a scheme for the relief of the poor, and for lessening the burden of the poor-rates, which was communicated to him by a friend; for the particulars of which, we must refer our Readers to the work itself. His own plan seems chiefly to consist in exciting and encouraging the poor to be industrious

industrious themselves, and to train up their children habitually to the same course of life.

'Prudent and benevolent persons of very moderate fortunes, says this Writer, may, without injuring their circumstances, contribute very much towards enabling the poor, to live in a very comfortable manner. The first and most essential method to be taken, in their favour, is to keep them constantly employed.—The gentleman who takes pains in improving his own estate and recommending the same conduct to the poor farmers of his neighbourhood, and furnishes little farmers with the means of improvement,—does essential service to his neighbourhood.—To lend any of the labouring poor five or ten shillings, for a few weeks, to enable them to purchase a little \* malt or wheat at the best hand, provided they engage to keep from ale-houses, &c. &c. cannot but be of great benefit to them. To lay in a large stock of the necessaries of life, when they are to be bought at the lowest prices, and to supply the poor with them, in times of scarcity without advancing those prices, is another method of assisting them.—It is evident to a demonstration, observes our Author in another place, that workhouses would be very rarely wanted, provided ale-houses were stopped up. In short, let ale-houses which are the peculiar source of the distresses and wretchedness of the poor, and the burden they bring on the rich, &c. be regulated on the plan proposed; let proper care also be taken to keep the poor employed, and the expence of providing for them will be very trifling.'

With this view of employing the poor, it is farther observed that, 'after making the nicest disquisitions, it will be found that agriculture, manufactures, trade and commerce, will *always* afford employment to the bulk of mankind, whom those of higher stations in life should encourage to be industrious, or they neglect the happiness of the most useful body of people in all societies, as well as the interest and welfare of the community to which they belong.'

He proceeds therefore to consider the above articles of employment, and he makes some judicious and sensible observations on each.

Under the article *agriculture* he observes, that the introduction of a cheaper and better manure than any now in use, would be an incredible improvement. He recommends an attention to sea-sand, salt, cragg or shells; and he laments it as a grievance that, 'foreign oil cakes, which were sold twenty years ago, at 35 and 40s. per ton, sell now at 4l. and

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\* We are afraid it will be but a *little*, indeed, if the additional duty of two shillings a bushel is laid on it, as recommended by our Author.

4l. 4s. with a duty of 25 per cent. *ad valorem*, besides custom-house and port charges. If this duty, says he, was taken off, the price of them and our own oil-cakes would be reduced.'

Farther, he advises as others have often done, the leasing out our forests, wastes, &c. in small farms, at a moderate rent, to honest poor families, as an undoubted means of rendering cheaper the necessaries of life, and of increasing population. 'Will not, says he, the faith of posterity be blended with some degrees of doubt, concerning the improvements of which we boast, in the arts and sciences, when they read in Dr. Davenant, who wrote about 70 years ago, that out of 400,000,000 of acres of land, at which he laid the whole kingdom, our forests, chaces, heaths, highways, commons, and waste grounds still consisted of 16,000,000 of acres?—If we suppose the highways and lands since enclosed to make up half that number of acres, there still remain 8,000,000 of acres, in a wild uncultivated state.'

The enclosure of commons this Author apprehends to be beneficial to the community, but, at the same time, he thinks the poor have been oppressed, and the designs of benevolent donors frustrated, by the methods in which these enclosures have been executed.

A grievance which he particularly notices under the head of agriculture is the failure of oak timber, a loss not to be supplied by any imports from abroad, since none of the foreign timber received in our dock-yards is equal to the worst English oak.

But as agriculture certainly demands the greatest encouragement, *manufactures* also merit a very careful and constant attention: to shew the comparative worth of each in respect of employing the poor, this Author remarks, that a farm of 200 l. *per annum*, which may be supposed to produce the value of 600 l. will hardly employ more than twelve hands, take the year round; whereas the necessary preparations for 600 l's. worth of cloth will not employ less than 200 hands to make that quantity of cloth in one year.

Concerning *trade* he laments the restraints which are laid on the liberties of artisans in cities and market towns, and justly observes, that the privileges of incorporated towns must be founded on bad policy; and that they ought therefore to be *suppressed*. He takes notice of the decrease of our foreign trade, and proposes to government, to plan and encourage schemes of commerce with some other parts of the world, particularly on the coast of Africa.

Our enormous debt and heavy taxes, which are become an almost intolerable burthen, could not possibly escape this Writer's observation;



observation; but for what he says on this very important subject, we must refer to his book.

The dearness of provisions which so essentially affects our manufactures and trade, he supposes may, in part, be attributed to unfavourable seasons; but the artifices and rapacity of those who deal in them, he apprehends to be one great cause of this evil: to which the luxury of the age also greatly contributes. He thinks that a prohibition of the distillery of barley might prove beneficial, and that if an unlimited freedom of exportation and importation of all sorts of grain, was granted, the corn-trade must undoubtedly flourish in Great Britain.

It is impossible that we should attend our Author through all his observations on land, timber, farmers, graziers, butchers, fishmongers, cattle, &c. &c. but they demand the careful regard of those who have the conduct of public affairs; and happy would it be for the nation, and for themselves, if they would heartily enter into the consideration of them, and labour, with impartiality and disinterestedness, to apply proper remedies to the several grievances here enumerated.

This Writer apprehends the scarcity and dearness of cheese to be evidently owing to the artificial and selfish conduct of dealers and factors. The fishmongers also, and we fear too justly, fall under his censures: for is it probable that there is a scarcity in the sea as well as on the land? The fishmongers, says he, frequently sell a fish for a guinea, which did not cost them more than half a crown.

The breeding, keeping and exporting such a number of horses he considers as contributing to the national calamity. Were a greater number of horned cattle, and fewer horses, reared, he doubts not but we should find a great advantage. 'The former furnish us, at a trifle of expence, with milk, butter and cheese, and animal food, for our nourishment, and with leather for our shoes. The latter afford us nothing but labour, in common with the more valuable oxen, in lieu of hay and oats, which, at this time, are scarce and dear commodities.'

This Author discovers great humanity, a compassionate regard to the distresses of the lower orders of the people, and a just sense of their importance. 'It would rejoice my heart, he says, to see the noble wish of Henry the IV<sup>th</sup>. fulfilled, to see every day labourer and manufacturer have a fowl for his Sunday's dinner.—A wise lawgiver will make it his principal study to render all ranks of people happy. But the working hands deserve his attention more than all others, because they are more numerous, and their labour is more essential: he should therefore procure to them the quiet enjoyment of the fruits of their industry, and enable them to purchase the necessaries, not to  
say

say the conveniences of life, upon easy terms.' The Writer therefore warmly recommends the consideration of these several topics to the legislature; and we heartily wish his representations and benevolent wishes may be productive of some good effect.

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ART. VII. *Letters by several eminent Persons deceased. Including the Correspondence of John Hughes, Esq; (Author of the Siege of Damascus) and several of his Friends. Published from the Original, with Notes Explanatory and Historical. 12mo. 2 Vols. 6s. Johnson. 1772.*

WE have here a series of letters which may be considered as forming no very unsuitable appendix to those which have been published under the respectable names of Pope and Swift; together with their ingenious correspondents. Like those collections, too, the present volumes contain some trivial *billets* which seem to serve no other purpose than to fill up the number of pages required to answer the purpose of the editor, or of the bookseller. The greater part, however, of these papers, were undoubtedly worth preserving; and the public, we believe, will afford them a welcome reception. Those letters, in particular, which were written by the ingenious and worthy Author of the *Siege of Damascus*, will not fail to give satisfaction, were it only for the sake of the relation they bear to a favourite and justly applauded Writer.

But many other names occur in this collection, that will equally attract the notice of every Reader who is conversant with the polite literature of this country, in that high state of improvement to which it arrived, in a period that will ever be distinguished by the elegant, moral, and humorous writings of Addison, Pope, Swift, Arbuthnot, Steele, and the rest of that brilliant constellation of wits which then illuminated our hemisphere.

The first of the two volumes before us, opens with the Editor's \* preface; in which it is observed, that 'the letters here offered to the public, require no other recommendation than the subjects which they discuss, and the names of their Authors.' And he very properly adds, that 'curiosity is never more awakened, and never more gratified, than by such an epistolary intercourse;'—that 'sages and poets long since deceased, there seem revived and present to our view;'—that 'we are admitted into the closets and confidence of the great and

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\* The Editor is John Duncomb, M. A. son to Mr. W. Duncomb; who married Mr. Hughes's Sister; and who, in 1735, published Mr. Hughes's miscellanies, in prose and verse, in two volumes.



good;—and that ‘we imagine ourselves their friends and correspondents.’

The publication of letters not intended for the public, has often been objected to; and the objection is here noticed by Mr. Duncomb; who replies to it in the words of the Editor of *Shenstone's* letters, viz. “This objection, though it carries with it an air of delicacy, will not hold in all cases, and therefore must unavoidably be subject to some limitations; these limitations must vary, as the circumstances of cases happen to vary; and not to make proper allowances for such circumstances, is highly unreasonable; injurious to many who have deserved well of the public by this very conduct, and detrimental to the interests of literature. It is sufficient to say, that where neither the reputation of the writer, nor that of any other person, is injured, there the force of the objection evidently ceases. And it is believed, on the most mature deliberation, that this is the case in the present instance.”

Mr. Duncomb concludes his preface with expressing his hope ‘that these letters will be deemed no unsuitable addition to those of Swift and Pope, as they serve to throw still farther light on the history of learning, and to illustrate the characters of several of the learned for near a century past;’ ‘while,’ (he adds) at the same time, ‘they answer a most important and interesting purpose, by teaching readers of every rank, from the disappointments of some, the infirmities of others, and the deaths of all, to anticipate and realise what probably may and certainly must be their own fate; to look forward to the period of transient life, and to make the best use of those fleeting moments which never can be recalled.’

Mr. Hughes's literary correspondence is comprized in somewhat more than one half of the first of the volumes before us; and the names of his correspondents are, the Rev. Mr. Thomas Swift, cousin to the celebrated DEAN of that name\*; Dr. Isaac Watts, Rev. Mr. Samuel Say, a dissenting minister, who succeeded Dr. Calamy in Westminster, in 1733, and whose posthumous works, in prose and verse, were published in 1743, in one 4to volume; the Countess Dowager of Donnegall; Jeffery Gilbert, Esq; afterwards Lord Chief Baron of the Exchequer†; Thomas Sarjeant, Esq; Steele; Alexander Bayne,

\* Our Editor has a large and curious note concerning this Mr. Swift, which, as he remarks, may serve to throw still farther light on Doctor Swift's first introduction into Sir William Temple's family. Mr. Thomas Swift was chaplain to Sir William.

† This gentleman, says the Editor, ‘among other things, was Author of “an abridgment of Mr. Locke's essay on human understanding,” and of an excellent translation of the 12th ode of the 2d book of Horace,’ See it (without a name) in “The wits Horace.”

Esq;



Esq; Barrister at Law, and afterwards Professor of the Municipal Law in the university of Edinburgh; David Mercator, Esq; Addison; Sir Richard Blackmore\*; Pope; Sir Godfrey Kneller; Nicholas Rowe; Bishop Hoadly; Lord Chancellor Cowper; the Countess Cowper; Duke of Bucks; and some others. Some pieces of poetry by Mr. Hughes are interspersed among these letters; together with several papers intended for the Spectator and Tatler: to both which works he was an occasional contributor; and to the *former*, very largely.

The remainder of vol. 1. consists of the Editor's correspondence with Mr. Pope, Mr. Rowe, Dr. Watts, and various other respectable persons; to which he has added an *appendix*, consisting of *poems*, &c. By Mr. Hughes, omitted in the two vols. of his works.

The second volume contains an agreeable variety of letters to and from the following eminent and ingenious persons, *viz.* Pope; Berkeley, Bishop of Cloyne; Swift; Mr. Christopher Pitt; Montagu Bacon, Esq; George Jeffreys †, Esq; Lord Orrery;

\* Of this gentleman our Editor gives a short account in a note which we shall communicate to our Readers.

† This Writer, says Mr. Duncomb. though the butt of the wits, especially of Dryden and Pope, was treated with more contempt than he deserved. In particular, his poem "on the creation" has much merit, and is extolled by Mr. Addison as "one of the most useful and noble productions in our English verse." See the "Spectator," vol. v. numb. 339. And let it be remembered that the resentment of those wits was excited by Sir Richard's zeal for religion and virtue; by censuring the libertinism of Dryden, and the (supposed) profaneness of Pope. He died Oct. 9, 1729.

† Of Mr. Jeffreys the following account is given by the Editor.— This gentleman, who was educated at Westminster-school under Dr. Busby, was the son of Christopher Jeffreys, Esq; of Weldron in Northamptonshire, and nephew to James Lord Chandos. He was admitted of Trinity-college, Cambridge, in 1694, where he took the degrees in Arts, was elected Fellow in 1701, and presided in the Philosophy-schools as Moderator in 1706. He was also Sub-orator for Dr. Ayloffe, and not going into orders within eight years, as the statutes of that college require, he quitted his Fellowship in 1709. In the words of one of his contemporaries, (the late Vice-master, Dr. Walker,) "he performed his exercises in the college and university with applause; which, with a genteel modest deportment, gained him much esteem." Though Mr. Jeffreys was called to the bar, he never practised the law, but, after acting as Secretary to Dr. Hartstonge Bishop of Derry, at the latter end of Queen Anne's and the beginning of King George the 1's reign, spent most of the remainder of his life in the families of the two last Dukes of Chandos, his relations. In 1754 he published, by subscription, a 4to volume of "miscellanies, in verse and prose," among which are two tragedies. (viz.

Orrery; Southerne; Dr. Rundle, Bishop of Derry; Mrs. Rowe; Countess of Pomfret; Countess of Hertford; Archbishop Herring; Rev. Mr. Say, before-mentioned; Mr. Highmore; Mr. Richardson; the Shakespear of Romance; Rev. Mr. Dyer, author of the Ruins of Rome; Rev. Mr. Meadowcourt; Rev. Mr. Hirst; Rev. Mr. Spence;—*and the Editor.*

There is an appendix also to this 2d vol. containing among other pieces the character of Mrs. Bridget Bendish, granddaughter of Oliver Cromwell. This paper was drawn up by Mr. Say, already spoken of; and 'was written,' says the Editor, in 1719, on occasion of the closing words of Lord Clarendon's character of her grand-father; *viz.* "He will be looked upon by posterity as a brave wicked man." This paper is so curious a *morceau*, that we cannot resist the temptation of laying it before our Readers:

\* The character of Oliver seems to be made up of so many inconsistencies, that I do not think any one is capable of drawing it justly, who was not personally and thoroughly acquainted with him, or, at least, with his grand-daughter, Mrs. Bridget Bendish, the daughter of his son-in-law Ireton\*; a lady, who, as in the features of her face, she exactly resembled the best picture of Oliver, which I have ever seen, and which is now at Rose hall, in the possession of Sir Robert Rich, so she seems also as exactly to resemble him in the cast of her mind.

\* A person of great presence and majesty, heroic courage, and indefatigable industry; and, with something in her countenance and manner, that at once attracts and commands respect, the moment

(*viz.* "Edwin" and "Merope," both acted at the Theatre royal in Lincoln's-inn-fields) and "The triumph of truth," an oratorio. All that the compiler of "The companion to the playhouse" says of Mr. Jeffreys, is, that "he enjoyed some post in the Custom-house, and was author of 'one' dramatic piece, which met with very little success, entitled 'Edwin'." And Mr. Francklin, the translator of "Voltaire's dramatic works," published in 1762, supposes his Author "mistaken in asserting, that 'an English Merope was acted at London in 1731,' as, by all the enquiry he (the translator) had made amongst persons concerned in the theatres at that time, he could not discover that any such tragedy was ever exhibited." Yet Quin, Ryan, Milward, &c. acted in it, and the names of Mr. Francklin himself (then Greek Professor,) and above twenty other members of Trinity-college, appear in the list of subscribers to Mr. Jeffreys's "works." "This collection" (as the Author observes in his dedication to the present Duke of Chandos, then Marquess of Carnarvon,) "includes an uncommon length of time from the verses 'on the Duke of Gloucester's death in 1700' to those 'on his Lordship's marriage in 1753.'" Mr. Jeffreys died in 1755, aged 77.

\* Commissary-general Ireton married the Protector's eldest daughter, Bridget, who, after his death, married Lieutenant-general Fleetwood.



she appears in company; accustomed to turn her hands to the meanest offices, and even drudgeries of life †, among her workmen and labourers, from the earliest morning to the decline of day; insensible to all the calls and necessities of nature, and in a habit and appearance beneath the meanest of them, and neither suiting her character or sex: and then immediately, after having eaten and drunk, almost to excess, of whatever is before her, without choice or distinction, to throw herself down on the next couch or bed that offers, in the profoundest sleep; to rise from it with new life and vigour; to dress herself in all the riches, and grandeur of appearance, that her present circumstances, or the remains of better times, will allow her; and about the close of evening, to ride in her chaise, or on her pad, to a neighbouring port ‡, and there shine in conversation, and to receive the place and precedence in all company, as a lady, who once expected, at this time, to have been one of the first persons in Europe: to make innumerable visits of ceremony, business, or charity; and dispatch the greatest affairs with the utmost ease and address, appearing every where as the common friend, advocate, and patroness of all the poor, the oppressed, and the miserable in any kind; in whose cause she will receive no denial from the great and the rich; rather demanding than requesting them to perform their duty; and who is generally received and regarded, by those who know her best, as a person of great sincerity, piety, generosity, and even profusion of charity. And yet, possessed of all these virtues, and possessed of them in a degree beyond the ordinary rate, a person (I am almost tempted to say) of no truth, justice, or common honesty; who never broke her promise in her life, and yet, on whose word no man can prudently depend, nor safely report the least circumstance after her.

\* Of great and most fervent devotion towards God, and love to her fellow-creatures, and fellow-christians; and yet there is scarce an instance of impiety, or cruelty, of which perhaps she is not capable.

† Fawning, suspicious, mistrustful, and jealous, without end, of all her servants, and even of her friends; at the same time that she is ready to do them all the service that lies in her power; affecting all mankind generally, not according to the service they are able to do to her, but according to the service their necessities and miseries demand from her; to the relieving of which, neither the wickedness of their characters, nor the injuries they may have done to herself in particular, are the least exception, but rather a peculiar recommendation.

‡ Such are the extravagances that have long appeared to me in the character of this lady, whose friendship and resentment I have felt by turns for a course of many years acquaintance and intimacy; and yet, after all these blemishes and vices, which I must freely own in her, he would do her, in my opinion, the greatest injury, who should say, *she was a great wicked woman*: for all that is great and good in her, seems to be owing to a true magnanimity of spirit, and a sincere desire to serve the interest of God and all mankind; and all



that is otherwise, to wrong principles, early and strongly imbibed by a temperament of body (shall I call it?) or a turn of mind, to the last degree enthusiastic and visionary.

It is owing to this, that she never hears of any action of any person, but she immediately mingles with it her own sentiments and judgment of the person, and the action, in so lively a manner, that it is almost impossible for her to separate them after; which sentiments therefore, and judgment, she will relate thence forwards with the same assurance that she relates the action itself.

\* If she questions the lawfulness or expediency of any great, hazardous, and doubtful undertaking, she pursues the method, which, as she says, her grandfather always employed with success; that is, she shuts herself up in her closet, till by fasting and prayer the vapours are raised, and the animal spirits wrought up to a peculiar ferment, by an over intenseness and strain of thinking: and whatever portion of scripture comes into her head at such a season, which she apprehends to be suitable to the present occasion (and whatever comes in such circumstances, is sure to come with a power and evidence, which, to such a heated imagination, will appear to be divine and supernatural) thence forward no intreaties nor persuasions, no force of reason, nor plainest evidence of the same scriptures alleged against it; no conviction of the impropriety, injustice, impiety, or almost impossibility of the thing can turn her from it; which creates in her a confidence and industry that generally attains its end, and hardens her in the same practice for ever. "She will trust a friend that never deceived her." This was the very answer she made me, when, upon her receiving a considerable legacy at the death of a noble relation, I urged her to suspend her usual acts of piety, generosity, and charity, upon such occasions, till she had been just to the demands of a poor woman, and had heard the cries of a family too long kept out of their money; "for how, said I, if you should die, and leave such a debt undischarged, which no one will think himself obliged to pay, after the decease of a person from whom they have no expectations?" She assured me she would never die in any one's debt.—"But how is it possible you should be assured of that, who are for ever in debt to so many persons, and have so many other occasions for your money than discharging of your debts, and are resolved to have so many as long as you live?" Her answer was as before mentioned.

[ADDED AFTER HER DEATH.]

\* And the event justified her conduct; if any thing could justify a conduct, which reason and revelation must condemn.

\* Such was this grand-daughter of Oliver, who inherited more of his constitution of body, and complection of mind, than any other of his descendants and relations with whom I have happened to be acquainted. And I have had some acquaintance with many others of his grand-children; and have seen his son Richard\*, and Richard's son Oliver†, who had something indeed of the spirit of his grandfather;

\* Richard died at Cheshunt in Hertfordshire, July 13, 1712, aged 36.

† William Cromwell, Esq; son of this Oliver, and great grandson of the Protector, died in Kirby-street, Hatton-garden, unmarried, on July 9, 1772, aged 35.  
Mt.

grandfather; but all his other distinguishing qualifications seemed vastly inferior to the lady, whose character I have sincerely represented as it has long appeared to  
S. S.\*

As the two letters from the late Archbishop Herring to the Editor are in themselves very entertaining, and are moreover a curiosity, as coming from the pen of a Prelate, who was not only one of the worthiest but one of the politest men of the age in which he lived, we shall take the liberty to enrich our miscellany by inserting them.

Bishop HERRING \* to Mr. DUNCOMBE.

DEAR SIR,

Rochester †, Nov. 3, 1737.

\* I thank you most affectionately for your obliging enquiry after me, and I bless God, have the satisfaction to inform you that I am very well, after the most agreeable journey I ever had in my life. We travelled slowly and commodiously, and found Wales a country altogether as entertaining as it was new. The face of it is grand, and bespeaks the magnificence of nature; and so enlarged my mind, in the same manner as the stupendousness of the ocean does, that it was some time before I could be reconciled again to the level countries: their beauties were all in the little taste; and, I am afraid, if I had seen Stow in my way home, I should have thrown out some very unmannerly reflections upon it. I should have smiled at the little niceties of art, and beheld with contempt an artificial ruin, after I had been agreeably terrified with something like the rubbish of a creation. Not but that Wales has its beauties too, in delightful streams and fine vallies; but the things which entertained me were the vast ocean, and ranges of rocks, whose foundations are hid, and whose tops reach the clouds. I know something of your cast of mind, I believe, and I will therefore take the liberty to give you an account of an airing one fine evening, which I shall never forget. I went out in the cool of the day, and rode near four miles upon the smooth shores with an extended view of the ocean, whose waves broke at our feet in gentle murmurs; from thence we turned into a little village, with a neat church and houses, which stood just at the entrance of a deep valley: the rocks rose high, and near, at each hand of us, but were, on one side, covered with a fine turf full of sheep and goats and grazing herds, and, on the other, varied with patches of yellow corn and spots of wood, and here and there a great piece of a bare rock projecting. At our feet ran a stream clear as chrystal, but large and foaming, over vast stones rudely thrown together, of unequal magnitudes, and over it a wooden bridge, which

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Mr. Oliver Cromwell, an attorney of the Million Bank-office, and Mr. Thomas Cromwell, now in the East Indies, sons of Mr. Thomas Cromwell, of Snowhill, and the Protector's great grandsons, are now the only survivors of his male line.

\* Afterwards successively Archbishop of York and Canterbury. "This amiable prelate" (as he is justly characterised by the late Dr. Jortin) "had piety without superstition, and moderation without meanness, an open and a liberal way of thinking, and a constant attachment to the cause of sober and rational liberty, civil and religious. Thus he lived and died, and few great men passed through this malevolent world better beloved, and less censured, than he." *Life of Erasmus*, vol. i. p. 42, note.

† His grace died March 15, 1738, aged 64.

† His lordship held this deanery in commendam with his bishopric.

could



could scarce be said to be made by the hands of art; and as it was evening, the hinds appeared, in many parts of the scene, returning home, with pails upon their heads. I proceeded in this agreeable place till our prospect was closed, though much illuminated, by a prodigious cataract from a mountain, that did, as it were, shut the valley. All these images together put me much in mind of Poussin's drawings, and made me fancy myself in Savoy at least, if not nearer Rome. Indeed both the journey, and the country, and the residence were most pleasing to me. . . .

I am, dear Sir, your obliged and assured friend,

THO. BANGOR.

Bishop HERRING to Mr. DUNCOMBE.

DEAR SIR,

Kensington, Sept. 11, 1733.

— I met your letter here on my return from Wales. I bless God for it, I am come home quite well, after a very romantic, and, upon looking back, I think it a most perilous journey. It was the year of my primary visitation, and I determined to see every part of my diocese; to which purpose, I mounted my horse, and rode intrepidly, but slowly, through North Wales to Shrewsbury. I am a little afraid, if I should be particular in my description, you would think I am playing the traveller upon you; but indeed I will stick religiously to truth; and because a little journal of my expedition may be some minutes amusement, I will take the liberty to give it you. I remember, on my last year's picture of North Wales, you complimented me with somewhat of a poetical fancy: that, I am confident, you will not now; for a man may as well expect poetical fire at Copenhagen, as amidst the dreary rocks of Merionethshire †. You find, by this intimation, that my landscapes are like to be something different from what they were before, for I talk somewhat in the style of Othello,

— “Of antres vast, and deserts wild,  
Rough quarries, rocks, and hills whose heads touch heaven.”

† I set out upon this adventurous journey on a Monday morning, accompanied (as Bishops usually are) by my Chancellor, my Chaplain, Secretary, two or three friends, and our servants. The first part of our road lay cross the foot of a long ridge of rocks, and was over a dreary morass, with here and there a small dark cottage, a few sheep, and more goats, in view, but not a bird to be seen, save, now and then, a solitary hern watching for frogs. At the end of four of their miles we got to a small village, where the view of things mended a little, and the road and the time were beguiled by travelling for three miles along the side of a fine lake, full of fish, and transparent as glass. That pleasure over, our work became very arduous, for we were to mount a rock, and in many places of the road, over natural stairs of stone. I submitted to this, which, they told me, was but a taste of the country, and to prepare me for worse things to come. However, worse things did not come that morning, for we dined, soon after, out of our own wallet, and though our inn stood

† To this his Lordship's letter is one exception, and Ambrose Philips's poem from Copenhagen, published in the “Tatler,” is another.



in a place of most frightful solitude, and the best formed for the habitation of monks (who once possessed it) in the world, yet we made a chearful meal. The novelty of the thing gave me spirits, and the air gave me appetite much keener than the knife I ate with. We had our music too, for there came in a harper, who soon drew about us a groupe of figures that Hogarth would give any price for. The harper was in his true place and attitude; a man and woman stood before him, singing to his instrument wildly, but not disagreeably; a little dirty child was playing with the bottom of the harp; a woman, in a sick night-cap, hanging over the stairs; a boy with crutches, fixed in a staring attention; and a girl carding wool in the chimney, and rocking a cradle with her naked feet, interrupted in her business by the charms of the music; all ragged and dirty, and all silently attentive. These figures gave us a most entertaining picture, and would please you, or any man of observation: and one reflection gave me particular comfort, That the assembly before us demonstrated, that, even here, the influential sun warmed poor mortals, and inspired them with love and music. When we had dispatched our meal, and had taken a view of an old church, very large for that country, we remounted; and my guide pointed to a narrow pass between two rocks, through which, he said, our road lay. It did so; and in a little time we came at it. The inhabitants call it, in their language, "The road of kindness." It was made by the Romans for their passage to Carnarvon. It is just broad enough for an horse, paved with large flat stones, and is not level, but rises and falls with the rock, at whose foot it lies. It is half a mile long. On the right hand, a vast rock hangs almost over you; on the left, close to the path, is a precipice, at the bottom of which rolls an impetuous torrent, bounded, on the other side, not by a shore, but by a rock, as bare (not so smooth) as a whetstone, which rises half a mile in perpendicular height. Here we all dismounted, not only from reasons of just fear, but that I might be at leisure to contemplate in pleasure, mixed with horror, this stupendous mark of the Creator's power. Having passed over a noble bridge of stone, we found ourselves upon a fine sand, then left by the sea, which here indents upon the country, and arrived in the evening, passing over more rough country, at our destined inn. The accommodations there were better than expected, for we had good beds and a friendly hostess, and I slept well, though, by the number of beds in the room, I could have fancied myself in an hospital. The next morning I confirmed at the church, and after dinner set out for the metropolis of the country, called Dolgelle. There I stayed and did business the next day, and the scene was much mended. The country I had hitherto passed through was like one not made by the Father of the Creation, but in the wrath of power; but here were inhabitants, a town and church, and river, and fine meadows. However, on the Thursday, I had one more iron mountain of two miles to pass, and then was entertained with the green hills of Montgomeryshire, high indeed, but tarred up to the top, and productive of the finest sheep; and from this time the country and the prospects gradually mended, and indeed the whole æconomy of nature, as we approached the sun; and you cannot conceive, what an air of chearfulness it gave us, to compare

compare the desolations of North Wales with the fine valleys and hills of Montgomeryshire, and the fruitful green fields of fair Warwickshire. For I made myself amends in the following part of my journey, directing my course through Shrewsbury, Woolverhampton, Birmingham, Warwick, and Oxford, some of the finest towns and counties in the island. But I must stop, and not use you so unmercifully. . . . .

I am, dear Sir, your obliged and affectionate humble servant,

THO. BANGOR.\*

Of Mr. Dyer, the ingenious author of the Ruins of Rome, &c. very few particulars are known; and therefore the following, from his own pen, cannot be unacceptable to the admirers of his excellent writings; in which number we include every one who has read them.

REV. MR. DYER TO MR. DUNCOMBE.

SIR,

Coningsby †, Nov. 24, 1756.

\* You have most agreeably increased my obligations: and it was very kind and ingenuous to inform me somewhat of yourself, as, in the generous freedom of your spirit, you broke through the little vulgarity of fashion, and wrote to one whom you never saw, and to one who has been long out of the world.

\* Your invitation is exceedingly engaging. The simplicity of your manner of life, and your regular hours, to me are luxuries. And how well do you set forth your entertainment in the names of Mr. Hawkins Browne and the author of *Clarissa*; and, if I am not mistaken, in those of Miss Carter and Miss Talbot ‡! What a bill of fare! Yet old Barzilai, though invited by David to the highest elegances of life, held it vain to go to Jerusalem, when he could no longer bear the voice of *singing men and singing women*. Frailties also are troublesome in company—except in Frith-street, where they are carried into the arms of humanity. In spring therefore, perhaps, I may quit my solitude here, and venture abroad with an hundred infirmities upon my head; and sacrifice my vanity to one so benevolent as Mr. Duncombe.

\* — I have not met with Doddsley's two last volumes, and have hitherto missed the pleasure of seeing the "Ode to Health." Though head-achs and sickness make me fearful of reading much, yet I will haste to see it; it will particularly suit me: I will seek it as I seek health, which, alas! I very much want. Your humble servant is become a deaf, and dull, and languid creature; who, however, in his poor change of constitution, being a little recompensed with the critic's phlegm, has made shift, by many blotting and corrections, and some helps from his kind friend Dr. Aken-side, to give a sort of finishing to the "Fleece," which is just sent up to Mr. Doddsley; but as people are so taken up with politics, and have so little inclination to read any thing but satire and news-papers, I am in doubt whether this is a proper time for publishing it.

\* I have read none of the Connoisseurs—No papers reach this lonely place. I know not how the world goes—but with Mr. Hughes,

† Near Horncastle in Lincolnshire.\*

‡ A mistake—probably for Miss Mulso.\*

§ By Mr. J. Duncombe. See Doddsley's "Poems," vol. iv. p. 275.\*



as an author, I am well acquainted, and am glad that we are to have a fuller account of the life of so beautiful a poet §.

\* Lord Chancellor has been favourable to me. This living is 120 l. per ann. The other, called Kirkby, 110 l. But my preferments came in this course: Catthorp in Leicestershire, (80 l. a year) was given me by one Mr. Harper in 1741. That I quitted in 1751 for a small living of 75 l. called Belchford, ten miles from hence, and given me by Lord Chancellor, through Mr. Wray's \* interest. A year after, through the same interest, Sir John Heathcote gave me this, and lately procured me Kirkby of Lord Chancellor, without my solicitation. I was glad of this, on account of its nearness to me, though I think myself a loser by the exchange, through the expences of the seal, dispensations, journeys, &c. and the charge of an old house, half of which I am going to pull down. More of myself (which your good-natured curiosity draws from me) is this: After having been an itinerant painter in my native country (S. Wales) and in Herefordshire, Worcestershire, &c. &c. I married and settled in Leicestershire. My wife's name was Enfor †, whose grandmother was a Shakespeare, descended from a brother of every body's Shakespeare. We have four children living; three are girls; the youngest a boy, six years old. I had some brothers; have but one left. He is a clergyman, lives at Marybone, and has such a house full of children as puts me in mind of a noted statue at Rome of the river Nile, on the arms, legs, and body of which are crawling, or climbing, ten or a dozen little boys or girls ‡.

Believe me to be, Sir, your most obliged humble servant,

JOHN DYER.\*

We shall conclude our extracts from this entertaining publication, with the following *Letter* and Notes, which will give both pleasure and pain to the lovers of humanity and the friends of science:

Rev. Mr. HIRST ||, F. R. S. to the Rev. Mr. DUNCOMBE.

MY DEAR FRIEND,

Lenox, off Madagascar, Sept. 6, 1759.

\* When we left England, three important expeditions were carrying on. The first under Commodore Moore in the West Indies, the next

§ \* In the *Biographia Britannica*, by Dr. Campbell.

\* David Wray, Esq; one of the Deputy Tellers of the Exchequer; a friend to virtue and the Muses.

† \* Sister of Mr. Strong Enfor, of Warwickshire.

‡ \* To the account here given may be added, that Mr. Dyer was the second son of Robert Dyer, Esq; of Aberglasney in Carmarthenshire; a solicitor of note; that he finished his school-studies at Westminster under Dr. Freind, from whence he was called away to be instructed in his father's profession; but not liking the business, and his father soon after dying, he settled himself with Mr. Richardson, painter, in Lincoln's Inn-Fields. He afterwards travelled into Italy for improvement; and at Rome formed the plan of his poem on its "ruins." At his return, ill health, his love of books, solitude, and reflection, induced him to enter into orders. He died in 1758.

|| \* The writer of this letter (who was the eldest son of the Rev. Dr. Hirst, 1<sup>st</sup> Rector of Benwell and Sacum, Hertfordshire, and was educated at St. Peter's college, Cambridge) after having served as chaplain on board several of his Majesty's ships, (particularly the Hampton-court, when dispatched to Lisbon after the earthquake, in 1755, of which city he made a drawing in its ruins) was at this time chaplain to the



next under Admiral Saunders against Quebec, and the third under Admiral Boscawen sent to the Mediterranean. The event of these must now be determined and known at home. I hope they have all fully answered the public expectation §.

‘ Our Squadron sailed from St. Helen’s, in company with the latter, on the 15th of April, 1759. In the chops of the Channel our two fleets separated, to pursue our respective destinations,

‘ Our first place of rendezvous was the island of Madeira, where we anchored May 2. This is a very fertile spot, but the generality of the inhabitants are poor; at which you will not wonder, when I tell you how much they are pestered with swarms of idle priests and monks—mere drones, who live upon the honey of the hive!

‘ *Sic vos non vobis mellificatis apes.*

‘ Here I had the pleasure of seeing a comet in the constellation Crater. From its great southern latitude, I believe it was not visible in England, as it disappeared before it made any considerable progress to the northward. I transmitted a crude account of it to my good friend commissioner Mead, of the customs, but by being on board, and wanting proper instruments, could not be very exact in the observation. However, I traced its path in the heavens with sufficient accuracy to determine its motion and inclination to the ecliptic.

‘ After we had taken in our wine and other necessaries for our voyage, we prepared to leave this island, and were under weigh May 8. Our next rendezvous was St. Augustin’s Bay, on the west side of the island of Madagascar, where we arrived August 11, and having completed our water, and refreshed our people, sailed from thence September 1.

‘ The accounts of this place are very imperfect, from its being so little frequented by Europeans, except in time of war, when the

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Lenox, and secretary to Rear admiral Cornish. While he was on the coast of Coromandel, he was present at the sieges of Pondicherry, Vellour, &c. and on June 6, 1761, he made an accurate observation of the transit of Venus over the Sun at the government house at Madras, in company with Governor (now Lord) Pigot, &c. of which an account is given in the “Philosophical Transactions,” vol. lvi. and in the “Gentleman’s Magazine” for 1761, p. 177. In March 1763, he was appointed chaplain to the factory at Calcutta, by the favour of Mr. Vansittart, then governor of Bengal, and resided there, in general esteem, till the year 1765, when he returned to England, with his excellent friend, in his Majesty’s ship the Panther. In their passage, Mr. Hirst took a view of the Cape of Good Hope, which was engraved in 1766 by Mr. Canot. At the second transit of Venus, on June 3, 1769, Mr. Hirst was one of the assistants to the astronomer-royal at Greenwich, and an account of his observation was published in the “Philosophical Transactions,” vol. lviii. p. 361, and in the “Gentleman’s Magazine” for 1770, p. 402. Being now in easy circumstances, happy in himself and in his friends, nothing could have tempted him to “wander again over the face of the great deep” but the ties of gratitude and the calls of friendship. On a heart like his, these had claims that were irresistible. As chaplain to the commission he therefore embarked with Mr. Vansittart on board the Aurora, in Sept. 1769; and in that fatal voyage accompanied, alas! the supervisors to “that country from whose bourn no traveller returns.” Let this suffice—the wound is too painful to bear any farther probing.

§ ‘ They did most fully; witness the conquest of Guadeloupe and Quebec, and the destruction of the Toulon fleet. Admiral Cornish’s squadron was no less successful by contributing largely to the reduction of Pondicherry and Manila.’

English East India fleets generally touch here to be supplied with fresh provisions, &c. In short, it is under the same predicament to us that we were to the Romans, being *penitus toto divisa orbe* \*. But be this as it may, it is a very fine island, productive not only of the necessities but even the delicacies of life. It would fill many sheets to acquaint you with the anecdotes I collected, and the observations that occurred, during our stay there. Suffice it to say (merely for the sake of thrusting in a poetical quotation) that in the offing of Augustine's Bay we saw many whales, which frequently swim very near the ship, and were near half as long: an awful sight! These the natives call *tushes*. They spout water to an incredible height, and in the most stark calm will, by flouncing and lashing their tails, stir the sea to a tempest. They abound so much in these parts, that it is no uncommon sight to see ten or twelve of them spouting together, which, at a distance, very much resemble the sea breaking on a ledge of rocks:

Huge of bulk,  
Wallowing unwieldy, enormous in their gait,  
Tempest the ocean—here Leviathan,  
Hugest of living creatures, on the deep,  
Stretch'd like a promontory, sleeps or swims,  
And seems a moving land—and at his gills  
Draws in, and at his trunk spouts out, a sea.

MILTON.

\* Madagascar is divided into a number of petty kingdoms or states, the largest of which is that of Brecefs, which (as the natives informed me) abounds with gold mines, as does the kingdom of Volambo with those of silver. And there is great reason to credit this assertion; for the teeth of many of the sheep and other cattle killed on board our ship were so much covered with a metalline scale as to resemble teeth of brass. This the miners are said to look upon as an infallible indication of a mine being under the surface on which such cattle graze. I will not answer for the infallibility of this trial, but am sure it is more consistent with reason than the idle tales of the divining rods. In the first volume of the learned Boerhaave's "Elements of Chemistry," page 22, part ii. I met with the following observation: the author, treating of gold, says, "In Madagascar there is

\* "The best and most authentic account ever given of Madagascar was published in 1729 by Robert Drury, who, being shipwrecked on the south side of that island when a boy, in the *Degrave* East-Indiaman, lived there as a slave fifteen years, and after his return to England, among those who knew him (and he was known to many; being a porter at the East India-house) had the character of a downright honest man, without any appearance of fraud or imposture. In confirmation of the truth of this narrative, it exactly agrees, as far as it goes, with the journal kept by Mr. John Benbow (eldest son of the brave but unfortunate Admiral) who, being second mate of the *Degrave*, was also shipwrecked, and narrowly escaped being massacred by the natives with the rest of the crew, Drury and three other boys only excepted. Mr. Benbow's journal was accidentally burnt, in the year 1714, in a fire near Aldgate, but several of his friends, who had seen it, recollected the particulars and its correspondence with Drury's. To the circumstance of its being thus destroyed, as well as the subject of it, the compiler of Mr. Benbow's life in the "Biographia Britannica," vol. i. p. 688, seems to have been a stranger. Instead of "a large and very comprehensive book," it was only a journal, like those kept by every sea-officer."

a very



a very soft sort which runs like lead, with a gentle fire." for the truth of this he refers to "Flacourt's History of the Island of Madagascar," ch. 49. I have not this book; yet have often observed a large button of a yellow cast, like those which the Dutch wear on their breeches, tied, by way of ornament, to the crown of the Madagascar princes heads†. This, I found, was remarkably soft, which made me think it was base metal, but they all affirmed it was fine gold. I shall mention but one circumstance more to corroborate the above opinion. Not far from Tent rock in St. Augustine's Bay, in the King of Baubau's dominions, is a mineral spring, which also affords reason to suspect that there are mines of some sort or other in its neighbourhood. However, our European Mammon has not yet set foot on this rich soil; for he, according to Milton, first taught men to value gold:

By him first  
Men also, and by his suggestion taught,  
Ransack'd the centre, and with impious hands  
Rifled the bowels of their mother earth  
For treasures better hid——

I am, &c.

W. HIRST.\*

How complicated \* was the loss which this country sustained by the loss of the AURORA!

† In like manner Drury says, p. 44, "The men adorn themselves with 'man-  
nellers,' which are rings for their wrists; and these both men and women of distinc-  
tion wear. They are sometimes of gold ('but where they get it is more than I know,  
and perhaps worth enquiring after') often of silver, but more often of copper; which  
I found at length is produced, and made in the country, as well as iron."

\* Again, p. 376, describing the dress of the King of Feraingher (called by the Eu-  
ropeans Yong owl) he says, "On his forehead were several gold beads; about his  
neck was a very fine gold necklace, on each wrist about six manellers of silver, and  
four rings of gold on his fingers."

\* And p. 393, "They have silver in some of the most mountainous and inland  
parts of the country, and know how to make ear-plates of it and manellers; so that  
I have the strongest reason to think the country produces it; nor is there much rea-  
son to doubt but gold is to be found here."

\* If therefore it be true that the French have established a colony in Madagascar,  
these hidden treasures may perhaps have been one of their inducements, and not com-  
mercial views only, for which their neighbouring islands of Mauritius, or Bourbon,  
are as conveniently situated."

\* Mr. Falkener, Author of *the Shipwreck*, an admired poem, and of a valuable  
Dictionary of Marine Affairs, is said to have perished also on board the same unfortu-  
nate ship.

ART. VIII. *The Duel. A Play*, as performed at the Theatre Royal  
in Drury Lane. 8vo. 1s. 6d. Davies. 1772.

THE fate of this play is known to have been less fortu-  
nate than was expected; and there may be some reasons  
for it, not at all injurious to the talents of Mr. O'Brien.

It is no wonder that *Le Philosophe sans le sçavoir* should 'draw  
tears from the brightest eyes in France.' The point of honour  
is the first principle of a Frenchman; and the perplexity and  
distress it occasions are fine circumstances for a French play.  
They are not so interesting to an English audience; a small



part of which only can have any concern in them, and therefore, though there be something truly comic in the character of lady Margaret; and the scene between Melville and his son be affecting; yet the play on the whole is not suited to the English stage.

It may be thought but justice to give a specimen of the Author's manner of writing. The circumstance on which the play is composed, is the engagement of a young officer to fight a duel, from a trifling quarrel at a coffee house. Some hints and suspicions of it reach his family; and some ineffectual steps are taken to prevent it. He meets his antagonist who fires at him; he then acknowledges his having behaved improperly, and discharges his pistol in the air. A person who had been placed by the father to see the duel, thought they were both killed, and brought him the news just as he was doing an act of kindness to the father of the gentleman who fought his son.

The distress occasioned by this premature account, and the joy of seeing the young gentlemen as friends, are affecting circumstances.—The whole business is transacted on a day appointed for the marriage of a sister of one of the duellists; it is therefore easy to give the play the common conclusion of a comedy.

On account of the marriage, lady Margaret Sinclair, a Scottish maiden aunt, comes to town.

*Enter a Servant with Candles, lighting in Lady MARGARET SINCLAIR, led by her Brother, and leaning with her other Hand upon a Servant of her own.*

*Lady Margaret.* Ah, tak awa' the candles; tak awa' the candles, I canno' see, I canno' see, they put my eyne out. Sandy?

*Servant.* My Lady?

*Lady Margaret.* Gat out with you.

*Servant.* Yes, my Lady.

*Lady Margaret.* And, Sandy?

*Servant.* My Lady?

*Lady Margaret.* Tak care of au' the baggage—you mun be sharp in this toun.

*Servant.* Yes, my Lady.

*Lady Margaret.* And, Sandy?

*Servant.* My Lady?

*Lady Margaret.* If the mob is inquisitive, tak care you don'o tell who-I am; I wool'na' ha' the toun apprized of my arrival—I will be incog.

*Servant.* Yes, my Lady.

[*Exit.*

*Lady Margaret.* Ah, you canno' imagine how I long'd to be at you—I ne'er ha' travell'd in sic misery; I thought to ha' been with you twa' hours and maer since, but there's nae respect of parsons upo' the road—at Barnet, I was keep'd the Lord knows how long, at the change-house, the inn as you caw it in this country; an wha' dy'e think for?—Gude troth, because a brewer's lady, they said, had

had engaged aw' the horses: a brewer's lady! I ne'er heard of sic ladies before—I thought I shoul' ha' gone distract.

' *Melville.* I am very happy, however, to see you arrived at last. This is Mrs. Melville.

' *Lady Margaret.* Ah, this is Mistress Melville. How d'ye do, Mrs. Melville?

' *Mrs. Melville.* Your ladyship is welcome to this part of the world. *[They salute.]*

' *Lady Margaret.* I thank you, Mistress Melville—I cannot say but I am glad to see you.

' *Mrs. Melville.* I have the honour to present you my daughter.

' *Lady Margaret.* A mighty young creter. *[Curtseying distantly.]* And wha's the other lady? *[Observing MARIA, MELVILLE whispers her.]* Ah! is that your awld friend's daughter? Aha! you keep her well clad! Wha's that in the brown, and the officer?

' *Melville.* That is my intended son-in-law.

' *Lady Margaret.* Ah, *[Mistaking the Son, for the Son-in-law.]* a lake is sufficient to distinguish nobeetety!

' *Melville.* Don't you think he has something of the grandfather in his face?

' *Lady Margaret.* Um—ay—he has something about the cheen—he is in the army, I see—I suppose he has a regiment.

' *Melville.* Oh, no—he is too young.

' *Lady Margaret.* Is your daughter fond of him?

' *Melville.* Yes, they are fond of each other, and will be very happy together, I am sure.

' *Lady Margaret.* What's his title?

' *Melville.* O, he has no title—he is a Barrister at law.

' *Lady Margaret.* At law! a barrister—what, an advocate?

' *Melville.* Yes, what in Scotland you call an advocate.

' *Lady Margaret.* What does he do in regimentals then?

' *Melville.* In regimentals; 'tis the other I mean. Mr. Barfort, give me leave, Sir, to introduce you to my sister—This gentleman, Madam, is Mr. Barfort, my intended son-in-law.

' *Lady Margaret.* Ah, ha! *[Curtseying distantly.]* the gentleman then is a barrister, and belongs to the law?

' *Barfort.* Yes, Madam, I have that honour.

' *Lady Margaret.* Ah! ha! there's very sensible gued sort of people, they tell me, belong to the law!

' *Barfort.* We hope so, Madam.

' *Lady Margaret.* Ah! ha! some they tell me, are frae the North, and of very auncient famelys, and mak a bonny figure. *[Aside to Melville.]* Brether, this is fashious; I tak this unkind, you did na' tell me that he belonged to the law—Sir, I wesh you all happiest, and I gie you joy of being received into sec a famely.

' *Barfort.* Madam!

' *Lady Margaret.* A famely for which I ha' the greatest regard.

' *Barfoot.* What can the woman mean? *[Aside.]*

' *Lady Margaret.* What's your daughter's name?

' *Melville.* Harriet.

' *Lady Margaret.* Harriet? I thought you caw'd her Janet, after your mother; Harriet, what an' a filthy name is that—she is very

mighty;



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ightly; she has a manner that's becoming—she has a seriousness in her visage that is very proper for one who is to be wife to a person that belongs to the law! But, what's that? [Pointing to the Son.

' *Melville.* That is my son—George—

' *Lady Margaret.* Your son! your son! and you never told me—'tis my nephew, my dear nephew! embrace me, my dear chield?—ah, you are right! you are right! he's the very effigies of my father—he revetted me the instant I saw him—what a commanding luke, what a gait he has wi' him—Brether, I must carry him to Scotland, and present him to aw the nobeclery—ah! he's a fine youth.

' *Mrs. Melville.* Will your ladyship walk into another room? You must be fatigued, and want refreshment—it grows late—

' *Lady Margaret.* Ah, he's a fine youth! I can trace aw the famely in him! What said you, Mrs. Melville?

' *Mrs. Melville.* It grows late, Madam, and I am afraid you are extremely tired; if your ladyship pleases, we will go into another room.

' *Melville.* There's supper waiting for you.

' *Lady Margaret.* Ah, gi' me my bed, and a soop of broth, and a bannack—I'll ha' naething maer! My dear nephew! I am enchanted wi' him. I must see you early in the morn and we wull ha' meckle converse together, gude neeght to you my dear cheeld, a gude neeght!

' *Young Melville.* I wish your Ladyship a good night!

' *Lady Margaret.* Mestress Melville an you gang before, I'll follow—  
[Exeunt all but Young MELVILLE, and MARIA.]

Mr. Obrien is also the Author of *Cross-Purposes*; see our last, p. 486.

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ART. IX. *A Treatise upon the Trade from Great Britain to Africa*; humbly recommended to the Attention of Government. By an African Merchant. 4to. 6s. sewed. Baldwin. 1772.

THE Author of the book, entitled, *Real Grievances*, of which an account is given in this month's Review, among other remedies, proposes the enlargement of our commerce, and particularly points out the African coast as affording us an advantageous opportunity for effecting this purpose. The present work, therefore, is published very seasonably for assisting and forwarding such a design, and appears to us to demand the attentive regard of those who understand mercantile affairs, or whose business and duty it is to consult and promote, without mere selfish and mercenary views, the prosperity of trade and the welfare of their country.

The treatise consists of seven chapters, on the following subjects: The importance of trade from Great Britain to Africa: Its legality: A description of the African coast, within the limits of our trade: A short history of the African trade: The conduct of the African committee: Proposals for improving this trade; and, lastly, A new African act offered to the consideration



sideration of the legislature. But the greater part of the book is formed by the appendix, which contains various tracts and papers, to which proper references are made in the treatise, for illustrating and supporting the accounts which that presents to our attention.

In his reflections on the importance of this trade, the Writer argues in this manner: 'Consider the vast continent of Africa, the extent of coast within the limits of our trade by act of parliament,—an extent of near three thousand leagues, most advantageously situated for commerce; the inland parts rich in gold, and other very valuable commodities beyond description; watered with innumerable rivers, navigable for many leagues up the country; the soil amazingly fruitful, and the people numerous. From a concurrence of such circumstances what advantages may not be expected? The French were fully sensible of this;—and a few years ago the bounties and exemptions allowed to their African trade were estimated very little short of 45,000 *l.* annually. If France has deemed this trade of such importance to her, it must be of much greater importance to us, who may be said to subsist only as a maritime power. In the name then of the British merchants trading to Africa, in the name of our country and colonies, let me humbly address the government to make this trade more the object of their attention; which, in its present state, is productive of so many advantages, and is capable of great improvement, both by removing those difficulties, under which it at present labours, and by carrying into execution many plans that might be suggested.' 'In what light, proceeds our merchant, but in that of enemies to their country, can we look on those, who under the specious plea of establishing universal freedom, endeavour to strike at the root of this trade, the foundation of our commerce, the support of our colonies, the life of our navigation, and first cause of our national industry and riches? What vain pretence of liberty can insatuate the people to run into so much licentiousness, as to assert that a trade is unlawful, which custom immemorial and various acts of parliament have ratified and given a sanction to?'

Our Readers will perceive that the last spirited sentences relate to the slave-trade, for which this Writer is a warm advocate, as it must indeed be expected an African merchant should be. The legality of this trade is the subject of the second chapter; in treating on which, he supposes it might be sufficient for him totally to drop the consideration of *justice*, and apply to the *law* only as it now stands; 'but, says he, I disclaim the one without the other.' He proceeds, therefore, to a more ample discussion of this point; and, for this purpose, adds, in the appendix, with remarks of his own, some letters, particularly

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particularly occasioned by a late decision of Lord Mansfield's, which have appeared already in the public papers, (as have a great part of the appendix articles,) under the signature of *Mercator*.

Among other arguments the provisions and directions of the Jewish law upon this subject are greatly insisted on as sufficiently evincing that the slave-trade is very consistent with morality and religion. For ourselves, after mature consideration, we must acknowledge, as we have formerly done, that we cannot think this plea has any real strength or propriety. How absurd would it be to conclude, that, because the people of Israel were directed to destroy the Canaanites, therefore Christians have a right to extirpate heathens or Mahometans? The first acted under an express command from the Supreme Being, who has unquestionable authority to afflict or punish his creatures in whatever way, and by whatever instruments, he chuses to appoint: but the latter can recur to no such direction, and cannot therefore be authorized by the example of the Israelites. May not much the same kind of reasoning be applied to the subject of slavery, as supposed to be vindicated by the Jewish law? A more particular enquiry into it we shall leave to our Readers themselves; but, we must add, that we do not perceive any greater force in the argument produced from the Christian revelation to support this practice. Is it to be inferred from any exhortations given by the apostles of Christ to servants and slaves who had been converted, not to think of quitting their stations, but peaceably to discharge their duty in them, unless a fair opportunity should offer of improving their circumstances; is it to be inferred from hence that one man has any natural or *lawful* right of enslaving another? The apostles of Christ did not direct or interfere concerning the measures of civil policy; they left the principles of their religion to operate in this respect by degrees; and certainly, if they are acted upon, nothing can have a more probable tendency to root out every kind of slavery and cruelty.

The pleas which carry the greatest weight, if they are true, appear to us to be, that the persons enslaved are brought into more comfortable circumstances than they were in before; and that there is an absolute *necessity* of employing these hands for carrying on our works in the West Indies: though it must be confessed, that no *necessity*, any more than *custom immemorial*, or acts of parliament, to which this writer appeals, can render that just and right, which is in its own nature iniquitous and immoral. The above arguments are attended to in this work.

Speaking of the state of the purchased negroes in *Africa*, it is said, 'those are sold who are slaves by descent, or have committed such villainies, as the laws of their own country condemn them

them to slavery for. There they have no chance of ever being free; there they have no sort of property, and their very lives are subject to their master's caprice without fear of punishment, or being in any degree accountable. Some, indeed, are captives taken in war, whom, if we did not purchase, they would massacre. The barbarity of their own masters makes them think we buy them only to eat them; and this mistaken notion is the *only* thing that tempts them to rise in mutiny. But of all those who have purchased their freedom, or whom the liberality of their masters has made free, not one individual ever yet returned or wished to return to their own country; nor would any one of them accept of their freedom on such terms: a plain proof that they are in a much better situation than ever they could possibly expect to be at home. For with us, though slaves, their property is sacred; and numbers, in an actual state of slavery, have property to the amount of three, four or five hundred pounds sterling, who yet will not buy their liberty, though they could have it for one fifth of what they are possessed of. With us their lives are secured by our laws, and with us they are maintained when old and past their labour.

In another part of this book, relative to the *Negro Cause*, we find the following paragraph: 'Now Mahomet's doctrine is revived: "All men indiscriminately are proclaimed free, if they touch English ground." This wonderful discovery was reserved for this age of pure religion, wherein infidelity meets with applause, and Christianity with ridicule; for this age of perfect liberty, wherein God and the king are illiberally abused and affronted with impunity; for this age of rigid virtue, wherein public dissipation engrosses the whole concern of life, and plunges its unhappy votaries into excess of vice and infamy; for this age of tender humanity, wherein the cries of the poor are unattended to, and insensibility supplies the place of wisdom.'

We may cursorily remark upon one part of this passage, that there appears a greater probability of the prevalence of slavery under infidelity than Christianity. In regard to Mahomet's doctrine, most of our Readers possibly know, that the impostor made use of *liberty* as a decoy, declaring it to be the will of God, that all men should enjoy it: accordingly he discharged his own slave, Zeidi, and entertained him as his equal. Hence slaves from all parts of Arabia forsook their masters, and fled to him as their deliverer; by whose assistance he was enabled to enslave others. But we must proceed to take notice of some other parts of this work.

If the account which this Author gives of the conduct of the present African committee is to be depended upon, the gentlemen  
who



who compose it are indeed worthy of the severest animadversion and reprehension.

‘ With respect to the manner of chusing committee-men, says this writer, designing and interested persons, who had been chosen, availed themselves of a casual expression in the act, “ committee-men shall be chosen by persons trading, or intending to trade, to Africa,” to make that office perpetual, which the legislature intended should be annual. The electors being composed of all such persons who paid forty shillings for their freedom in the company, the designing men made numbers free without their knowledge or expence, many of the lowest classes of the people, and all of them such as were their friends or dependents. Accordingly these forty shilling voters, this last July, out-voted the real traders.—By these means they are self-chosen, and consequently independent of the real African merchants, unattentive to the public good, and industrious only to raise fortunes for themselves, by means of that public money annually allowed them for the general advantage of the whole trade. They make their own dependents the governors of the forts, and carry on their trade by their means, either evading or boldly acting in defiance of the laws of their country; and having the advantage of house and warehouse room, their servants abroad, and freight of their goods out at the public expence, can afford to over-bid the private traders; this naturally raises a competition; the African articles of trade are enhanced, and the value of our own commodities lessened: and this has still worse consequences; for if the Africans can have what they want for less of their articles than usual, they will bring the fewer to market, as they are indolent in their dispositions, and crafty in their dealings, and know very well how to take the advantage of our mismanagement. The governors of the forts, though to appearance forbid to ship off slaves for their own use on pain of dismissal, yet knowing they can depend on the committee-men for their protection, as they are secretly interested in their trade, do it clandestinely; and when they leave the coast, always take care to have a noble cargo of the very best negroes to carry with them. The poor soldiers are obliged to do all their work and labour for them, though miserably supplied, at the dearest rates, with the common necessities of life. The forts are merely an heap of rubbish, overrun with filth and vermine, so far from being capable of awing the natives, that they cannot protect themselves; so that for the advantage of their private trade, the governors are generally tributary to one, and sometimes several of the African chiefs: by which means not only the rights of the English have been given up, but the very governors themselves have been  
flogged

hugged by the negroes in their own forts. Is it to be supposed that the dignity of the British empire can be supported by those, who through private interest tamely submit to such insolent treatment? Or can they protect the traders, who are in such abject subjection themselves? Accordingly every trader finds he has only himself to depend upon; is obliged to find room where he can for his goods, and thinks himself happily off, if the governor of the fort does not openly prevent his trading. This is too common a case, and passes not only uncensured, but is often rewarded by the committee.—

—‘ In short, says this merchant, the committee have in every particular acted directly contrary to the trust reposed in them, and contrary to the true interest of the nation; and must, if continued, entirely destroy that trade on the Gold Coast, which has been ever judged the most important of any on the whole coast of Africa, and consequently most essentially necessary to the prosperity of the British commerce, and the support of her colonies.’

This Writer supports his allegations by a large collection of letters, papers, certificates, &c. from all which the ill-management and selfishness of the committee and their servants is too apparent, as are also the great difficulties and disadvantages in which a branch of commerce, so highly important to this country, is by their means involved.

In one part of the appendix we meet with the following passage relative to the election of committee-men:—‘ So it has happened, that for interesting and private purposes, taking advantage of the words, *intending to trade*, designing men have found, and used the means to render the influence of the merchants, *really and truly trading to Africa*, in the choice of committee-men, of no effect; for under colour of intending to trade to Africa, (the contrary of which admits of no other proof than by inference from circumstances) and generally even without that pretence, such numbers of persons have been made free of this company, that 1425 names stand now registered as freemen thereof for London alone; although it is a fact known and notorious to every person in the African trade, that the actual traders from London to Africa, at this day, are not more than 30, at the uttermost; and that including them, the entire number of persons, free of the said company, who have at any time since the passing the before-mentioned act, (in 1750) to this hour, been traders to or from Africa, from the city of London, does not amount to more than 100.’

In another place we find this instance, among others, related of the negligence of the governor, &c. ‘ As I have touched upon the word protection, give me leave to recite an affair which happened at Lagoe, (last August) a town within  
range



range of the guns of Tantomquerry fort. Mr. James Land, a private trader, carried on business in that town for some years past; he supported an excellent character, was remarkable for buying good slaves, which he generally sold to the British shipping in Annamaboe road, to the number of about two hundred and fifty annually; this poor man, for twelve months before he died, enjoyed a very bad state of health, and at his decease, in August last, was supposed by most people to be worth at least 2000*l.* sterling. As soon as the town's people heard of his death, they immediately broke into his house, and carried off the greatest part of his effects; none of which (as far as I can learn) have ever been recovered from them, nor any steps taken to bring those villains to justice. If such outrages as these are committed under our forts, and the perpetrators suffered to enjoy unmolested the fruits of their rapine, we may as well have no forts at all.

The letter, containing the above account, is dated July 1, 1770, and signed by Richard Brew.

Many are the instances here recited of the ill-conduct, &c. of the committee, and those connected with them, and of the hardships under which the private traders labour, notwithstanding the annual parliamentary allowance of 13,000*l.* for their protection and assistance.

‘A private merchant, observes our Author, may sometimes monopolize a trade, and that undoubtedly is an injury to the public; but it can be only a transient injury, as there are three things, any of which must inevitably put a stop to it, his death, his bankruptcy, or his making a sufficient fortune:—but in a monopoly supported by the public, these chances are all cut off. The committee can never die; one wave succeeds another, and their followers roll on in the places of their predecessors; they, in a collective capacity, can only break when they have broke the public that supported them; and a succession of hungry applicants are ever insatiable from their first dependency to their plenitude of power. Various have been the attempts to reform the abuses of the committee, but they have all been fruitless; for the legislature having forged the chain, a power only equal to theirs can break it: and that is sincerely to be wished; for nothing but an entire alteration of the present management can put the African trade on a respectable footing.’

Thus argues this Writer, who appears to be very intelligent, and a sufficient judge in particular of the subject on which he treats. He lays before us the plan of an act, which, he apprehends, should it meet with a suitable sanction from authority, would remedy the evils of which he so justly complains: he, therefore, humbly, but earnestly, recommends it to the consideration of the legislature.

In



In the conclusion of the treatise, it is observed, that it is not the reverie of any one single person, but the joint sentiments of the best writers upon trade, and the result of the united opinions of the most capital merchants trading to Africa, drawn from their long experience and perfect knowledge of the subject, and collected by an *African Merchant*.

ART. X. *Joineriana: or the Book of Scraps.* 12mo. 2 Vols. 5 s. sewed. Johnson. 1772.

WHAT an exalted being is an author! seated sublime in his lofty apartment, he looks down on the lower world, and forms his observations on men and things, as they pass in review under his perspicacious eye.—What a beneficent being too is an author, who, having thus enriched his mind with intelligence and reflection, generously opens the ample storehouse of his wit and wisdom, for the instruction and delight of inferior mortals!

Thus the Author of 'the Book of Scraps,' from the height of his observatory, wherever it is situated, in Grub-street or in Grosvenor-square, (to us it matters not which) has benevolently showered down on the gaping multitude of booksellers and book-readers, the result of his speculations—on *antiquaries, authors, book-makers, booksellers, freethinkers, law and lawyers, melancholy, merit, news and news-writers, orators, paint and washes, sleep, theatres, Tristram Shandy, want, wisdom, and vanity*.

It is impossible, on opening this writer's first volume, and beginning at the preface, as every reader ought to do, for the same reason that on entering a house, he chuses to pass in at the door, rather than to scramble through the window, or to jump down the chimney;—it is impossible, we say, for any one who is acquainted with the writings of Sterne, to peruse the preface to *Joineriana*, without thinking of *Tristram Shandy*. In several of the *essays*, too, or *scraps*, as he chuses to call them, there appears to be something of Sterne's manner:—the same sort of disjointed paragraph, abrupt transition, and broken sentence; yet the Author professes nothing of this; he acknowledges no such imitation; but rather contends for the palm of originality: which, on the whole, and with respect to his *matter*, we are inclined to yield to him, for the sake of the many sensible and striking observations contained in his two little useful and not unentertaining volumes.

There is a degree of vivacity in his preface above-mentioned; an extract from which will contribute to the amusement of our Readers, at the same time that it indulges the Author in the exercise of his natural right of speaking for himself, and explaining his own design.

‘*JOINERIANA, or the BOOK of SCRAPS?*’—Ay, or *CARPENTERIANA, or the BOOK of CHIPS*, if you had rather—or any other *ANA* you like.

‘Call them *SCRAPS*, or *Fragments*; *CHIPS* or *Shavings*; waking *Reflections*, or wandering *Imaginations*, it matters not—so that some of them profit the reader, which is the principal aim of the writer.

‘They are not gathered from *PLUTARCH*, *LAERTIUS*, *STOBÆUS*, *ERASMUS*—yet if there are any good among them, I have no doubt but they may be found in their collections.

‘Neither can they owe much, to my knowledge, to *LA BRUYERE* and *ROCHEFOUCAULT*—yet, ’tis possible, many of the same sentiments occur in both:—But I am perfectly innocent of any charge of that kind, which may be brought against me—for, to the best of my remembrance, I have not looked into either of those much-admired wits these twenty years and upwards.

‘They are not, I promise you, translations, or gleanings, or filings, or sweepings of *ANAS*.

‘It follows then that they are mine:—Indeed I mean they should pass for such, in the full scope and import of the phrase—as, when a man says, ‘That is mine’—he would be understood the matter to be questioned, was his property.

‘In that just sense, I repeat, ‘They are mine’—for was I conscious there were any sentiments throughout the book, which belonged to one man more than another, I would either restore them to the right owner, or expunge them altogether.

‘But truths as truths, must belong to every man who is in search of *TRUTH*.

‘Now seeing the book is mine, as I said before—for without the clearest conviction upon that head, I should never have thought of obtruding it upon the public—I have a right to assert my claim.

‘—For, in my sense, ’tis the highest insult imaginable, that which is offered to the understanding—’Tis an offence unpardonable!—

‘What, are we to be bamboozled under false pretences and a specious shew of novelty, with the same things over and over, and over and over, and over and over again, and again, and again everlastingly, and world without end?

‘Then, I have a further conceit—The writer who improves me not, in some measure, leaves me in a worse condition than that in which he found me—far worse indeed!—for he has robbed me of *TIME*; which with all his wit and ingenuity, he can never make up to me.

‘Think of this occasionally, my brethren—’tis well worth a thought.



‘ And now I give up all further claim to the following *SCRAPS* of reflection, the fruits of a few solitary hours—They are no longer mine; but yours and every body’s.

‘ Accept them, gentle Reader, with the same good will with which they are offered—peruse them with attention, and, if the author may so far presume, be confident it will be your own fault, if some of them do not turn out to your advantage.’

As a specimen of the manner in which this rambling, but not injudicious essayist has discussed the several topics which seem casually to have attracted his notice, we have selected a short chapter in which he has sensibly, though slightly, touched a subject of great importance to the interests of learning; and, in consequence, to the general welfare of mankind:—yet a subject strangely neglected by our *great guardians* of liberty and property.

#### LITERARY PROPERTY.

‘ Is there no law in this free country, where every man is blest in the possession of what he owns, to secure *LITERARY PROPERTY*?

“ None sufficient it seems”—

‘ Why then I heartily wish there was.

‘ We have laws to secure not only the property of horses, but of dogs—not only of partridges, but of their eggs—not only of fish, but of their spawn.

‘ A man shall be severely handled for shooting a hare, or angling a trout; which never cost the presumptive owner any thing:—the hare happened to sit down in his manor—the fish chanced to swim up to his royalty.

‘ But the book, we may suppose, cost the author much study, much pains—and, what is in itself invaluable, a considerable portion of his time:—Time spent in the service of the public (if properly spent)—from whence a considerable benefit may arise to the public, in more respects than one—(if the heart of the writer happened to lay [*lie*] in the right place)—and from whence, generally speaking, a very inconsiderable advantage has accrued to himself.

‘ It is no such trifling consideration as some imagine; neither is it an easy matter to estimate the real worth of the sound *Cassius*, the experienced *Philosopher*, the skilful *Demonstrator*, the faithful *Historian*, the just *Critic*, the good *Writer*—or to say how much the age is indebted to the candour and ingenuity, and no less to the spirit of liberty and benevolence of the living author—who feels as he ought, and writes as he feels.

‘ But that such may not be entirely abandoned, and lie at the mercy of their unreflecting and dissipated fellows—see how wonderfully *PROVIDENCE* provides!—There are a set of men called *BOOKSELLERS*, who make a traffick of the spirit of Brain which



distils from their pens :—Many of them deal largely, and hazard a great part of their substance in that precious commodity.

‘ The property being once conveyed, whole and entire, from the author, for, what is called, a valuable consideration, to the bookseller—he, the said bookseller, has an unquestionable right, thereafter to multiply copies of the same, after any form and manner, as to his good liking shall seem best, for his own particular benefit and emolument—neither shall any have licence to utter, vend, print, pirate, abridge, hash, fritter, part or parcel thereof, without the concurrence of him the said purchaser.

‘ It is become a part of his freehold—and so I understand it to be accounted in every country in EUROPE—the Imperial, Royal, Ducal, or State-privilege amounting to no less.

‘ He may sell, let, lease, mortgage the whole or any part thereof—

‘ He may convey in trust, give outright, devise by will—

‘ In case of any misfortune to himself, it becomes the property of his creditors—

‘ In the purchase thereof, he hazarded a considerable part of their substance, as well as his own; and it now devolves to them to make good deficiencies.

‘ But, it seems, it bears no title—at best, an imaginary one.

‘ To the right owner, by purchase, whom it cost a thousand pounds; it is not worth a thousand pence :—But, to the thief, who stole it, knowing it to be another’s property—(there being no Law to hang such thieves)—it has been worth far more than the first purchase.

‘ This appears to be a matter of some moment, upon several accounts—and, sooner or later, we hope, will be thought an object worthy the attention of the Legislature.

‘ I need say no more upon this head—much has been said upon it, within these few years, in the Courts of Chancery and King’s Bench—but nothing has been effectually done—save that not only the usual, but even enormous fees (too much in use of late, and advancing every Term) have been expended.

‘ At present, the matter of LITERARY PROPERTY, scarce amounts to any property at all—and leaves the case of Authors, a lamentable case indeed !—

‘ For disappoint them of their Booksellers, and they are undone !—Cry down the only market for Literature, where shall they sell their ware ?—Spoil them of the only patrons, which modish folly and a dissipated age have left—what must become of them ?

‘ They will no longer be able to wait upon MINISTERS and MANAGERS in clean shirts and hose !—ragged and dearned ones, they have been contented to put up with a long while.

‘ But

' But you would not, surely, reduce them, once more, to the painful necessity of hawking their histories, and singing their ballads through the streets!'

Certainly not!—But our Readers may remember to have seen the merits of this GREAT QUESTION, much more amply discussed in our 27th Vol. Review for Sept. 1762. p. 176—191.

This article cannot be more properly finished, than with our Author's own conclusion of his work, in his chapter on

VANITY.

' When we can no longer be of any service to ourselves, 'tis high time we should think of something for the benefit of others.

' Upon that principle I set about digesting these SCRAPS.

' What effect they may have upon my readers, is their business, not mine—'tis sufficient for me, that I put them together:—my task, for the present, is finished—they may choose now—either to set about correcting the author, or themselves.

' But should they chance to be productive of some good—(and I am fully satisfied they will do no harm)—that they serve to lop the light and loose imaginations of some; and compose the disquiet, and almost distracted minds of others—those who are benefited by them, at least, must allow 'tis no bad composition.

' Something whispers me, *they will be read*—nay more, *they will be commended*—and further, *they will do good*—

" Was there ever such an odious instance of VANITY and self-applause?"

' Thousands!—Every witling, void of meaning, presumes no less within himself:—but only those who were conscious of the rectitude of their intentions, have had candour enough to avow it.

' Every man who means well, and acts upon just and steady principles, is vain of his endeavours; and approves himself, before he can possibly receive commendation from another.

' Conscious rectitude—(or what you call VANITY and self-applause)—is commonly the only reward a good man shares—Indeed he seeks no greater.

' The fool, I grant you, sickens you with his VANITY!—how should he do otherwise?—for it begins and ends with nothing but his nauseous self?

' The bold adventurer deafens you with his!—But we must not hastily abstract from military glory:—In many cases, the SOLDIER of his COUNTRY has full warrant, to sound the trump of his own praise.

' And shall the sober MORALIST be denied the privilege of vaunting his GOOD WILL—together with his sanguine HOPE—that what he sincerely felt, others may also passionately feel?



“ If heaven has been pleased to make him the instrument of good to society—however humble he may be at the throne—he cannot chuse but to be vain at the footstool.

“ I am proud, says he, to be the happy minister of GOOD to my fellows!—and I dare avow it!—You may call it VANITY, if you like.

“ In God's name! then—let us continue vain—so that we restrain our pride within the limits of just action—and that all emulation, henceforward, be comprised in the VANITY of intentional, or actual GOODNESS.”

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ART. XI. *Poems.* By Miss Aikin. 4to. 6s. sewed. Johnson. 1773.

WE were, as usual, toward the ides of the month, assembled, like the priests of Moloch, and were ready to perform our direful rites. Our trembling victims waited their doom; and our weapons were brandished for execution: when this fair Form offered herself, attended by a train of virtues, so pleasing, so enchanting, that we lost the rage of our peculiar devotion, and, from cruel and snarling critics (as all *Reviewers* are known to be) were metamorphosed into happy and good-tempered men.—Thus soothed, and composed, we assume our less terrific characters; and, taking our places, we proceed to the publication which is the subject of the present article.

Before these elegant poems appeared in print, we were not wholly unacquainted with this Lady's extraordinary merit, and fine talents. The pupils of that very useful seminary\*, to which she has done honour in one of her ingenious productions, have, with a genuine and unanimous enthusiasm, celebrated her genius, and diffused her praises far and wide: and some of her compositions have been read and admired by persons of the first taste and judgment in the republic of Letters. Hence the most pleasing impatience was every where expressed, when the public was assured that Miss Aiken had, at length, been prevailed on to assert her claim to literary fame.

The merit of these poems is, in several respects, very different from that of other “ Daughters of the Nine.” In some of the pieces we have a smoothness and harmony, equal to that of our best poets; but what is more extraordinary, in others, we observe a justness of thought, and vigour of imagination, inferior only to the works of Milton and Shakespeare: and these various excellencies seem to be happily combined in the first poem inserted in the book, entitled *CORSICA*.

If the Author has fallen into any error, in this spirited poem, it has been owing to her having drawn her opinions of some

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\* At Warrington.



men and some things, from books, and not from other channels of information, less partial and less under direction. Her character of Paoli is evidently taken from Boswell's account of him, and not from a knowledge of his person, or of his conduct since he has been in England. As poetry, however, it will be admired, when every little tale to the disadvantage of the original may be quite forgotten.

His portrait is succeeded by the following truly poetical lines, addressed to the brave Corsicans :

‘ Success to your fair hopes ! a British Muse,  
Though weak and powerless, lifts her fervent voice,  
And breathes a prayer for your success. Oh could  
She scatter blessings, as the morn sheds dews,  
To drop upon your heads ! but patient hope  
Must wait the appointed hour ; secure of this,  
That never with the indolent, and weak, will  
Freedom deign to dwell ; she must be seized  
By that bold arm that wrestles for the blessing :  
’Tis heaven’s best gift, and must be bought with blood.  
When the storm thickens, when the combat burns,  
And pain and death in every horrid shape  
That can appal the feeble, prowl around,  
Then virtue triumphs ; then her tow’ring form  
Dilates with kindling majesty ; her mien  
Breathes a diviner spirit, and enlarg’d  
Each spreading feature, with an ampler port  
And bolder tone, exulting, rides the storm,  
And joys amidst the tempest : then she reaps  
Her golden harvest ; fruits of nobler growth  
And higher relish than meridian suns  
Can ever ripen ; fair, heroic deeds,  
And godlike action. ’Tis not meats and drinks,  
And balmy airs, and vernal suns and showers  
That feed and ripen minds ; ’tis toil and danger ;  
And wrestling with the stubborn gripe of fate ;  
And war, and sharp distress, and paths obscure  
And dubious. The bold swimmer joys not so  
To feel the proud waves under him, and beat  
With strong repelling arm the billowy surge ;  
The generous courser does not so exult  
To toss his floating mane against the wind,  
And neigh amidst the thunders of the war,—  
As virtue to oppose her swelling breast  
Like a firm shield against the darts of fate ;  
And when her sons in that rough school have learn’d  
To smile at danger, then the hand that rais’d  
Shall hush the storm, and lead the shining train  
Of peaceful years in bright procession on.

The conclusion is the happiest that can be imagined. The fair Writer acknowledges the error of her zeal which had promised success to these unfortunate strugglers for Liberty,

' And read the book of destiny amiss :—

There yet remains a freedom, nobler far  
Than kings or senates can destroy or give ;  
Beyond the proud oppressor's cruel grasp  
Seated secure ; uninjur'd, undestroy'd ;  
Worthy of gods : the freedom of the mind.'

The second poem in this collection is an '*Invitation to B—*;' in which the amiable Writer describes the beauties of the country, especially in the return of spring :

' Now the glad earth her frozen zone unbinds,  
And o'er her bosom breathe the western winds ;  
Already now the snow-drop dares appear,  
The first pale blossom of the unripen'd year ;  
As Flora's breath, by some transforming power,  
Had chang'd an icicle into a flower :  
Its name and hue the scentless plant retains,  
And winter lingers in its icy veins.  
To these succeed the violet's dusky blue,  
And each inferior flower of fainter hue ;  
Till ripper months the perfect year disclose,  
And Flora cries exulting, See my rose !'

The fair Writer then, with great poetic art, directs the attention of her friend to the peculiar improvements of the neighbourhood, from navigable canals, &c. where

' The traveller with pleasing wonder sees  
The white sail gleaming through the dusky trees ;  
And views the altered landscape with surprise,  
And doubts the magic scenes which round him rise.  
Now, like a flock of swans above his head  
Their woven wings the flying vessels spread ;  
Now meeting streams in artful mazes glide,  
While each unmingled pours a separate tide ;  
Now through the hidden veins of earth they flow,  
And visit sulphurous mines and caves below,  
The ductile streams obey the guiding hand,  
And social plenty circles round the land.

' But nobler praise awaits our green retreats,  
The Muses here have fixed their sacred seats.  
Mark where its simple front yon mansion \* rears  
The nursery of men for future years :  
Here callow chiefs, and embryo statesmen lie,  
And unfledg'd poets short excursions try :  
While Mersey's gentle current, which too long  
By fame neglected, and unknown to song,  
Between his rushy banks (no poet's theme)  
Had crept inglorious, like a vulgar stream,

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\* The academy at Warrington;

Reflects th' ascending seats with conscious pride,  
 And dares to emulate a classic tide,  
 Soft music breathes along each op'ning shade,  
 And sooths the dashing of the soft cascade,  
 With mystic lines his sands are figur'd o'er,  
 And circles trac'd upon the letter'd shore.  
 Beneath his willows rove th' enquiring youth,  
 And court the fair majestic form of Truth.  
 Here Nature opens all her secret springs,  
 And heav'n-born science plumes her eagle wings;  
 Too long had bigot rage, with malice swell'd,  
 Crush'd her strong pinions, and her flight with-held;  
 Too long to check the ardent progress strove:  
 So writhes the serpent round the bird of Jove;  
 Hangs on her flight, restrains her tow'ring wing,  
 Twists its dark folds, and points its venom'd sting.  
 Yet still (if aught aright my Muse divine)  
 Her rising pride shall mock the vain design;  
 On sounding pinions yet aloft shall soar,  
 And through the azure deep untravell'd paths explore.'

We come now to a piece entitled, *The Groans of the Tankard*: a kind of burlesque; in which the Writer has succeeded much beyond what could have been expected from her chastised and regulated genius. Let the Reader judge of these *Groans* by the following lines:

"Unblest the day, and luckless was the hour  
 Which doom'd me to a \* Presbyterian's power;  
 Fated to serve a puritanic race,  
 Whose slender meal is shorter than their grace;  
 Whose moping sons, no jovial orgies keep;  
 Where evening brings no summons but to sleep;  
 No carnival is even Christmas here,  
 And one long Lent involves the meagre year.  
 Bear me, ye pow'rs! to some more genial scene,  
 Where on soft cushions lulls the gouty Dean,  
 Or rosy Prebend, with cherubic face,  
 With double chin, and paunch of portly grace;  
 Who, lull'd in downy slumbers, shall agree  
 To own no inspiration but from me."

The subject of the next poem is, *the backwardness of the Spring* in 1771. The verses are very pretty; but the piece is too short to admit of an extract. It is followed by *Verses written in an Alcove*. They are much in the manner of that enchanting little poem in Dr. Percy's collection of ancient songs, "*Softly blow the evening breezes,*" &c.

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\* Miss Aikin is the daughter of a Presbyterian clergyman.



' Now the moon-beam's trembling lustre  
 Silvers o'er the dewy green,  
 And in soft and shadowy colours  
 Sweetly paints the chequer'd scene.  
 Here between the opening branches  
 Streams a flood of soften'd light,  
 There the thick and twisted foliage  
 Spreads the browner gloom of night.  
 This is sure the haunt of fairies,  
 In yon cool alcove they play;  
 Care can never cross the threshold,  
 Care was only made for day.'

All these verses are extremely picturesque and pleasing.

*The Mouse's Petition*, addressed to Dr. Priestley, is truly moral as well as poetic; and we hope will be of service to that gentleman as well as other *experimental* philosophers, who are not remarkable for their humanity to the poor harmless animals, that are so ill-fated as to fall in their way. This is followed by a poem to *Mrs. P. with some drawings of birds and insects*. It abounds with hints of considerable knowledge in natural history, and is void of affectation and philosophic pomp. *The Characters*, which succeed it, are masterly; and though not new, yet seem to be drawn from nature. The few lines on a *Lady's writing*, are happily conceived. The *Hymn to Content*; though on a subject so hacknied, will be read with that pleasure which the works of genius always give. How charming are the following lines:

' O gently guide my pilgrim feet  
 To find thy hermit cell;  
 Where in some pure and equal sky  
 Beneath thy soft indulgent eye  
 The modest virtues dwell,  
 Simplicity in Attic vest,  
 And Innocence with candid breast,  
 And clear undaunted eye;  
 And Hope, who points to distant years,  
 Fair opening through this vale of tears  
 A vista to the sky,' &c.

The address to *Wisdom* is not composed, we assure the Reader, on puritanic principles, but on the most rational and liberal philosophy:

' Hail to Pleasure's frolic train;  
 Hail to Fancy's golden reign;  
 Festive Mirth, and Laughter wild,  
 Free and sportful as the child;  
 Hope with eager sparkling eyes  
 And easy Faith and fond Surprise:

Let these, in fairy colours drest,  
 For ever share my careless breast;  
 Then, though wise I may not be,  
 The wise themselves will envy me.'

It is so seldom that we have the good fortune to review such compositions as these now before us, that the Reader will not wonder we are loth to quit them. Indeed we should be wanting in our duty to the public, as well as to the amiable and ingenious Writer, if we did not give as full a view of her publication as our limits will allow. We must, however, for the present bid her adieu! In our next we hope to attend her through all the variety of ground she treads; and shall be happy in expressing that approbation and praise which, we are confident, will be universally bestowed on the poems of Miss Aikin.

ART. XII. *Six Sermons on important Subjects.* By Josiah Tucker, D. D. Dean of Gloucester, and Rector of St. Steven, Bristol. 12mo. 1s. 6d. Bladon. 1772.

**D**R. Tucker, in his advertisement, gives the public an account of his motives for sending these discourses abroad, in the following terms: 'Five of these six sermons, he says, were published partly with a view to prevent well-meaning persons from being drawn into error, both in principle and practice, through a mistaken apprehension of some passages in Scripture; and partly for my own convenience, that I might refer to these *plain* discourses, for practical illustrations, in a work which at present engages my attention, and which is not so fit for *common* readers, because it enters deeply into controversy, and requires a scholastic turn.

'Another motive for the present publication of these sermons arises from the very nature of the work in which I am now employed: for as that is to consist of an exposition of the doctrine of the church of England, respecting the decrees of God and his dealings with mankind, as moral agents, it seems but reasonable, that the *Scripture* doctrine relative to the same points should *first* be set forth, as the only foundation on which our Protestant Church was originally erected by our pious reformers.'

The Doctor adds, that, should he be called to defend what he has here advanced, it is his fixed determination not to enter into any controversy *in respect to these discourses*; 'but, says he, with a laudable candour, should any thing appear, which convinces me that I have been *essentially* mistaken in what I have asserted, I here assure the public, that I will immediately retract it; thinking it no disgrace for a fallible man to confess himself mistaken.'



The subjects of these discourses are, I. God considered, both as a potter over the clay, and as a judge over moral and rational agents, from Rom. ix. 21. II. Salvation the gift of God, from Eph. ii. 8, 9. III. Our services unprofitable to God, but profitable to ourselves, from Luke xvii. 10. IV. Different methods of conversion, from 1 John iii. 7, 8. V. The penitent thief, from Luke xxiii. 39—43.

The Author endeavours to present the reader with the scriptural account of these topics in a fair and rational manner, and to give these doctrinal and disputable points a practical turn. A brief view of the first of these discourses may enable our Readers to form a judgment for themselves.

After a very proper exposition of the text and context as wholly relative to the methods of divine providence in bestowing national favours, or executing national judgments, the Writer proceeds to consider in *what respects* a parallel may be drawn between this example of the potter's power over the clay and certain dispensations of providence towards mankind.

The manner of God's disposing of *temporal* blessings in such *various subordinations*, it is observed, towards countries and nations, and also with regard to individuals in community, may very fitly be illustrated by this comparison of the Potter and the Clay.—'With respect to these (i. e. *temporal*) things, who can dispute the Potter's right? or what injustice is done to the Clay? For if Almighty God did not intend to make all vessels alike, or for the like uses, some must be *inferior*, and others *superior*; but which of them those should be, that were to be formed for honour or dishonour, must depend entirely upon the absolute will and pleasure of the great disposer of all things.'

The parallel, it is added, still holds good with respect to the different dispensations, even of *divine grace*, and of *spiritual light and knowledge* vouchsafed to different ages and countries. After some reflections upon this general subject, the Author asks, 'What shall we say to the case of individuals of the same age and country?—*Has not every man among us his proper gift of God, one after this manner, and another after that?* How various are the portions of *grace* and of *reason*? How observable is the difference between the *natural* temper, the innate passions, and constitutions of one man, preferable to that of another? And what a great variety is there to be found as to the *outward* circumstances and advantages in life? Some are *necessarily* more *exposed to temptation* than others; some are blessed with a better *education*, a more exemplary *acquaintance*, and sounder *instruction*: whilst others perhaps may be destitute of all these.—Yet let the talents be few or many, we shall only be called to an account in proportion to what we have received. If the obstacles in our way, were neither of our own putting, nor could



could be removed by our best endeavours, the good God will make a suitable allowance for the failure of our duty in those respects. And in short, he, who received but the *one* talent, shall not be condemned because he received *no more*; but he shall be condemned, and his condemnation will be just, if he neglected to employ *that one* talent in the *measure* and *degree* he might have done.—And, to conclude, this similitude of the potter and the clay, may serve well to illustrate the divine procedure in calling forth into being such a beautiful and infinite variety of creatures one above another in the scale of life. From the mere clod or lump of earth there is a gradation to the vegetable,—the animal,—the human,—and the angelic natures. And were we to survey each of these classes of beings in their subdivisions, we should find as great a variety among the individuals belonging to them.—And as to all these things, who can dispute the *potter's* right? or what injustice is done to the *clay*? It can surely be no wrong to me that I am not created an *angel*: nor is it any injury to the *brute* that he is not made a *man*. All creatures were never intended to be of the highest order. What just reason therefore have I to complain, if other beings are placed in an higher order, or even if other men, of the same order with myself, are placed in a rank or station *above* me?—And why should any one repine, if Providence hath set him something below me? Certain it is, that in these distributions there can be no wrong or injury, if the happiness *overbalances* the misery, or *might* overbalance it, were it not his own fault.'

After these, and other solid and useful reflections, the Writer proceeds to shew in what sense, and in what particulars, the parallel would fail, and therefore ought not to be carried on farther.—The similitude cannot justify the notion, that Almighty God formed any of his creatures with an intent that they should finally be miserable. Against so impious a conceit, he argues from the metaphor in his text, and from the context;—and afterwards adds, 'What reason or motive could the great and good God be supposed to have for calling any creatures into being to the intent, that they should be necessarily miserable?—Where would be the *glory* or *honour* of such a proceeding? To condemn them without allowing them a trial, or putting them in a probationary state?—It would indeed be a display, and a most terrible one, of a *wantonness* of power and *tyrannical sway*, exercised in the gratification of a *mischievous* disposition:—attributes which belong not to a wise, just, and amiable Being.—But it would be no proof, no indication of his wisdom, his goodness and truth; which are essential to the divine nature, and the highest glory and perfection of it.'

Again,

Again, this Author remarks, that the representation of the text, and context, will not support the opinion, 'that our gracious Lord and just Governor expects more from his creatures than he has given them a power to perform, or is ready to give them;' and, finally, it is added, 'the similitude is by no means fit to be used in explaining the rules of the divine government over the *moral* and *intellectual* world.—In the *natural* world the great God acts irresistibly; and all *must* obey him by *necessary* and *mechanical* laws: this is the empire in which he shews us the *immensity* of his power in sustaining this wonderful fabrick, and producing such a vast variety of creatures in their several orders and degrees.—But in the moral world he acts by motives of reason and persuasion, and sets before men the consequences of their conduct, adjudged to them in rewards or punishments: he impels none by *force* or *necessity*, but treats them as *free* and moral agents, who are to give account of their actions. And by these means, the righteous Judge causes us to behold the uprightness of his laws, and the impartiality of his government.'

The fifth sermon, the subject of which is, *The penitent Thief*, reminds us of a good discourse of Dr. Wislart's on the same topic, which was published some years ago, and has much the same design with this Author's. Here we meet with the following note:

'The *form of absolution* (says Dr. Tucker) in our office for the visitation of the sick, is justly liable to censure.—For it pretends to such a knowledge of the human heart, as cannot belong to any mortal man, without an express revelation. The priest is *there* directed to say to the sick person (*knowing him to be a true penitent, and a sincere believer*) "*By his (our Lord Jesus Christ's) authority committed to me, I absolve thee from all thy sins.*" Dr. Comber endeavours to justify this passage, and succeeds according to the manner of those, who attempt impossibilities. Mr. Wheatly offers some apologies. The late Dr. Stebbing, in his excellent little tract against popery, fairly gives it up, as indefensible. I do the same, and esteem it to be among the number of those *real* blemishes, spots and imperfections in our church, which ought to be removed, when a proper opportunity shall present.'

When the Doctor thus fairly and freely censures this exceptionable part of our *Common-Prayer*, we trust, that he means not only to disapprove the supernatural knowledge which the form alluded to attributes to the minister, but also a peculiar power of *binding* and *releasing* which it supposes him to be invested with, and which the Scriptures give us no reason to imagine was committed to any but to the apostles, or some others, in the early days



days of christianity. The supposition of such an inherent authority in our clergy of the present time, whatever arguments are used to support the claim, is to be regarded as a remnant of popery, and a promoter of superstition; as indeed is likewise the term, Priest, which nevertheless we seem fond of retaining, though, if we would be directed by the Scripture, it must surely appear, that it belongs not to any particular set of men under the gospel, and only can be used, with propriety, as applicable to every pious and upright Christian.

The sixth and last of these discourses has already appeared in print. It was preached in 1746 before the contributors to the Bristol Infirmary. It consists of a number of pious, humane and useful reflections and exhortations; though we must own, that there appears in it rather too great an inclination to somewhat like arbitrary power in state and church. We must join with the Author in lamenting the corruption and degeneracy of the poor, at the same time that we think this evil is not less apparent among those of a much higher rank. We must also acknowledge, that there is too much truth in his observation of their turning their *liberty into licentiousness*; but we cannot join with him in thinking it desirable (as he seems to do when he laments its present impracticability) that we could put in practice those remedies which have been successful in foreign countries; that a *discretionary power* might be lodged with the magistrate to punish all offences of the populace just as he pleases; or that *magistracy itself* might not be circumscribed within certain limits by express laws, which afford an opportunity of calling it to account if it entrenches on the liberties of the people.

How far Dr. Tucker's exposition of the doctrines considered in these sermons corresponds with the real design and original meaning of the articles of our church, we will not now undertake to decide; but we find, by this pamphlet, that there are preparing for the press, Letters to the Rev. Dr. Kippis, in which, among other particulars, our Author inquires whether the English reformers intended to establish some particular doctrines in the *Calvinistical*, or in the *Semi-pelagian* or *Arminian* sense.

We shall only add concerning these discourses, that as they are sensible and serious, so, according to the Author's account, they are plain, but probably, at the same time, much better calculated to do real service to mankind, than many more accurate and laboured compositions.



## MONTHLY CATALOGUE,

For JANUARY, 1773.

## MISCELLANEOUS.

Art. 13. *The Life of John Wilkes, Esq;* in the Manner of Plutarch. Being a Specimen of a larger Work. 8vo. 1s. 6d. Wilkie. 1773.

**A** Collective view of Mr. Wilkes's private failings, and public conduct: the whole placed in a severe and satirical light. A print is prefixed, as severe as the pamphlet.

Art. 14. *Lucubrations of Gaffer Greybeard.* Containing many curious Particulars relating to the Manners of the People in England, during the present Age; including the present State of Religion, particularly among the Protestant Dissenters. In a Series of Letters, on a Plan entirely new. 12mo. 2 Vols. 6s. Roson, &c.

Gaffer Greybeard gives a severe and, in some respects, a ludicrous account of the principles and practices of the several religious sects at present subsisting in this country. He may, possibly, know some of them pretty intimately; but he does not seem very solicitous to speak of any of them merely *as they are*. His view is, evidently, to calumniate and stigmatize them all, in the lump; the *leaders* as designing hypocrites, and their *followers* as the dupes of artifice, or fanatical delusion. What particular end he can propose to himself, by thus grossly scandalizing the sectaries, is by no means apparent. It cannot be the recommendation of our venerable MOTHER CHURCH, by any comparison, direct or implied; since he mentions the good old lady with as little reverence as he expresses for her WAYWARD DAUGHTERS\*. Perhaps, (as may indeed be in some measure inferred from the abrupt conclusion of his second volume) he intends a *sequel* to the publication now before us, in which he may vouchsafe to afford us a ray of light into the real aim and drift of an undertaking which at present appears in a very "questionable shape;" and till then, we think, his more discerning Readers may, without any violent breach of charity, be led to suspect that his design is no other, and no better, than a covert attempt to give a stab to christianity itself, through the sides of its modern professors.

Art. 15. *The History of the University of Oxford, to the Death of William the Conqueror.* 8vo. 1s. Oxford, printed 1772.

Sold by Rivington in London.

This Writer has been at some pains in collecting particulars relating to the original foundation and early improvements of our most famous university; but his account is very brief, dry, and unentertaining. As a matter of learned curiosity, however, and to render due honour to this noble seat of learning, in point of antiquity, an enquiry into the traces which may be found of its establishment, in times very remote from the present, may properly and

\* Speaking of the corrupted state of christianity, at the time of its establishment under Constantine, he remarks that it was then *almost* as much debased by human invention and ridiculous ceremonies, as the established religion in England is at present.

laudably

readably employ some leisure hours: yet after the best evidence that can be now obtained, this is a part of history, which must remain doubtful and unsatisfactory. Whether Brutus and his Trojans did really visit our island, and settle themselves in different parts of it, is, to say the least of it, a very disputable fact. Nevertheless, the Writer of this pamphlet, without hesitation, fixes the origin of the university circ. A. M. 2855, and 1180 years before Christ; at which time he supposes some learned Greeks accompanied Brutus to this isle, and founded a seat of learning in or near Oxford: the veracity or uncertainty of which we are not disposed to dispute with him. He also tells us something of the forms of the academic discipline, and of the academic dress in those primitive days; for all which he produces authorities that appear to him satisfactory. When he arrives at the Saxon times, his history, which is thus far extremely dark and obscure, clears up a little; and he presents us with a short list of some eminent persons, in early times, who received their education at, or for a season visited, this celebrated university.—We shall only add, that this little performance may afford some amusement to those who are fond of ecclesiastical antiquities.

Art. 16. *Epigrams of Martial, &c.* With Mottoes from Horace, &c. Translated, imitated, adapted, and addressed to the Nobility, Clergy, and Gentry. With Notes Moral, Historical, Explanatory, and Humorous. By the Rev. Mr. Scott, M. A. late of Trinity College, Cambridge. 12mo. 3s. 6d. sewed. Wilkie, &c. 1773.

These translations, imitations, and notifications are designed to excite risibility, and we think the merry Author frequently attains his end; for his Readers will sometimes laugh at his conceits, and often at himself.

Art. 17. *Dr. Goldsmith's Roman History, abridged by Himself.* For the Use of Schools. 12mo. 3s. Baker, &c. 1772.

'The present abridgment,' says the Author, in his prefatory advertisement, was suggested by the heads of some of our principal schools. It was thought, that the substance of the Roman history, thrown into easy narrative, would excite the curiosity of youth much more agreeably than in the common dry mode of question and answer; calculated to turn into *taste* a species of instruction meant certainly for entertainment!—Our opinion of this history, at large; (which is itself but an *epitome*) may be seen in the 41st vol. of the Review, page 183.

Art. 18. *A Letter from a Captain of a Man of War, to a Member of Parliament.* 8vo. 6d. Baker, &c. 1773.

This letter is written by an able advocate for the Captains of the Navy, whose case seems to be peculiarly hard. In the last reign, they were ranked with Colonels after three years service; and the half pay of much the greater number of them is *four shillings a day*. We agree with the Author that, 'there is a public justice, which is full as obvious as any case of justice and equity in private life; and it would be difficult to find out an instance of a claim to public regard much stronger than that of persons, most of whom are well born, some nobly born, who entered early, perhaps from a thirst after



glory, into a service, which without the utmost frugality will not support them, which at the same time is the support of our national grandeur and prosperity; and who, after having done their utmost to defeat and subdue the public enemy in all parts of the world, and after having succeeded to the satisfaction of the whole kingdom, are reduced at last to a public provision so scanty, that they must become dependent upon the honest country-gentleman, who shall commiserate their case, and invite them to his table.'

## P O E T I C A L.

Art. 19. *Conscience*; a Poetical Essay. By W. Gibson, M. A. of Pembroke-Hall, Cambridge. 4to. 1s. Doddsley, &c. 1772.

Mr. Seaton's reward has been assigned to this poem. We were agreeably disappointed in reading it, as the productions on this occasion have generally furnished matter of censure. The Author considers the progress of Sin, in opposition to Conscience, from the fall of Adam to the present times. We were really affected by the following passage, as well as by other parts of the poem:

' See! too the Fiend, o'er Asia's wasted plains,  
Array'd in terrors, hideous stalks along—  
From Ganges' hallow'd stream with hasty stride  
Turns the scare'd Pilgrim, he whose pious care  
Hither his fainting dying Sire had borne  
'To heave his last breath on its sacred side,  
And in its waves be wash'd of ev'ry stain—  
Whence are his fears? see! where the reeking flood,  
In crystal eddies curling once along,  
Now glows with human blood, the blood of those,  
His kindred haply, who to save the land  
From lawless spoilers bravely fighting fell.  
Still as he flies he casts a ling'ring look  
To Plassey's purple field, and sobbing cries—  
" Ye sons of Albion! madly who exchange  
Cool temperate airs for India's sultry gales  
In search of gold, may ev'ry ill, which gold  
Genders so plenteous, vex your sordid ill—  
Fait by your sea-beat shores may matrons sit,  
Watching those sails they ne'er shall see again;  
While thronging widows, to your chalky cliffs  
Lament their absent lords, on yonder plain  
Who glut the vulture, and manure the soil—  
May Luxury unnerve, and Discord tear  
Your weaken'd state, and Faction threat the throne,  
Till, no more patient of increasing crimes,  
Heav'n from your hands resume the regal rod,  
And bid some distant colony be Queen."  
Nor were his vows in vain, the Pow'r who saw  
His bleeding heart, with pity saw, and said,  
" None but thy last petition be delay'd."

Art. 20. *Conscience*; an Ethical Essay. By the Rev. J. Brand.

4to. 2s. Becket, &amp;c. 1772.

'The subject of this piece is the same with that proposed the two last years for Seaton's Prize Poem, on which account it was originally written: an accidental delay it met with upon the road, occasioned its being presented to the Vice-Chancellor two days after the time appointed by the will of Mr. Seaton; who therefore found himself obliged not to receive it.'—Author's Advert.

In reading this poem we have been pleased by some bold and poetical passages, and offended by others that are turgid and prosaic. The Reader may judge for himself from the first 40 lines, in which he proposes his subject, and invokes his Muse, and in which we may suppose that Lady to be in the best humour with him:

'Conscience I sing; her nature, source, and power;  
Her secret scourge, and self-approving hour.

'Oh thou! whose sway subdues the willing soul,  
And charms each passion to thy mild controul,  
In every breast speaks peace to every care,  
Wakes round affliction's couch, and sooths despair;  
PARENT OF VIRTUE! thou whose breath inspires  
The good, the wise, and fans their noblest fires;  
Excites the high resolve, the godlike deed;  
Aids all their toils, and pours the immortal meed;  
Or taught the voice of piety to raise,  
The pealing anthems deep majestic lays;  
Where through the solemn isles, and vaulted choir,  
With choral sound her hallow'd strains aspire:  
Benignant hear from thy empyreal height,  
Where thron'd thou sit'st in realms of living light,  
Crown'd with celestial wreaths and flowers that blow  
Fast by the streams of life, and as they flow  
Drink immortality; while on thy state  
The bands of angel and archangel wait  
To lead the eternal Paean of the skies;  
At once from twice ten thousand harps arise  
Their golden symphonies, and taught by thee,  
Rolls the full tide of heavenly harmony;  
Till swell'd with all thy pomp the descant floats,  
And more than rapture fires the sacred notes;  
SPIRIT OF IMMORTAL SONG! the verse inspire,  
Assist the strain, and kindle all its fire,  
To sing what peace, what joy, what soft content,  
Await the Conscience of a life well spent:  
The keen the secret grief, the heart-felt woe,  
The fears, the shame, the pang, the guilty know.  
The breathing grace, the glowing thought impart,  
To beam conviction on the enlight'ned heart;  
To finer ardors raise the godlike mind,  
Or form that virtue which they fail to find;  
To wipe the tear from Virtue's radiant eye,  
Spare Vice one crime, prevent one rising sigh,



Bid Peace and Hope on pale dejection shine,  
These are thy noblest praise, and these be mine.'

Art. 21. *Redemption*: A Poem. By Henry Brooke, Esq; 4to.  
1s. 6d. White. 1772.

Mr. Brooke, the Author of *Gustavus Vasa*, and of the *Fool of Quality*, is known to have great merit, and great faults as a Writer. This little poem has some marks of a strong imagination; and many of a bad taste. The Author is orthodox in his divinity, and such of his verses as are most exceptionable to us, may be highly edifying to those who hold the same principles that Mr. Brooke hath maintained in all his *later* productions. We shall give the Reader the conclusion of this poem, as being in our opinion, the best and most unexceptionable part of it:

' GOD! Thou hast said, that nature shall decay,  
And all yon starr'd expansion pass away:  
That, in thy wrath, pollution shall expire,  
The sun himself consume with hotter fire;  
The melting earth forsake its form and face,  
These elements depart, but find no place;  
Succeeded by a peaceful blest'd serene,  
New heav'ns and earth, wherein the just shall reign.  
' O then, upon the same BENIGNANT PLAN,  
Sap, crush, consume this mass of ill, in man!  
Within this transient frame of mould'ring clay,  
Let death's cerberean dæmon have his day;  
Let him tear off this world, the nurse of lust,  
Grind flesh, and sense, and sin, and self, to dust:  
But O, preserve THE PRINCIPLE DIVINE;  
In mind and matter, save WHATE'ER IS THINE!  
O'er time, and pain, and death, to be renew'd;  
Fill'd with our GOD, and with our GOD indu'd !'

Art. 22. *The Sentimental Sailor*; or *St. Preux to Eloisa*. An Elegy, in Two Parts, with Notes. 4to. 2s. 6d. Edinburgh printed, and sold by Dilly in London. 1772.

' The Author of the following poem, his imagination still warm from a first reading of the *Nouvelle Eloïse*, compelled, in a manner, by the irresistible impulse of awakened sensibility, has presumed to trace, though with a trembling hand, a few of the strokes, equally bold and delicate, of this celebrated Writer. His theme is *St. Preux*, passionate, vehement, tender, sentimental—making with lord Anson the tour of the globe, to recover his distracted mind by the view of the grandest sight the eye of man can behold.—*St. Preux*, full of that noble elevation, that *fiercé* of soul, natural to a great character depressed by fortune, but not the less conscious of its worth—*St. Preux*, constantly pursued by the image of his mistress, whom he cannot renounce,—seeing nothing in the universe but *Eloisa*, his lost, lost *Eloisa*.—Author's Introduction, p. x.

We were thus deluded into an expectation of something truly passionate and pleasing! We can now say with the Author, 'What a subject for elegy! but how dangerous to retouch a picture drawn by a Raphael, or a Corregio!'

The

The Reader may take the following lines as fair specimens of the Author's manner of writing:

\* O ELIOISA! woman! faithless kind!  
 Light as the leaf that floats on autumn's wind!  
 Where now thy promis'd love? the projects where  
 In secret form'd?—O destiny! despair!  
 O rocks of Meillerie! where oft I stood  
 Viewing, with wild regard, Geneva's flood;  
 Why leapt I not from off the craggy steep,  
 And whelm'd my sorrows in the friendly deep?  
 This hated life, its value then unknown,  
 I freely had resign'd without a groan.

\* But, but for thee, I all my life had spent  
 In calm philosophy, in sweet content;  
 I ne'er had deign'd to mark, in mind serene,  
 Where rank'd my station in this giddy scene.

\* Ah! wherefore, wherefore to the wretch is given  
 Strong sensibility by angry heaven?

Ah! wherefore only in the poet's dream,  
 And ground poetic rolls Lethean stream?  
 How would it joy to fill the fatal cup!  
 How would it joy to quaff oblivion up!

\* Since broke the spell, since fled the golden dream  
 Of joy, and hope, and happiness supreme;  
 Inchantress false! untwist the chains that bind,  
 With powerful violence, my captive mind.  
 Give me my peace—my murder'd peace impart;  
 Give me, deceiver! give me back my heart.\*

Art. 23. *The Origin of the Veil.* A Poem. By Dr. Langhorne.  
 4to. 1s. Becket. 1773.

This little poem is composed on the well known story recorded by Pausanias. When it was given in choice to Penelope, to remain with her father, or to depart with her lover, she drew her veil over her face to hide her blushes, \* and told him all that modesty could tell.\*

The versification is, in general, easy and elegant; and the moral amiable and excellent. The poem, however, seems to bear about it marks of negligence or haste. The Reader will judge for himself by the following passage:

\* Chief of those charms that hold the heart in thrall  
 At thy fair shrine, O modesty we fall.  
 Not Cynthia rising o'er the watry way  
 When on the dim wave falls her friendly ray;  
 Not the pure æther of Eolian skies,  
 That drinks the day's first glories as they rise,  
 Not all the tints from evening clouds that break  
 Burn in the beauties of the virgin's cheek;  
 When o'er that cheek, undisciplined by art,  
 The sweet suffusion rushes from the heart.\*

The paragraph is here intirely concluded; and the Reader must have more than common sagacity to perceive the Author's meaning.





which seem to have cost him but little thinking: at least with any degree of originality. The miscellaneous pieces have very little merit of any kind.

A R C H I T E C T U R E.

- Art. 28. *The Principles of Bridges*: containing the mathematical demonstrations of the properties of the Arches, the thickness of the Piers, the force of the Water against them, &c. By Charles Hutton, Mathematician. Newcastle, printed. 8vo. 2 s. 6 d. Wilkie. 1772.

An attempt to perfect the theory, and to facilitate the construction of bridges; in which the Author has taken pains to investigate and demonstrate the chief properties, relations, and proportions of the several parts of a bridge, as they conduce to its strength, utility, and beauty. To those, who have little acquaintance with this subject, and who are furnished with the necessary mathematical learning for understanding the Author's calculations, this introduction may be of use. The general principles of arches and piers, &c. are explained and applied with conciseness, though not with all the accuracy which might be wished. But to those who are adepts either in the theory or practice of bridge making, this small treatise can be of no great service.

N O V E L S.

- Art. 29. *The Anchorit.* A moral Tale. In a series of Letters. 12mo. 3 Vols. 7 s. 6 d. sewed. Newbery. 1773.

A decent and modest, though not a very interesting tale; notwithstanding that there is much business done in the courtship way, and a great number of *marriages performed*: to which end many personages are introduced, but not many *characters*. The sentiments are moral, and the language, on the whole, superior to that of many productions of this kind. Yet the diction is in some places stiff, in others incorrect, and frequently filled with what the Writer might think *pretinences* of phrase and expression. But as, doubtless his (or her) "every faculty" was strained to delight the gentle Readers, who, we suppose to be chiefly females, it is to be hoped they will be candid and favourable to the Author, who seems to be one of their own sex.

- Art. 30. *The Man of Honour*; or the History of Harry Waters, Esq; 12mo. Vols. 2 and 3. 5 s. sewed. Noble.

Vain were the hopes we expressed, on reading the first \* of these stupid volumes, that we should never be troubled with any more of them. The public, or the circulating librarians, have formed a different judgment of the merit of this work, and, lo! the sequel is before us. But—Here! boy, shew Sir Harry Waters into the kitchen.

- Art. 31. *The Rambles of Mr. Frankly*; published by his Sister. 12mo. 2 Vols. 5 s. sewed. Becket. 1772.

The justly admired *Sentimental Journey*, has evidently given birth to *Sentimental Rambles*. Imitations are generally read with disadvantage to the Author; and this will probably prove to be the case with

\* Rev. Dec. 1771. p. 503.



regard to the pair of Shandy-volumes before us.—Yet this little slight performance obviously shews that Mr. Frankly is very capable of walking alone if he pleases, and of pursuing his ramble to the temple of fame, without leaning on the arm of Sterne, or any other conductor.

## F A R R I E R Y.

Art. 32. *Practical Farriery; or the Complete Directory*, in whatever relates to the Food, Management, and cure of Diseases incident to Horses. The whole alphabetically digested, and illustrated with Copper-plates. By John Blunt, Surgeon at Leominster, Herefordshire. 12mo. 3 s. 6 d. bound. Robinson. 1773.

The Author, who, notwithstanding the bad English of his title-page, seems to be a sensible man, acknowledges the merit of *Bracken's*, *Gibson's*, and *Bartlet's* productions; but he observes that in farriery, as well as in other useful arts, there are many *defiderata*; and, that, therefore the slightest attempt to improve an art so confessedly useful, needs little apology. He thinks he has added many useful and important particulars to the observations of former writers; and he modestly hopes that *his* work will be used till his Readers find a better.

## N A V I G A T I O N.

Art. 33. *Useful, easy Directions for Seamen, who use Hadley's Quadrant, &c.* 8vo. 1 s. 6 d. Richardson, &c. 1772.

These *Directions* seem to be the genuine production of an honest, open-hearted seaman; they are written in a very familiar and homely style, and may be of real service to those mariners, who (in our Author's phraseology) are desirous of knowing "the meaning of what they are about." We cannot help smiling at the unaffected simplicity and freedom with which our Author declares the motives of his writing and publishing on this subject. "The chief reason (says he) for putting out this book was, to try to make that knowledge, which the Almighty has blessed me with, useful to somebody; for I am sure it is such knowledge as many seamen would be glad to have."

## D R A M A T I C.

Art. 34. *Sir Harry Gaylove, or Comedy in Embryo*, in Five Acts. By the Author of *Clarinda Cathcart*, and *Alicia Montague*. 8vo. 2 s. 6 d. Edinburgh, printed for the Author and sold by Dilly, &c. in London. 1772.

This is one of those unfortunate productions which may be considered as still-born. The Writer gives a prefatory account of her disappointment in attempting to bring it on the stage. In this narrative are some circumstances apparently to the disadvantage of our managers; and especially of Mr. Foote, who does not seem to have treated her with that plain dealing so usual with him. This ill usage on the one hand, and the commendations of Lord Chesterfield and Lord Littleton on the other, induced her to publish the play. It seems to be formed on the celebrated adventure of Lord B—— and Miss W——. Many of the circumstances however are different; and the catastrophe, as usual, is a cluster of weddings.

We are always inclined to favour a lady, as well as to pity the unfortunate. We wish, therefore, we could by any honest means

repair the injury she may have received in her circumstances or her fame. But our duty to the public obliges us to say, that the play is deficient in many of the most essential requisites of a comedy. Some Readers however, may be disposed to be influenced by the following opinions.

Lord Chesterfield writes, "If the managers of our two theatres here had had half the pleasure in reading your comedy that it gave me, they would gladly have accepted and acted it. Whatever fate may attend your comedy, you may justly have the satisfaction of knowing that the dialogue, the sentiments, and the moral of it, do honour to a virgin muse."

Lord Littleton writes thus: "As you desire me to give you my judgment of your comedy, I can very sincerely tell you, that I think the plot interesting, the characters strongly marked, and the dialogue lively and witty, though not without faults."

## P O L I T I C A L.

Art. 35. *Letters concerning the present State of Poland.* Letter II. 8vo. 1s. Payne. 1773.

In our last, we gave an ample account of the first of these animated letters, sufficient, as we apprehend, to excite at once the curiosity and the indignation of every honest and generous reader. It is needless for us, on the present occasion, to enter farther into the particulars of this spirited and well-written detail of royal perfidies and baseness. Suffice it, therefore, that we have here announced the publication of the *second* Letter, which we so impatiently \* expected; at the same time declaring, that, on perusal, we have indeed found it to be a well-polished political mirror, in which, to borrow the Author's own words †, the beholder will see—to what excesses superstition and fanaticism may be hurried, when wrought upon by art and knavery; what outrages the spirit of party is capable of committing under the cloak of patriotism; to what low and mean artifices the pride of kings can sometimes descend; of what villainies a royal philosopher, of what hypocrisy an apostolic queen, can be guilty!

Art. 36. *State Papers*, relating to the Change of the Constitution of Sweden. Correctly translated into English. 8vo. 1s. 6d. Cadell. 1772.

The papers contained in this pamphlet are, I. 'The speech of the king of Sweden to the states, assembled in the great hall at Stockholm, Aug. 21, 1772.' II. 'The form of government established by the king and the states, at Stockholm,' at the same time. III. 'His majesty's gracious assurance given to his faithful subjects, all the states of Sweden;' in which his majesty solemnly renounces 'the hated unlimited kingly power, or the so-called sovereignty; (by which term it seems the Swedes always express arbitrary rule) and professes that, he esteems it his greatest glory to be the first citizen among a truly free people.' IV. 'His majesty's speech to the states in the great hall of the realm, August 25, 1772.' V. 'The king's gracious proposals, delivered at the same time.' VI. 'The speech of the marshal of the dyet to his majesty, Sept. 7, 1772.' VII. 'The

\* Rev. December, p. 451.

† *Ibid.*

speech of the king of Sweden to the states at the closing of the dyet, September 9, 1772.' VIII. 'The humble speech of the marshal of the dyet, at the same time.' IX. 'The humble speech of the speaker of the order of the clergy.' X. 'The humble speech of the speaker of the order of the burghers.' XI. 'The humble speech of Joseph Hanson, speaker of the order of peasants.' XII. 'The speech of the marshal of the dyet to the nobility at the expiration of his office, September 9th, 1772.'

The nature of this publication does not require, or admit of, our adding much to the above list of the papers which it contains, and which evidently bear the marks of authenticity.

The publisher tells us, that, as some incorrect representations of Swedish papers have appeared in English, it has been judged expedient to give a translation of the whole together, as literal as the different idioms of the two languages would admit.

It is farther, and properly, noted, that there are, in the original Swedish, certain modes of expression, used in address and ceremony, which no other language can properly retain; that these, therefore, are omitted, in great part; and that, in respect to the rest, 'exactness has been more studied than elegance of expression; and where one was necessarily to be sacrificed, it has always been the latter; a faithful translation being the point in view, and not a florid one.'

Art. 37. *Considerations on the exorbitant Price of Provisions, &c.*

By Francis Moore. 8vo. 2s. Cadell. 1773.

Mr. Moore, so famous for his projected machine for travelling without horses, (an animal against whom he seems to have sworn eternal enmity!) now appears before the public, in a light very different from that of a mere mechanic.—He is of opinion, with many others, that the distresses of our poor are chiefly derived from a real scarcity; one great cause of which he attributes (as will, we believe, most of his Readers) to the excessive number of horses, bred not only for our own use, but for exportation. To remedy this evil, he pleads, warmly, for the employment of oxen, for the plough, &c. \* and for a heavy tax on horses, or on wheel carriages drawn by them. He strongly recommends also a due encouragement of our fisheries; likewise a perpetual prohibition of the exportation of all our unstaple commodities; among which he includes corn and horses.—On these topics, and also on the pernicious practice of engrossing farms, he has many just, and, indeed, obvious remarks. What he has advanced relating to that nice and difficult subject the corn trade, and bounty, will, however, no doubt be much contested. He attacks Mr. Young, with great asperity, and styles his *Tours* destructive productions, cultivated to deceive and mislead the public. Mr. Young is very capable of returning dash for dash, and splash for splash; and to his castigations we leave our Author: who, nevertheless, (with every other investigator of matters in which the welfare of the community is so deeply concerned) is certainly entitled to the thanks of that public which never fails to reap

\* See more of this, Rev. July, 1772, page 23.



the advantage of the labours and enquiries of speculative men, as often as their patriotic endeavours are crowned with any degree of success.

### RELIGIOUS and CONTROVERSIAL.

Art. 38. *Cursory Observations on a Pamphlet, entitled, "An Address to the Clergy of the Church of England in particular, and to all Christians in general; humbly proposing an Application to the Right Reverend the Bishops, or through their Means to the Legislature, for such Relief in the Matter of Subscription, as in their Judgments they shall see proper: together with the Author's Sentiments of the present Forms; and his Reasons for such an Application." By Francis Wollaston, L. L. B. F. R. S. Rector of Chislehurst in Kent.* By a Layman. 8vo. 6d. Robinson. 1773.

The ignorance, bigotry, uncharitableness, and ill manners of this performance render it totally unworthy of the public attention. The Author styles himself a layman. If he is a tradesman, (a gentleman he cannot be) we would advise him to stick to his proper business, and to devote his leisure hours to the cultivation of the christian virtues, and not to controversies, for the management of which he is wholly unqualified.

Art. 39. *The Cause of the Petitioners examined: With an Answer to a late Work, (addressed to the King) intitled, The Doctrines of a Trinity, and the Incarnation of God, examined upon the Principles of Reason and common Sense.* 8vo. 2s. 6d. Robinson. 1773.

Grievous was the task imposed upon us, by which we were obliged to read this compound of absurdity, mysticism, and dulness. It is, indeed, contemptible in every view. What the Author hath said upon the doctrines of the trinity and the incarnation, is either unintelligible or ridiculous, and shews him to be one of the followers of Jacob Behmen.

Besides his other unhappy qualities, he is endued with a great portion of bigotry. The late petitioners, both among the clergy and the dissenters, are treated by him in a very illiberal manner; and no measures are kept with the Writer whom he particularly endeavours to confute. The poor gentleman is at once consigned over to the punishment of the civil magistrate, and the pains of eternal damnation. Surely, one of these evils might have been deemed sufficient; but nothing will satisfy the zeal of some people, except they have an intolerant magistrate, and a God who, like Moloch, of old, delights in human sacrifices, and all the horrors of injustice and cruelty.

Art. 40. *A Vindication of the Church of England, in requiring Subscription to her Thirty-nine Articles of Religion; in an Account of the Rise and Occasion of those Articles.* By Samuel Hardy, Rector of Little Blakenham in Suffolk, and Lecturer of Enfield, in Middlesex. 8vo. 1s. Wilkie. 1773.

If the church of England were as happy in the abilities, as she is in the number of the defenders of her thirty-nine articles, she would have just occasion for triumph. But it is her misfortune, that many of her advocates, though very zealous and honest, are, at the same time,

time, very feeble and dull. We cannot exempt the Rector of Little Blakenham from the character of being as feeble and dull as most of his colleagues. Mr. Hardy affects, indeed, a shew of literature; but his learning is superficial and inaccurate. What are we to think of the knowledge and accuracy of a Writer, who informs us that *Socinus* was a *Polander*; and that no one before him had ever dared to utter, that Christ had no existence before he was made man? It is well known that *Socinus* was born in *Italy*, that he lived twelve years in the service of the grand duke of Tuscany, and that he did not settle in Poland till he was forty years of age. As to our Saviour's pre-existence, it was denied by a very ancient sect of christians, the Nazarenes; and by other persons, whose names are recorded in the early periods of ecclesiastical history. It would be wasting our time to make farther remarks upon a performance, which is too insignificant either to merit or to excite any considerable degree of public attention.

Art. 41. *A Letter to the Right Honourable the Lord North, Chancellor of the University of Oxford*, concerning Subscription to the Thirty-nine Articles; and particularly the Undergraduate Subscription in that University. By a Member of Convocation. 8vo. 1s. Rivington. 1773.

This Writer is greatly superior in abilities to many of the late advocates for Subscription to the articles of the church of England, but inferior to none of them in bitterness of spirit. He sets out with expressing his wishes that lord North may resemble the great earl of Clarendon in his persecution of the Presbyterians; and then runs into a vehement declamation against the dissenters, not forgetting to treat the clerical petitioners with a due portion of severity. What is said of Dr. Priestley may serve as a proper specimen of our Author's temper:

'Every dissenting teacher,' says he, 'however he cries out against established systems, hath a system of his own conceits, which he vents to his audience, as the dictates of the gospel; though, for the most part, they are total negations of all its essential, fundamental doctrines. And let any one read the horrid effusions of the pragmatical Coryphæus of the present race of dissenters, relating to christianity, and he will think it want of charity to suppose that the wretch could possibly have poured forth so much blasphemy, if he had lain, as he ought by the requisition of the law to have lain, under the restraint of a subscription to our articles. It is said that he has now got a better trade in his hands than that of blaspheming; and the best thanks of every christian are eminently due to the noble Lord who, no doubt with a pious intention, has found a more innocent employment for this busy infidel, than that of reviling the religion brought down from heaven by the Son of God.'

But of all the attacks that have been made upon our ecclesiastical constitution, none, in the opinion of this Writer, is more alarming than that which immediately relates to our universities. Accordingly, the point principally laboured by him, is a defence of undergraduate subscription; and it must be confessed, that he has alledged as much in its favour as so unfortunate a subject will admit. An air of haughtiness runs through this performance, which induces us to think



think that the Author is well provided for, in the church of England. He appears to be one of those clergymen who retain all the religious and political prejudices, which prevailed at Oxford during the beginning of the present century. His acquaintance with systematic theology we shall not dispute, and his knowledge of the classics is displayed in his composition. But we are sorry to observe, that his study of divinity doth not seem to have inspired him with the christian temper: nor hath his application to the liberal arts produced the happy effect of softening and refining his manners.

**Art. 42.** *Thoughts concerning the Safety and Expediency of granting Relief, in the Matter of Subscription, to the Clergy of the Church of England,* occasioned by the Rev. Mr. Wollaston's Address to them. By Richard Tillard, A. M. Vicar of South Leverton, Nottinghamshire. 8vo, 6d. Horsfield. 1773.

It is not because Mr. Tillard has any objection to the design, in itself, of the late clerical petitioners, that he hath adopted the middle plan first recommended to the public in the *letter to a bishop* which appeared last spring\*, and since supported by Mr. Wollaston. It is the opinion of our Author, that, if subscription to human formularies had been totally abolished, no harm would have resulted from it to society; and he has offered very good reasons in defence of his opinion. But Mr. Tillard, being convinced that the scheme of the petitioners has not the least probability of success, would thankfully accept of such alterations in the articles and liturgy as would render them more conformable to the christian standard. The arguments he hath advanced in vindication of alterations are judicious, candid, and, indeed, unanswerable; and we observe, with pleasure, that the Author goes upon the most enlarged and liberal principles. He wishes that the plan of reformation, and the terms of communion, may be rendered as simple and comprehensive as possible.

#### S E R M O N.

**I.** *Objections to Charity-Schools candidly answered:* Preached at St. Edmund's-Bury, for the Benefit of the Charity-Schools in that Town, October 11, 1772. By Thomas Knowles, D. D. Preacher of St. Mary's, in Bury. Published for the Benefit of the Schools. 4to, 6d. Crowder. 1772.

The preacher considers some of the objections which are raised against charity-schools, and appears to us to propose satisfactory answers. 'Should a person, says he, urge 'that in order to make society happy, and people easy, under the meanest circumstances, it is requisite that great numbers of them should be ignorant as well as poor;' this Writer replies with some severity, 'I will not scruple to pronounce him, for such malevolent principles, an enemy to the public; and none of the poor I believe will take him for their friend. For if any thing be beneficial to the public, it must be a sense of duty: or if any thing be pernicious to it, it must be that *overflowing of ungodliness*, which arises from the want of such a sense.' It is certainly the part of a man, and a christian, and especially of a christian minister, to plead the cause of the poor; which Dr. Knowles very sensibly does: but we must refer our Readers to the discourse itself for farther particulars.

\* See Rev. for May last, p. 545.



## CORRESPONDENCE.

*Although an adequate and satisfactory discussion of the points insisted on by the Author of the following Letter, would involve us in a controversy which might trespass more on our time as well as on the limits of our publication, than we can possibly allow at present;—yet, to manifest the regard due to a Correspondent who writes with so much sense and decency, as well as to the importance of the subject, we shall print his Letter entire; leaving our Readers to their own Remarks and inferences.*

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IN the review of *Essays on the Spirit of Legislation*, Dec. 1772, page 416, you very justly remark, “That men of letters are, in many respects, unequal to the minute investigation of the subjects contained in them;—for they cannot always obtain that information which practice communicates to the man of business.”

I desire to be considered as one who addresses these lines to such men of letters (whom I highly esteem for their ingenuity and skill in their professions) just to intimate to them that it does not seem suitable to their characters, as candid Reviewers, to determine positively on any point whilst it is kept in agitation by good writers and good speakers; and I am prompted to this because it appears to me, that your opinion has been too hastily and decisively given on the dispute about the effects of the old bounty plan on the prices of corn.

The writers and speakers against the bounty on exportation are at least disinterested (except their concern for the interest of the poor) how much soever they may be mistaken.—But landholders and traders may possibly be biased by selfish views to promote bounty expedients; there seems therefore to be a harshness of expression in calling the opposers of bounties “the enemies to plenty and commerce” (Review for March 1770) and harshness and severity in saying “they are deluded or deluding writers.”

Men of letters too are often inattentive to matters of trade, and this may account for an oversight of the Monthly Reviewers in an instance wherein the legislature had been grossly imposed upon and misled, or had been scandalously partial; for a pamphlet which detected the deception passed through their hands, and gave them a good opportunity to expose to the world the shameful imposition or the legal extortion.

The pamphlet I allude to was published by Kearsly in 1766, and entitled, *Observations upon the setting the Assize of Bread*; wherein was pointed out that shameful alteration in the tables of assize, which, through the influence and artifice of the bakers and mealmen, was obtained from government about fourteen years ago, and which has been lately laid open to parliament, and engaged much of its attention. This pamphlet, which first divulged a discovery of this imposition on the poor, was coldly recommended in the Review as a guide to magistrates in setting the assize of bread.

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\* The grand question concerning the expediency of bounties being now revived, as the determination of the legislature thereon is expected in this session of parliament, the extracts from the *Essays on the Spirit of Legislation*, which are given in the last Monthly Review, seem to be designed (as some cursory readers think) to favour the opinion that bounties are advantageous to Great Britain. It is pity, however, that such readers as will not give themselves time to think much on the subject, were not informed, that all those extracts, which were intended to extol the bounty scheme, relate to the original bounty laws, which are now exploded and done away.

\* That original bounty-plan was projected at a time when we were "capable of entering into a rivalry with our neighbours upon the price of this saleable commodity;" for as the essayist observes, "the exportation of corn is not proper (much less a bounty) in states where they cannot sustain, at proper markets, the competition of strangers." As a proof that Great Britain cannot sustain such competition, exportation is not now permitted when corn is at a market price even below that at which government used to allow a bounty; and it is the intention of the bill now depending, to stop exportation of wheat at 44 s. though before the corn trade was ruined, the bounty was granted up to 48 s. and, as Dr. Price observes, exportation went on up to 60 s. per quarter without clamour. Yet at that time we had not half the money in the kingdom in currency (real and ideal) that we have at present: the general opinion has been (though I think it erroneous) that the bounty to 48 s. encouraged a profitable commerce at higher rates; and the Authors of the Monthly Review have remarked, "that the bounty operates only to the sending to foreign markets the surplus of our grain *under limited prices*, leaving natural causes to their own operation *above them*:" and Mr. Young, as he is quoted in the Monthly Review in the next article (viz. Article 13, March 1770) is consistent in his praise of the valuable bounty law (for so he deems it to be) and he seems therein to have the approbation of the Reviewers, though he differs widely from the present House of Commons; for he infers, from the advance in price of every mercantile commodity, that though in 1688, forty-eight shillings might be a proper bounty price, it should now be higher; how "wisely, the legislature must judge."

\* Mr. Young however is still of opinion (as appears by his letter in the public papers, dated Dec. 12, 1772) that "the bounty act, and the general prohibition of foreign corn, are the most valuable acts relating to corn affairs that ever passed the legislature of this kingdom;" it is therefore wonderful that so ready a writer should, at this time, so little bestir himself, when his favourite plan is likely to be entirely subverted; for the general prohibition is not only to be recalled or new modelled, but the bounty price is intended to be set lower than in 1688.

\* Mr. Young is indeed every way consistent in his objections upon the plan which is framing by parliament; for though he wonders that "Gentlemen should be so very solicitous for altering our valuable corn laws," yet to shew his compliance with the spirit of reformation which is now in vogue, he formed a plan from which Mr. Pownall's seems to be partly taken; but he very properly proposes to allow six

months



months certain for importation, under a duty whenever importation shall be admitted; and he would establish it as a rule that exportation should never be suspended; but by the bill now depending it is to be suspended when prices run high, and people are clamorous, and foreign corn may (if the law takes place) be brought hither when our ports shall have been opened to invite strangers to our markets, yet after the expence, fatigue, and risk of the voyage, the corn may be refused, and the importer be told there is no market for him here; nor shall he unlade his vessel even to take in British merchandises; for by the arrival of others before him, the market price has happened to drop low enough to keep the people here from mobbing and mutiny; and it is a maxim in this government to subvert every rule of commerce, and refuse that hospitality to such strangers which they would otherwise be entitled to by the law of nations, for the sake of buying provisions dearer than our rivals have them, and thereby keeping up the nominal value of our lands.

And though the wisdom of other governments has been exercised in laying open trade, and providing in the most effectual manner for the supply of provisions; and, after framing laws against frauds and deceits, those governments have left the buyers and sellers to settle the prices of all things between themselves, according to the old maxim, "No matter what the price is, so the buyer and seller agree upon it;" yet in Great Britain, the principal and leading members of both houses being possessed of much landed property, have chosen to raise contributions on their fellow subjects, by giving exclusive rights to the landholders, and thereby enhancing the price of all the products of our lands; therefore our laws operate according to the rate of market prices here (if that can be called a market which is not freely resorted to) without any regard to the general price abroad.

I am, Gentlemen, with all due deference and respect,

Jan. 12, 1773.

A M I C U S.

\* P. S. Dr. Price, in his last pamphlet, remarks (from Bishop Fleetwood's Chron. Prat.) that though labour in husbandry is raised but from one to four or five, and corn to seven or eight, yet meats are raised up to fifteen, which proves the exclusion of cattle and meats to be even more hurtful than the old pernicious bounty.

**I**N answer to our friendly Correspondent, A. F. who dates his letter to us from Northampton, and who appears apprehensive of danger attending the use of the *Eolipile*, lately recommended by us, as a convenient substitute to the blow-pipe, in the examination of certain mineral substances\*; we need only to refer him to the article where that instrument is described†; and where he will find, from a consideration of its very small size, that no danger or inconvenience can possibly attend even the most unguarded use of it. As to his request respecting the continuation of our General Index, to the present time, it is a point under contemplation with us; but as it is, by no means, a *lucrative* article, our Correspondent will not wonder that the Proprietor is in no hurry about it.

\* See our Review for December last, page 461.

† Appendix to vol. xlii. 1770, page 537.



T H E

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MONTHLY REVIEW,

For F E B R U A R Y, 1773.



ART. I. *A View of the Rise, Progress, and present State of the English Government in Bengal : Including a Reply to the Misrepresentations of Mr. Bolts.* By Harry Verelst, Esq; late Governor of Bengal. 4to. 12 s. Boards. Nourse. 1772.

SOLOMON said, indeed, a wise thing when he observed, that “ he that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him \*.”

This celebrated *dictum* was never, perhaps, more remarkably verified than in Mr. Bolts's case. That malcontent writer published, about a year ago, a very alarming invective against some of the principal servants of the East India Company, especially against the gentlemen employed in the administration of the Company's affairs in Bengal; taxing them with the most intolerable insolence of power, accusing them of the most arbitrary acts of oppression, in short, representing the whole tenor of their conduct as tending directly toward the total destruction of our Asiatic trade and dominions. His book was speciously written; he talked loudly, too, of his own personal injuries; and the public lent an attentive ear to his complaints. The work was generally pronounced *unanswerable*; and, it must be confessed, that *we* were among the number of those who paid more regard to it than was, perhaps, strictly due, from experienced and cautious readers, to the declamations of a man who might † have been suspected to have written under the too

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\* Prov. xviii. 17.

† And who, indeed, was suspected by us, at the time when we drew up the account of his *Considerations*: see Review for March, 1772, p. 237; where it is remarked that ‘allowance was to be made for the resentment which Mr. Bolts must feel for his own personal injuries.’—We have now, however, a very different idea of the *nature* of those *injuries* of which he complained.

powerful influence of his private resentments. Resentments not easily to be smothered in the breast of an ambitious man, who had found himself interrupted in his schemes, and checked in his ardent pursuit of those immense advantages, by which (as a *trader*) in only six years, he had gained not less than ninety thousand pounds!

That there are many things which cry aloud for reformation, in the direction and management of the affairs of this great commercial Company, is unquestionably true; and it is equally incontestible that the evils which call for redress, can by none be pointed out, with that *intelligence* and *certainty*, which may be expected from those, alone, who have been personally acquainted with their settlements and governments in the East. But, if the men who are thus qualified to give evidence in a matter of so much importance to the nation, as well as to the Company in particular, are not possessed, likewise, of the strictest integrity and honour, how can we ever depend on the information they give us, or place any confidence in those representations which, with the fairest semblance of truth, may be chiefly calculated to promote the ends of crafty speculation, or to gratify the malice of disappointed ambition, or insatiable avarice?

That this has, in some measure, been the case with respect to Mr. Bolts, and his celebrated *Considerations*, we have but too much reason to conclude, from the many decisive detections which Governor Verelst has here made, of that writer's crafty endeavours to mislead the public, in a great variety of particulars.

Mr. Verelst's publication is divided into five chapters; and to these are added, a voluminous *Appendix*, consisting of original papers, serving to illustrate and corroborate the facts advanced in the preceding chapters; and comprehending a complete detail of the Select Committee's correspondence with the Court of Directors, during Lord Clive's and Mr. Verelst's government in Bengal: together with extracts of other authentic papers, letters, committee proceedings, &c. &c.

To the above-mentioned five chapters is prefixed, a large introductory discourse, containing "A Refutation of such Parts of *Considerations on India Affairs* as are not referred to in any general Division of this work:"—and a most complete refutation it appears to be, of what the Author terms Mr. Bolts's "*Chaos of Incoherence*." We here see an artful man successfully traced through all the intricacies and confusion in which his declamations are studiously involved, with the unworthy view of being thereby the better enabled to pervert the truth, and mislead the inquiring public; we see him, on the most unquestionable evidence, convicted of the grossest misrepresentations



tions even of the most notorious facts; we see his credit, as a writer, totally annihilated, and his character, as a man, justly exposed to the censure of the honest, indignant Reader.

In the first chapter, entitled, "A general View of the Affairs of Bengal, from the Capture of Calcutta, in 1757, to the Grant of the Dewanny to the India Company, in 1765," we have an historical deduction which entirely demolishes Mr. Bolts's representation of political transactions, 'by proving those acts of the Select Committee to have flowed from a sense of duty, and knowledge of the public interest, which that gentleman has attributed to malignant passions, or to yet meaner motives.'

Chap. II. contains an Account of the Disorders in the Collection of the Revenues of Bengal, before they belonged to the Company, and of the Causes which impeded a Reformation. This is a very valuable part of the work, and is closed by a curious tabular view of the state of Bengal revenues and charges, shewing the gross and nett receipts of the Company's land revenues, and the civil and military charges, from May 1765, at the commencement of Lord Clive's second government, to April 1770.

Chap. III. relates to the Money and Coinage of Bengal. We have here a masterly investigation of a subject equally nice and important, with a detection of the errors of former writers, particularly the ingenious author of *Some Observations* on this Subject, written for the use of the Court of Directors.

The fourth Chapter relates generally to the internal Commerce of Bengal; but the principal object of the Author's attention is the Society established in 1765, for conducting the trade in salt, beetle nut, and tobacco. And here Mr. Bolts is convicted in several instances of dissingenuity and misrepresentation.

The contents of the fifth Chapter are extremely curious, and will place the abilities of the ingenious Writer in a very advantageous light. The design of this part of the Governor's performance, is to shew the impossibility of introducing English laws into Bengal; and to offer some hints with regard to the nature of those regulations which the manners and habits of the natives *may* admit. In the foregoing chapters, the principal objects of government are examined, so far as the power and influence of the English have produced a change; with respect to which, it is here justly remarked, *en passant*, that 'the Reader who is conversant with the histories of more settled states, will not be greatly surprized if some errors should appear; and will judge with *temper* [not with the *asperity* of a *Bolts*] the conduct of men who, compelled by necessity, have acted in a new scene, *unaided by experience*.'— Certainly CAN-

DOUR will here make large and liberal allowances — Our Author's general reflections, in reference to the subject of this last chapter, will not be unacceptable to our intelligent Readers :

' If, says he, in Great Britain, where the form of our government has grown up to maturity in the course of several ages; where the power of each magistrate has undergone frequent discussions from the united wisdom of successive generations; where all authority is committed to the hands of men formed by education for their several stations, and where the effects of its exertion may be traced in our history; if, in a country like this, we are perpetually alarmed with supposed invasions of our rights, and frightful pictures of encreasing despotism are daily held forth to terrify the people, what a portrait might the dullest imagination exhibit of Bengal? By minds open to such impressions, little regard will be had to the different manners and habits of a people; to the enterprising Mahomedan or Armenian opposed to the gentle native of India; to the condition of conquerors living amidst a timid and submissive race, like soldiers unrestrained by discipline; of men clamorously demanding the protection of laws ill understood and worse applied, where interest and passion unite to confound all order, and where lordly traders, impatient of control, hope to gratify their own sordid avarice in the general wreck. Such considerations will have little weight with many readers, who will estimate our conduct in the government of Bengal by the rigid letter of those laws, which the more perfect polity of Great Britain can alone admit. Without examining my own conduct by rules which I do not understand, and which were not formed for the scene in which I acted, it will fully satisfy my ambition, if to the candid and dispassionate I shall appear to have pursued the interests of my employers, to have respected the rights of others, and to have deserved the character of an honest man.'

The author now proceeds to his view of this particular branch of his general subject, and observes, that when Lord Clive (whose conduct is occasionally vindicated, as opportunity offers, throughout the whole of this performance) arrived in Bengal, in 1765, the English had gradually advanced to that point which rendered a continuance of their former system *impossible*. A change, therefore, naturally took place; and our author intimates the necessity of our examining the principles on which the subsequent change was conducted, by the motives which our situation at that time suggested; and he observes, that if we would form a just judgment, we must attend to the whole affairs of the company, both at home and abroad.

' I have here, says he, given a plain and artless narration of our transactions, and might now dismiss the subject, but that, after the experience of more than twenty years, I feel myself intiguated to resist these wild opinions, which probably have arisen from ignorance of the country. To demonstrate the impossibility of introducing English laws, or, indeed, any new system, will not be difficult. To point out those alterations in government, by which it may be possible to connect the welfare of Bengal with the interest of Great Britain, is a more arduous task. I shall attempt the latter part with extreme  
diffidence

confidence and distrust, since our own experience is yet very imperfect, and that of other nations can afford little assistance.'

Mr. Verelst proceeds to remark, that even men who are well versed in history do not always imbibe the spirit of nations, nor trace the various means by which the minds of a people gradually unfold to civilization, and are moulded for the reception of laws.

• They regard not, says he, the slow growth of those opinions, which can alone give effect to limitations of power in the magistrate, but would transplant in an instant a system of laws established in this country by the progressive experience of ages, and impose it on a distant people whose religion, whose customs, whose habits of thinking, and manner of life, equally prohibit the attempt.

• These are not errors of the vulgar. The philosopher here only mistakes. Ask the peasant his right to a field; his father enjoyed it before him. Let a clown be slightly beaten for a trespass, whom an action at law would have ruined: he understands not the trial by jury, or the relation it bears to our government; yet he complains of arbitrary violence, and his cause is espoused by his neighbours, as little informed as himself.

• This spirit, this opinion of right, which gives force and effect to our laws, is matured by age, and transmitted from father to son, like the subjects to which it relates. If the northern nations who broke in upon the Roman empire could not relish these beauties of art which are the immediate objects of sense, how can a people receive even beneficial provisions, which have no existence but in the mind, are known but by their effect, and which experience alone can approve? Intricate laws among a rude people may, like refinements in religion, be useful to men entrusted with the sacred deposit. The more anxious the care of the legislator, the more complex the limitations of power, the more occasions of abuse will occur. Lawyers, like the priests of old, will judge of the duties of men by the interests of their own order, and the oppressed subject will feel the institution a burthen without reaping the smallest advantage. Even supposing men of enlightened minds and tried integrity to preside, their influence will scarcely be felt. The dread of the English name has proved a plentiful source of oppression in the hands of private men. Shall we add a complicated system of laws to impose on a timid and indolent race? Who will understand his rights? Who will apply to our courts for redress? Thus to lessen the powers of government, must we fly to anarchy, and render every English gomallah the interpreter of his own claims? There are some notions of justice not confined to time and place, derived from the necessary intercourse of men, and common to every clime. These are the foundations of all government, and from such simple beginnings must our fabric be reared. To render all rights plain and simple, to remove rather the occasion than means of oppression, and to enforce a prompt administration of justice, according to the primary laws of all nations, can alone be safely attempted.

• This subject deserves a fuller discussion. Let us therefore descend somewhat into detail. Personal contracts form a considerable



title in every code; and here different nations approach nearest to each other. Our law of contracts is greatly borrowed from the civil law, which has been adopted with some little variation by all the other nations of Europe. The commentaries upon the Koran, as far as they regard matters of contract, are, I am told, chiefly derived from the same law, established in the Greek empire, and are received, subject to the arbitrary will of the prince and his officers, wherever the Mahomedan religion prevails.

‘The truth is, that there can be little diversity, where all men have the same intention, and express it nearly in the same manner. No sooner do mutual necessities beget an exchange of commodities, than the nature of a sale is perfectly understood. If I relinquish my horse, and accept the price, in no quarter of the world can this simple transaction be mistaken. So he that receives goods from a merchant without mention of price, tacitly engages to pay their real value in the market. So likewise he that employs a person to transact business, or perform any work, undertakes to pay him as much as his labour deserves. Yet even here some diversities will occur in the laws of different states. Not to mention the various causes or considerations of contracting, every agreement has a relation not to the parties only, but to all around them, to the government, to the state of commerce, to the police of the country.

‘Public rights are every where more exposed than private. The extent of the former renders them less subject to inspection, and the officers employed have little interest in their defence. In the most free countries the magistrate is therefore armed with extraordinary powers, and is permitted to vindicate his claim, when a lapse of time seems to have established the right in another. Where shall this privilege end? What superior remedies shall the magistrate possess? Into what hands shall he follow the property of his debtors? or what transactions shall he be permitted to unravel?

‘Again, various degrees of credit prevail in the dealings of different nations, but in none are all engagements immediately executed. Upon what mutual undertaking must the contract be founded, by what evidence supported, before the individual can call upon the magistrate for assistance? When shall it be considered as his duty to interfere? What process against the person shall the creditor demand? What punishment be inflicted to enforce the payment of debts? What unequal contracts shall the creditor be admitted to rescind?

‘These are questions which no general reasoning can enable us to answer, but which the prudent legislator must determine, with a view to the present situation and commerce of his subjects.

‘The hungry and necessitous will ever commit depredations on property. This is an evil which the public are concerned to repress, and encouragement must be given to the owner in pursuit, whether the injury be an open and violent, or a secret theft. To what cases shall this right extend? By what transfer of possession shall the property be changed? Shall the rule vary, as the thing taken can be more easily conveyed or concealed? How shall we decide between the interest of a fair purchaser on one hand, and the claim of a meritorious prosecutor of crimes, himself equally innocent, equally injured on the other? These and innumerable like points,

points, must finally depend on the state and condition of a nation; and he, who is in the smallest degree conversant with the history of laws in any country, must have observed, that they perpetually vary with the varying condition of a people. As well might we transplant the full grown oak to the banks of the Ganges, as dream that any part of a code, matured by the patient labours of successive judges and legislators in this island, can possibly coalesce with the customs of Bengal.'

The ingenious Author, pursuing his chain of reasoning, goes on to investigate the domestic relations of private life, and proceeds to observe, that different nations diverge, as it were, still farther from the common centre, until climate, religion, and laws conspiring, have formed creatures so dissimilar to each other, as might tempt one to rank them under different species. And, as he justly adds, as well might we expect that the Hindoo could change his colour, as that several millions of people should, in an instant, renounce those customs in which they have lived, which habit has confirmed, and which religion has taught them to revere. But, says our Author, if this *were* accomplished, more than half our work would yet remain. They must not only renounce old, but assume new manners; the man must be new created: and this prodigy be effected by unknown laws, repugnant to every thing he had heard, seen, or felt.

Our Author illustrates this reasoning by an appeal to facts, as well as to the force of habit, and the prejudices derived from custom: for instance:

'A plurality of wives, he observes, is admitted throughout the East. It is a law derived from the climate. "Women in hot climates, says the president Montesquieu, are marriageable at eight, nine, or ten years; they are old at twenty. It is therefore extremely natural, that in these places a man, when no law opposes, should leave one wife to take another, and that polygamy should be introduced." Our laws, formed in a temperate climate, where the charms of women are better preserved, where they arrive later at maturity, and their reason accompanies their beauty, have adopted the natural equality between the sexes, and allow but one wife. The children of others are considered as bastards, the relation of parent and child is dissolved, and they are not permitted to inherit.

'A dying father distributes his effects. He gives the bulk of his fortune to the son of his favourite, making a proper provision for all. The happy man enters on the possession, and enjoys it for years, with the approbation of all around him. Laws are now discovered, by which the marriage of his mother is void, and the testament of his father annulled. The poor wretch is dragged before our courts, and committed to a dungeon, until he produces the money, which he has innocently spent. In vain would he implore their mercy, and deprecate a punishment he had never deserved. The judge might commiserate, but could not redress, for the rules of private property no power can suspend. Thus should we teach the encircling

spectators to admire our justice, and bless the hands that had imposed the yoke. Could we even tear the feelings of nature from their hearts, the gaping creatures would wonder at the violence, without understanding the object to be attained.

‘ Marriage is a state connected with the former relation, and instituted for the better performance of a parent’s duty. It varies, however, in different countries, not only as to forms and solemnities, the age of contracting, and the rights of property conveyed, but likewise as to the power and dominion of a husband. It is a happiness to live in those climates, which permit a free communication, where that sex, who have most charms, embellish without corrupting society.

‘ This happiness, however, cannot be the lot of every nation. In climates where marriage is contracted at an early age, before reason assumes her empire, where the passions are quickened by the near approach of the sun, and morality serves only to awaken remorse, the confinement of women universally prevails. “ Those, says the president Montesquieu, who consider the horrible crimes, the treachery, the black villainies, the poisonings, the assassinations, which the liberty of women has produced at Goa, and in the Portuguese settlements in the Indies, where religion permits only one wife; and who compares them with the innocence and purity of manners of the women of Turkey, Persia, Mogulistan, China, and Japan, will clearly see, that it is frequently as necessary to separate them from the men, when they have but one, as when they have many.”

If this account be just, and it is supported by the relation of travellers, the confinement of women is a law that cannot be changed. Throughout India the practice most certainly prevails, and is closely connected with the manners and religion of the people. The Hindoo, not less than the Mahometan, dreads the export of his women as the worst dishonour. Mr. Scrafton informs us, “ that nothing hurt Suffraz Cawn (a former subahdar of Bengal) so much, as the disgrace he put on his richest subject, Jaggut Seat. Hearing that his son was married to a young lady of exquisite beauty, he insisted on a fight of her. All the father’s remonstrances were in vain. He saw her, and sent her back, possibly uninjured. But the very seeing her in a country, where women are concealed, was an injury not to be forgiven.” “ Women, says Mr. Dow, are so sacred in India, that even the common soldiery leave them unmolested in the midst of slaughter and devastation. The Haram is a sanctuary against all the licentiousness of victory; and ruffians, covered with the blood of a husband, shrink back with confusion from the secret apartments of his wives.”

Shall our writs of liberty unlock these sacred recesses? shall no reverence be thought due to the honour of a husband? or shall we disregard the condition of a wife, incapable of governing herself? shall our courts of justice become the authors of outrage, which the bloody ruffian would fear to commit? Thus, in despite of nature, shall we dissolve the ties of domestic life, without substituting any government in their place, and force the servant, the child, and the wife,



wife, to renounce their dependence, unable to afford them protection.\*

If the civil rights established in *our* country, cannot be adopted by the inhabitants of *Bengal*, to impose on them our criminal code would, this Writer shews, be found yet more impracticable.

\* This head of laws, says he, has less relation to individuals than to the whole, to the government with its dependencies, to the established religion, to the domestic and foreign interests of the state. The natural rights of men must be protected in every country; but the means of affording even this protection must relate to the habits of the mind; and example would lose its effect, unless experience of benefit kept pace with the punishment of crimes. It is difficult to speak with temper of subjecting nations to laws, which they cannot understand; of inflicting punishment, where there can be no intention to offend; and of enforcing regulations without an object, because the necessities of a distant people, dissimilar in soil, in climate, in situation, in morals, manners, religion, and habits of life, have extorted these provisions from their rulers. To analyze a subject of such extent will be difficult. To contrast the laws, manners and customs of two separate nations, will require a knowledge I do not possess, a labour which I care not to employ. Yet a part of the subject may deserve our attention, and afford both profit and pleasure for our toil.\*

He then proceeds to shew in what respects the adoption of British laws in Bengal would naturally and speedily operate both to the destruction of the people, and the ruin of the government. Not to mention, says he, the laws relative to religion and domestic policy, not to enumerate the long train of felonies created by parliament\*, the rigid punishment of a very few species of crimes might deluge the country with blood. He instances the general case of the female sex:

\* Women in the East are transferred with little ceremony, and whether they be wives or concubines, the men seldom await their consent. Were our laws of rape and rules of evidence enforced, one half of the males would incur the penalty of death. I mean not to justify their practice, but beg leave to suggest that the sword of justice, when too deeply stained with blood, may prove but an indifferent corrector of the morals of a nation.\*

He gives another instance, in a case of forgery; a crime which the amazing extent of public and private credit in Great Britain has induced our legislators to punish with death.

\* Under this law a native of Bengal was condemned in the year 1765. But so extravagant did the sentence appear, where experience had never suggested the principle, such the disproportion in

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\* The Author remarks, in a note, that not less than *one hundred and sixty* capital felonies are created by acts of parliament: this, however, we conceive to be no other than the natural result of a free constitution of government.

their eyes between the punishment and crime, that the principal inhabitants of Calcutta expressed their astonishment and alarm in a petition to the governor and council; and upon a proper representation, Radachurd Metre received a pardon.'

These, among other instances, says Mr. V. which might be given, will suffice to prove the violent effects of introducing the English laws. In other particulars (he adds) 'their defect will be as conspicuous as in these their excess.' This assertion is evinced by the following remarkable story:

'A Hindoo had been bribed to procure some papers belonging to a gentleman who died in the company's service. The son caught him in the fact; and, in revenge of his treachery, compelled him to swallow a spoonful of broth. Ridiculous as the punishment may seem, it was attended with very serious consequences. No sooner was his pollution known, than he was degraded from his cast, lost all the benefits of society, and was avoided as a leper by his tribe. When a man is thus disgraced, he is thenceforward obliged to herd with the Hallachores, who can "scarcely be called a tribe, being the refuse of all tribes. These are a set of poor unhappy wretches destined to misery from their birth. They perform all the vilest offices of life, bury the dead, and carry away every thing that is polluted. They are held in such abomination, that, on the Malabar side of India, if one of these chances to touch a man of a superior tribe, he draws his sabre, and cuts him down on the spot, without any check from his own conscience, or from the laws of his country." In this miserable situation was the Hindoo, when Lord Clive desired the Bramins to assemble and consider, if there could be no remission of an involuntary deviation from their law. After many consultations, a similar case was said to have been discovered in the sacred books; but although the Bramins affected a compliance, the man was never restored to his cast.

'Their Mahomedan governors often take advantage of this principle, when they want to extort money; and so highly do the Hindoos value their religious purity, that after they have borne the severest corporal punishment rather than discover their wealth, a threat of defilement will effect what torture has attempted in vain. Should this species of oppression be now practised in Bengal, what adequate punishment could our law inflict for so atrocious an injury, or how can we teach the natives to acknowledge our justice, when dearer to him than life are left wholly unprotected?

'Happily for the inhabitants of Bengal, this absurd and extravagant system of transplanting English laws, which have grown from the peculiar necessities of a people in the course of several centuries to a country where the occasional enacting them never had an existence, is not more ridiculous in speculation, than impossible in practice. Independent of the difficulty arising from their abhorrence of oaths, and their ignorance of the language in which our laws are conceived, how impossible would it be to promulgate them to many millions of people; or how could the magistrates obtain a knowledge of transgressors, when the nation were unacquainted with rules to which the idea of offence must relate?

The following reflection does honour to the Writer's understanding, and the thought is expressed with a felicity equal to any thing that we find in the writings of Montesquieu or Locke :

He who will consider how small a portion of what we deem RIGHTS in civil society, are derived from the first impressions of nature, and that all beyond are mere creatures of law, supported by habits of enjoyment on one side, of acquiescence on the other, will readily conceive the violence with which a sudden change must operate on the feelings of mankind. It is well known that the experiment has already been tried with a nation less dissimilar than the Hindoos to our own, but without success. The power of conquerors in Canada could give only a nominal existence to our laws. They were established indeed by the magistrate, yet rejected by the people; and property is now distributed according to their former customs, unsupported by public authority.\*

Our Author concludes this important and entertaining chapter with an excellent discussion of such regulations as the state and condition of the Bengaliens may permit. The arrangements which he, with great judgment, (founded on experience) and equal modesty, proposes, seem to be highly deserving the serious attention of those to whom, under providence, the fate of a populous and industrious nation may be entrusted; and by whose prudent regulations the people of Bengal may hereafter become a very useful colony to Great Britain.

If happy in giving peace to millions, some enlightened minds should watch with parental care over a growing empire; posterity may behold with admiration a noble monument of national humanity, and the praise of arts, of science, and of arms, serve rather to adorn than constitute the future character of the British nation.†

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ART. II. *General Remarks on the System of Government in India; with further Considerations on the present State of the Company at Home and Abroad.* To which is added, a general Statement and fair Examination of their latest Accounts from the Year 1766; and a Plan for the mutual Advantage of the Nation and the Company. 8vo. 2s. Nourse. 1773.

THIS very intelligent Writer has, we find, on former occasions\*, offered his thoughts to the public, on the subject of the East India Company's affairs. He is a sensible man, and he professes that what he writes, flows from a heart which harbours no private prejudice against any of the gentlemen who have been entrusted with power either at home or abroad: and, farther, that his sole aim is to shew how absurd it would be, at this critical conjuncture, to imitate the waggoner in the fable,

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\* See *Observations on the present State of the East India Company*, recommended in our Review for December 1771. See also *The Measures to be pursued in India, for ensuring the permanency, and augmenting the Commerce, of the Company*: Review for April 1772.



by sitting down and lamenting our situation, when we should instantly clap our shoulders to the wheel. 'I have long seen,' says he, 'with concern, the ministry of this country endeavour to ward off the evil day, just from year to year. The minister at present may command the cards, the game is in his own hand, but irresolution and delay, continued much longer, will lose the nation as great a stake as Rome ever played for out of Italy. The Mogul empire has long been in a most distracted state, indeed, ever since the succession of Nadir Shaw; therefore we have nothing to apprehend from the natives. The states of Europe are not likely to molest us in our pursuits, the Northern powers being sufficiently employed; and the Southern, disabled by the present situation of their finances and navies, are disposed to continue in peace with us. These circumstances conspire to favour our views, by the leisure and opportunities they will give us to settle and regulate our Indian provinces, and to secure them to ourselves in whatever manner shall appear most for our advantage.'

He proceeds to give an account of the state of the country, of the trade, and the measures that have been pursued; and in the course of his reflections he is naturally led to say somewhat concerning Lord Clive, who he tells us was never excelled, either as a soldier or a politician, in those Eastern countries. He acknowledges that his Lordship's acquaintance with commerce was slender, and that every material step which he took at Bengal, on that head, appears to have been entirely wrong; which he imputes not to intention, but to want of judgment. At the same time that he allows Lord Clive's great merit, he owns that he was too haughty, and ambitious, and made extravagant terms for himself; 'however, it is added, he acquired no money by little mean ways, such as, by extortion or plunder secretly taken from individuals; what he got, he took in the face of day, and from the Subahdars themselves.'

The great error in the East India management lies, according to this Writer, in the Company's having no regular system, whatever, to pursue. This, he says, has been the principal cause of their present distressful situation; and if that cause remains, he affirms it will soon involve them in utter ruin; 'a ruin,' says he, 'I must repeat it, that cannot happen without being productive of much injury to the nation in general.' It is his proposal that the trade should be left wholly to the Company, under the most unmolested freedom; that the executive civil power, the military, and the judicial appointments, should be in the hands of government; and that the persons so appointed, should be subject to controul, and amenable for misconduct and injustice, in such manner as the wisdom of parliament shall determine.

The Author makes some remarks on Mr. Bolts's book. That writer's mode of reasoning, he says, he cannot agree to, as he seems on many occasions to be hurried too far by resentment against individuals.

In his state of the Company's revenues, he observes, that the balance remaining in April 1771, and brought down from May 1766, amounting to about  $47\frac{1}{2}$  lacks (about 639,391 l.) comes out by this account within 25,000 l. or 30,000 l. of the balance declared by the Chairman in a General Court, the latter end of 1771, to remain in the treasury of Bengal at that very time. But we shall here take our leave of this Writer, referring our Readers for farther particulars to the treatise itself, which they will find tolerably written, and abounding with useful information.

ART. III. *Fifteen Sermons on various Subjects.* By Joseph Sims, M. A. Prebendary of St. Paul's, and some Time Chaplain to the British Factory at Lisbon. 8vo. 5s. Cadell. 1772.

THESE Sermons are of a practical nature, and may, perhaps, be acceptable to many Readers, provided their taste and judgment of pulpit compositions be not rendered too nice, by studying the works of our Tillotsons, our Sherlocks, our Balguys, our Fosters, and our Abernethys.—In regard to manner, Mr. Sims's discourses have, indeed, no pretensions to elegance; and to the matter, too, in a few instances, we have some exception.

In his first sermon, he pleads strongly in favour of the clergy; but here we cannot approve of his frequent use of the term *Priesthood*; a phrase not warranted, in this application of it, by revelation, and appearing to intimate some inherent sanctity, or divine right, in a particular order of men, which, it may justly be supposed, in the present times, they themselves would not generally insist upon, but would rather condemn as both the effect and the promoter of superstition.

In the fourth discourse, likewise, in which he considers the *blissfulness of those who are persecuted for righteousness's sake*, though in the far greater part of the sermon there is nothing but what may be deemed very just and useful, it appears to us that (in the following sentence) there is hardly a proper regard and tenderness shewn to the rights of conscience. After having observed, that, 'we must either suffer for doing that which God commands, or we must suffer for not doing that which God forbids;' it is added, 'and if a man suffers in any other case, if he suffers for doing that which is not commanded; or for not doing that which is not forbidden; he suffers more for opinion's sake than for righteousness, and is rather obstinate than religious.'

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This assertion is liable to great abuse, and ought to have been carefully guarded, in order to prevent the pernicious consequences which might arise from such doctrine. Who, in every instance, and in so nice a point, will presume to judge and to decide for another person, with respect to what is allowed or disallowed by the divine authority? Is it not natural to ask here; May there not be human prescriptions and requirements in the worship of God, or in other instances, which are not commanded by revelation, and perhaps not in *express words* forbidden, that may nevertheless be unsuitable to the general tenor of such revelation, and which conscientious and sensible persons may regard as superstitious, and tending to injure, if not destroy, real piety and goodness? What shall we say to a number of worthy people in our own country, under the denomination of *Quakers*, who steadily refuse to take an *oath*, on any occasion? Would it be humane, would it be just, for this reason, to condemn them as *obstinate*, and leave them to suffer for such a refusal? Happily for us, our laws have, in this instance, judged more *righteously*! And cruel indeed must it be to subject persons to any considerable hardships merely on account of matters of opinion, or not to endeavour to afford relief and indulgence to every one in such respects, as far as can possibly be done consistently with the welfare of the community. We must therefore consider this as one instance in which our preacher has been inattentive or superficial: perhaps, on reconsidering the subject, he may think it right to express himself more guardedly, in case of a second edition.

To these, we hope not uncandid remarks, we shall add an extract or two, merely as specimens, and without animadversion.

In the sixth sermon this Author, after several pertinent observations on Divine Providence, particularly as it is employed in directing and overruling the actions and designs of free-agents, concludes with these farther reflections:

‘How indeed this is done is not revealed to us, and therefore cannot be explained by us. God, as it is expressed in the book of Job, *giveth not account of his matters*. He does not tell us the reason why, nor the manner how, he brings about any events that happen in the world; neither those which affect private persons only, nor those which affect states and kingdoms, or mankind in general. All that we can know and be assured of is, that God does nothing which is inconsistent with the freedom of man's nature; and that though God *stirs* men to do such or such things, or withholds them from others, yet that they do not thereby become necessary agents. Their actions are purely their own, notwithstanding any thing that God *does*; otherwise they would deserve no more praise or blame,

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reward or punishment for what they do, than stones for falling to the ground, or fires for burning. Do men rob and plunder us, defraud and cheat us, defame and revile us? They do very wickedly, but it is God's will these misfortunes should be brought upon us by their means. On the other hand, do they do us much good, give us our just praise, and help us forward in the world? They are very much to be commended, but it is God's will we should receive these benefits from their hands. Do we meet with great success in the world? 'Tis not owing to our own diligence and industry (though these are necessary) but to God's blessing. On the other hand, do we meet with great misfortunes and disappointments? It may not be for want of care and circumspection, but because God sees it best for us that thus it should be. *God, in short, is all in all; the Most High ruleth in the kingdom of men.* Free agents, as well as necessary ones, are subject to his dominion; the rational, as well as the material parts of the creation. And whatever events are brought about, either by the one or by the other, are all brought about in conformity to his will, and to serve the designs of his providence. *For of him, and through him, and to him, are all things; to whom be glory, &c.'*

In the ninth sermon, the subject of which is *Divine assistance*, the Author has the following passage:

—'As on the one hand, if any one continues in sin, 'tis his own fault, because he may be enabled to avoid it; so on the other hand, if any one continues in his duty, it is his own work, in some measure, because he does not do it by force and necessity.—I speak not this, nor would I be so understood, as if I meant, that we could plead any merit of our works. For after all, we are but unprofitable servants. All the good we do, were it ten times greater than it is, falls far short of that, which in strict justice might be required of us; and it is owing to God's grace and favour, that our best and most perfect services are accepted. There can, therefore, be no pretence to merit. But though we cannot pretend to merit for any thing we do; we may, however, with modesty and humility, *claim* a share and a part in doing it. God, indeed, who is gracious, will deal graciously with us; and though we can yield him but an imperfect obedience, yet he will so plentifully reward us for it, that if we did actually merit, we could not wish to be in a better condition. A mighty encouragement this is, to go on and persevere in our duty; to think, that our works will be so highly accounted of in the sight of God; and that what we do by the assistance of the Holy Spirit, will be as amply rewarded as if it was wholly and altogether our own work.'

We have casually transcribed the two last paragraphs, merely with a view of giving proper specimens of the style and sentiments.

of this preacher; and we leave the passages themselves, without any comment, to the observation of our theological Readers.

ART. IV. *An Introduction to the Study of History*: Wherein is considered the proper Method of Reading historical Works, in order to acquire a perfect Knowledge of Mankind; with a View to improve the Judgment, and correct the various Errors arising from Passion and Prejudice. Exemplified in the Characters of several illustrious Persons recorded in the Annals of Antiquity. By R. Johnson. 12mo. 3s. Carnan. 1772.

**I**N the preface to this little volume, the Author enquires into the cause, why loose novels and romances are so much preferred by the youth of both sexes, to the more important study of history.

‘The esteem and veneration, says he, in which succeeding ages have held the fabulous writings of the Ancients, have arisen only from the love of virtue, the probity of manners, and the integrity of heart, with which they inspired their readers. The reputation of this species of writing, perhaps, first gave rise to novels and romances, in which, though they neither make stones speak, or statues walk, they frequently represent characters as widely different from nature as light is from darkness.—The study of history requires some thought and attention, whereas the perusal of novels and romances claims not the least of either: the end of the one is to improve the understanding, and correct the various passions of the human soul; that of the other, only to amuse; and happy would it be, if it centered only in amusement.—The more extravagant, absurd, and ridiculous a novel is, the greater is the probability of its success\*.—As love is the foundation so is it the superstructure of most novels. But what is that species of love, which is there generally taught?—Not that tender sympathy of two mutual hearts, whose love is founded on reason, prudence, and virtue; but a blind, violent, and impetuous passion, which hurries its unhappy victim into endless woes†; teaches children disobedience to their parents, inspires them with self-sufficiency, and encourages them to commence knight-errants

\* In this we believe Mr. Johnson is greatly mistaken. The romances, or novels, which have succeeded most, have been written the nearest to the standard of nature, and have been regarded as the truest copies of real and living manners: we mean those of Richardson, Fielding, and some others; who have rescued this species of writing from the charge of ‘extravagance and absurdity.’

† In this respect, too, we think our Author equally mistaken in his censure. He seems to be very little acquainted with our modern novels. He reminds us of Pope’s parrot,

‘Who from his cage calls Cuckold, Where, and Knave.’

at an age in which the rod ought to be applied to bring them to their senses.

‘It is not, however, at all wonderful, that the youth of either sex, who have not been taught better, should prefer a ridiculous romance to the most important piece of history, since the former tends to encourage them in their extravagant follies, and the latter to correct them.—Were this class of readers to stumble on the history of the *Gracchi*, or on the lives of some other remarkable *Romans*, they would throw them aside, as dull, heavy, and insignificant subjects, and would not give themselves a moment's leisure to reflect on the many useful lessons they might there find: while the more enlightened youth will peruse with advantage the direful effects of unbounded ambition, avarice, and revenge; he will therefore see how vain is the parade of human grandeur, when founded on the basis of tyranny, injustice, and oppression: and if he is not too young to make moral reflections, he will, perhaps, conclude, that the longest life of real affluence, and peace, and happiness *only* in appearance, is not worth purchasing at the price of infamy.’

After other reflections of this sort, the Author proceeds to give an account of his own publication: ‘Let us then endeavour, says he, to encourage youth in the pursuit of wisdom and truth; let us try if we cannot persuade them from the perusal of such books, as tend rather to encrease than conquer their passions; and let us repeat the experiment, how far the study of history will answer that end. If the following pages should meet with a favourable reception, and be considered as conducive to what I have been now recommending, I shall with pleasure resign the credit of them to the late M. L'Abbe De Saint Real, from whom I have collected the greater part of the sentiments they contain: indeed almost the whole of them may be considered as little more than a *very free* translation of part of the historical writings of that author.’

The first six chapters of this work are designed to point out the use and end of history; and in pursuit of this intention, they present us with various reflections, intermixed with historical events, which may serve to entertain as well as improve the young reader. Among other anecdotes, we have the following, relative to the Emperor Charles the Fifth:

The court of this great monarch, at Brussels, was remarkably magnificent, and filled with persons of the most illustrious rank. Among these were two women of the first quality; between whom a dispute arose in point of pre-eminence, each claiming a right to enter the church *first*. ‘The Emperor, in order to put a stop to all future contests of superiority of birth, determined to be himself arbiter in this cause. We may figure to ourselves the intrigues, cabals, solicitations, recommenda-



tions, long lists of illustrious ancestors, supported by indubitable authorities, that were formed on this occasion; indeed all those arts were employed, which are too much practised in our modern elections. All this time, the Emperor, who viewed this bustle with a smile, was not in the least affected by this parade of false glory, but remained fixed to his design, immoveable as a rock.—The day at last approached, in which this weighty and momentous affair was to be decided. Had the fate of kings and empires been at stake, the general attention of people of all ranks could not have been more attracted, than it was upon this idle dispute between two vain women: the hopes and fears of opposite parties, the wagers of fools, the predictions of pretended sages, the solemnity of the place, the brilliancy of the assembly, and the gravity of the Emperor, are all much easier to be imagined than expressed.—Surely the consternation, shame, and confusion of both parties, must be great indeed, when they heard the Emperor pronounce these words, as a final decree, *that the most foolish of the two should have the preference.*

The remaining chapters consist of striking and interesting narratives selected from the Roman history, and intermixed with occasional remarks to assist the judgment and reflections of the reader. In one or two instances we have thought these remarks hardly equal to what might be expected, after reading the first six chapters, and in some places where observations might properly have been made, there are none to be found: but, on the whole, the work is well calculated to advance the good design mentioned in the preface.

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ART. V. *The present State of the British Interest in India: With a Plan for establishing a regular System of Government in that Country.* 8vo. 3s. Almon. 1773.

THE public alarm-bell hath been so often and so loudly rung of late, to announce the perilous situation of the British interest in the East Indies, that the reality of the danger seems now to be generally apprehended; and that the political disorder of the company's affairs is drawing towards a speedy crisis, is strongly asserted by the anonymous author of the present treatise. This writer's prognostics, however, would have had more weight with the cautious and inquisitive reader, if he had subscribed them with his name. When we are ill, we should scruple to trust a physician, without knowing whether he were a regular, or an empiric.—It would have been a satisfaction, at least, to the Public, to have known something of this *Statesman of the East*, to have had some idea of his character, or some intimation of the means by which he obtained his acquaintance with

with so important a subject; and of which he has ventured to treat, in a manner so authoritative and decisive. When a Holwell, a Scrafton, a Vansittart, or a Verelst give us their thoughts on the affairs of this great company, we derive a competent notion of the degree of credit due to their representations, from our knowledge of their personal characters, their abilities, and their opportunities of acquiring a sufficient knowledge of the facts and circumstances which they take upon them to communicate to the world.

But, as a writer may have very substantial though private reasons for concealing his name, we shall insist no farther on this point, but proceed to lay before our Readers a view of the principal contents of the present publication; leaving them to form their own judgment of the dependence which ought to be placed on his details, and of the expediency, and merit, of his plans of reformation.

With respect to the form of this treatise, it is thrown into five divisions. In the first of these, the Author treats of the general present state of our national interest in India. Here he undertakes to shew the prodigious value and importance of this interest; and the error of government in implicitly confiding the sovereign charge of governing and defending so immense a concern, to a company of merchants, so evidently, in his opinion, unequal to such a charge, that instead of being surprised that the countries in question should now at last be impoverished and ruined, 'we have reason to be astonished that they have supported, for such a length of time, the complicated evils of tyranny and anarchy.'

'The consequences, he observes, of committing this sovereign charge to the Company have been long foreseen, and likewise foretold, by some who were acquainted with the nature of their government: but the power and influence of those who were sharing amongst them the plunder of those wretched countries, blasted the credit of their representations: until at last, the effects being felt at home, it hath become impossible *to totally suppress* the truth. Nay even now, that these men are forced *to partly* \* acknowledge the ruinous situation of this foreign dominion, yet have they still the assurance to mislead the public judgment, by representing the Company as the only party concerned in the consequence; though it is certain, that this Indian concern, which hath been leased or farmed out by Government to the Company, is of the very highest importance to the public interest; as having been for many years the principal support of national opulence and credit, as well as commerce and revenue. For, in the article of opulence, the private fortunes

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\* A peculiar mode of expression, of which this Writer seems very fond. Thus he elsewhere says, 'whilst the government is compelled *to blindly* support;'—'it is impossible *to properly* delineate;' with other instances of a similar kind.

acquired in those countries by the servants of the Company, ever since the time that their power prevailed over the native government, that is ever since 1757, hath created an annual influx of specie to Britain of about 700,000 l. and the dedomagement paid to Government by the Company, since the assumption of the dewanny in 1765, is a farther influx of 400,000 l. the drawback on teas is reckoned about 200,000 l. and the Company hath increased her dividend since the last mentioned period 200,000 l. though only one half of this last sum may be reckoned to remain in the country, the other half being paid to foreign proprietors. These four sums, making together 1,400,000 l. have been yearly drawn from India in consequence of dominion: and, whether sent from thence in merchandice, in bills, or in specie, have produced so much money to Britain; and notwithstanding the private fortunes have been acquired by means that have exhausted these sources of wealth, that might otherwise have flowed perpetually into Britain; and the dedomagement may be considered as a base composition, received for alienating the sovereign rights of the British crown and nation, and for furnishing a force to support the most detestable tyranny of a few individuals over fifteen millions of men, who are to all intents and purposes British subjects; yet did the opportune importation of so much wealth, serve to support the credit of the nation under the grievous accumulation of debt contracted in the last war; and to prevent her feeling the drain of specie made by her foreign creditors, which otherwise would by this time have completely exhausted her. By her commerce with those countries, Britain hath exported yearly 5 or 600,000 l. worth of her own manufactures and merchandice, and for these she received the commodities of India; which commodities, being re-exported, formed the most essential article of her traffic with Africa, on which her West India colonies do entirely depend; they are likewise the most valuable article of her trade with America. And the duties levied by Government, on such part of these Indian commodities as is expended at home, create a very considerable, and by far the most equitable and convenient branch of revenue.

But the value and importance of this Indian concern will appear in a still stronger light, if we shall look forward to the consequences that must naturally and unavoidably ensue to the public interest from the loss of it. The first and most immediate of these consequences will be national bankruptcy; or, which is the same thing, a stop to the payment of interest on the national debt; for a deprivation of that annual influx of specie from India will quickly produce national poverty; and an incapacity of paying in specie the interest of the foreign creditors. But the loss of our Indian commerce will operate this effect still more speedily; for, on the supposition that the nation shall be deprived of this branch of commerce, it must necessarily follow, that Government will lose that branch of revenue which arises from the home consumption of Indian commodities; and it is plain, that Government cannot then continue to pay the usual expence, without making good this deficiency of revenue by additional taxes on land, and the necessaries of life: but as this additional load, falling on our little remaining commerce, would by one year's experience



experience be found insupportable, Government would be forced to retrench its expence, in that only article that can be dispensed with, the payment of interest on the national debt; and when this happens, what advantage will the public creditor hold above the India proprietor? The only difference will be, that the latter will have felt his loss a little earlier than the former. But national bankruptcy, though it may be the first, is not the only, nor even the greatest, public damage, accruing from a deprivation of this Indian concern: loss of future credit, of trade and navigation, and consequently of naval power and defence, will soon follow; and, in this general calamity, every one individual of the community will come in for his share, in proportion to his rank or situation.

Such, in our Author's apprehension, are the consequences which must ensue to the public interest, from a deprivation of the benefit hitherto derived from this *Indian concern*, as he chuses to express it.

Now this object, he adds, stands in danger of being lost to the nation by two different causes; the first being, the neglect or incapacity of the Company to maintain and defend it from the assault of enemies; and the other danger arises from the oppression and misconduct of this Company's political government; tending to despoil those countries of their circulating specie, their arts, manufactures, commerce, and inhabitants, which were the only means that enabled them to afford this benefit to Britain. The first of these dangers is scarcely dreamt of, and yet it is perhaps immediately imminent; at present however we are treating of the danger to be apprehended from the political cause.

How far the interest of this foreign dominion hath been injured by the Company's political misgovernment; or how near it may be reduced to a state of utter inability to afford any farther benefit to Britain, is but little known by the public. For though people have heard in the gross, that affairs in those countries are rather in a bad situation, yet do not they either understand or believe it to be so very bad as it really is; or rather they do not comprehend how it should be so bad; as not being acquainted with the full power of the cause that hath produced the evil; and every one will form his notion of effects that he neither feels nor sees, from his knowledge or opinion of the nature and power of the causes that produced them. In the case before us, people have been taught to consider the oppression and extortion of its government, (of which certain instances are quoted) as the sole cause of evil to Bengal; of consequence it is supposed that Bengal hath suffered no farther damage from its government, than what may have been caused by some private acts of extortion, exercised by the few persons vested with the powers of governing; and, besides that the authenticity of these acts is denied or disputed, and men who are to judge only from report are apt to make allowance for the prejudice or passion of the accuser, who brings a charge against individuals; still if all these acts of oppression that have been narrated should be fully credited; nay, if the hearer should suppose still more than is represented, yet cannot he conceive or allow himself to believe that such acts of extortion, exercised by a small number of individuals, could suffice to reduce the

lately rich commercial kingdom of Bengal to such a deplorable state of misery, poverty, and distress: the cause assigned will appear too trivial for the effect; and of course the effect, at least the degree of it, will be discredited.

But he who means to acquire a just notion of the present state of those countries, and the extent of damage they have sustained from their present Government, must fully inform himself of the true nature and condition of that Government, and the manner of its operation on the general interest of the people governed; he must learn, not only that which it hath done, but likewise that which it hath not done; for the interest of a community may suffer far more detriment from the non-action, than from the oppression, of its government.

In order, therefore, that his readers may be enabled to form a proper judgment of these important points, our Author proceeds, in the first place, to give a general view of the *Nature and Effects of the Company's Government in Bengal.*

In stating the nature of this government, the Author draws the general out-line of it: which we shall re-trace, for the satisfaction of those Readers of our Review who may happen to be little acquainted with the constitution of this body of mercantile princes, or with the system by which they have hitherto exercised their dominion in the East.

The English East India company is, under the title of Dewan; the real and actual sovereign of Bengal, Behar, and Orixá: a dominion equal to almost any one state in Europe, in respect of either extent and fertility of country, or numbers of ingenious and industrious subjects; and exceeding most of them in the internal materials of commerce, or resources of wealth. The Company executes the government of this dominion by a deputation, consisting of a Governor and Council; who resides at Calcutta, the Company's original presidency, or chief factory in Bengal. And the directors, who, as possessing the executive authority of the Company, may be termed the supreme sovereigns of this Indian dominion, have preserved to themselves the sole power of immediately ordering, directing and controuling the government; for this deputed government communicates its purposes, receives its orders, and accounts for its conduct to none but the Directors.

But it is evident, that the distance of situation must render the immediate controul of the Directors perfectly impotent, ineffectual, and nugatory; for it would be absurd to suppose, that the government of Bengal should defer the execution of any one purpose until it shall have communicated with, and received the opinion of the Directors, which cannot be effected in the space of a whole year; consequently the Directors cannot interfere in the direction, or ordering of this government, farther than in some few cases of the most general or invariable nature; but the execution of even these general orders depends upon the will and discretion of the deputed government; seeing the Directors cannot, at that distance, enforce it themselves; and the same cause puts it out of their power to prevent or restrain abuse; so that they hold neither positive nor negative authority

thority in the immediate execution of this government. And the condition or situation of these directorial sovereigns at home, renders their retrospective controul equally impotent and ineffectual; for they have no power in themselves to inflict other punishment on their deputies, for the most audacious disobedience, or for mal-administration, than dismissal from their service; and this becomes no punishment, because the delinquents are previously prepared for it, being ready to set out of their own accord with a princely fortune for the mother country, where they set the authority of the Directors at defiance; for there these sovereigns of India are themselves subjects, and cannot call their quondam ministers to account, except in an ordinary court of justice; and the difficulty of obtaining evidence requisite to convict in these courts, the dread of bringing to light, in the course of a legal process, some abstruse mysteries of government, and the apprehension of danger arising to the interest of the present direction from a powerful combination at the next election, will ever deter the Directors from seriously prosecuting a lawsuit against their deputies, even in cases of speculation from the sovereign; but if it respects only the interest of the subject, they will be more apt to palliate and defend the offence. We must therefore perceive, that this deputed government acts perfectly independent of either the immediate controul, or future awe of the sovereign; whilst the sovereign is compelled to blindly support, with its whole power, the authority of this government; and, without choice, to enforce all its measures; seeing that to oppose the will of the deputy, is opposing the authority of the sovereign.

And, as to the native subjects, the power of this deputed government over them is perfectly absolute and complete. For the inhabitants of those countries, being disposed by nature or climate to passive obedience, and by long custom habituated to despotic authority, and being farther impressed with a particular awe of Europeans, from a notion of their natural superiority, implicitly submit to the will of their present government, without once daring to either examine its right, dispute its authority, or question its conduct. The subject therefore holds not the smallest voice in the administration of government; the jurisdiction, the police, the finances, the military government and defence, are all incontrollably directed by the Company's deputation; and the entire interests of those countries, the lives and property of the inhabitants, are subjected to its discretion, and depend on its will.

So that this deputation of the Company executes the government of Bengal with a power perfectly unlimited by any exterior controul; and if we consider that it is at the same time foreign to the country governed, mutable, and of very short duration, we shall find that it is equally unrestrained by any internal check. It is therefore the most unlimited government on earth; or rather it is the only government that can, with propriety, be termed arbitrary and despotic.

After some judicious observations on the distinct nature and views of *deputed* and *sovereign* governments, our Author proceeds to remark, that the Bengal government differs, in every circumstance, from that which is *supreme*.



' Being deputed, foreign, mutable, and temporary, says he, it is no way interested in the lasting prosperity of the community which it governs; on the contrary, this government holds an interest which is not only distinct from, but diametrically opposite to that of the subject. For these Governors return to Europe immediately on the expiration of their office, which seldom dures above three years, often less; therefore their sole aim is to amass all the wealth they can, during the short term of their power, in order to transport it along with their persons to their own country. But the wealth which a government amasses, must needs be extorted from the people governed; consequently self-interest leads this government to pillage and plunder the subject: and we have seen that it is not restrained, by any external controul, from advancing its own distinct interest at the expence of the community which it governs, seeing it is perfectly exempted from all awe of either the sovereign or the subject; and it cannot be restrained by any internal check, because it holds no concern in the lasting welfare of the people.'

Such then, it is said, is the ruling principle of this government; and, in this Author's view, the means which it employs to promote its own interest, are no less extraordinary than its power to enforce them.

' For this government, says he, which arbitrarily directs the jurisdiction and police, together with the imposition and collection of taxes, doth at the same time act in the capacity of a merchant. And this commercial despotism, or despotic power lodged in the hands of a few foreign merchants, hath, in its nature and consequences, proved infinitely more destructive to the interest of that commercial country, than all the operations of political tyranny have been: for from it sprung these cruel monopolies, which struck at the very root of manufacture, commerce and even population.'

Our Author does not pretend to describe the particular methods used by this government, to promote its own interest, at the expence of the people, in its double capacity of absolute sovereign, and despotic merchant. This, he thinks, would prove not only an invidious, but a tedious undertaking. By attending to the general description given of the nature, views and interests of this government, he observes, ' we shall form a more complete and just notion of its conduct than can be acquired from any disjointed account of particulars: ' and here follows his summary view:

' Let us, says the Author, suppose a few foreigners sent into a rich commercial country, with absolute and unlimited power over the lives and property of the inhabitants, actuated by no other principle than that of acquiring riches, and stimulated thereto not only by avarice but ambition, or the desire of excelling; unrestrained by any species of present awe or future apprehension; but on the contrary, encouraged by precedent to expect in their own country, titles, dignity, respect, and consequence, each in proportion to the sum he imports; and whatever methods we can suppose would be practised by such foreigners, to accomplish their purpose, within a  
short

short limited term, we may suppose to have been actually employed by this Bengal government. The enormous amount of numerous fortunes, imported by the persons employed in this government, together with the rapidity of acquisition, are circumstances seen and known in this country; and these will thoroughly warrant our supposing, that the acquirers have availed themselves to the utmost of their powers, as well as their opportunities. However, we shall err greatly in our estimate of the damage caused to those countries, by their government's prosecuting its own distinct interest, if we shall confine the reckoning to only the loss of so much specie, as hath been extorted and exported by these foreigners: for this, though in itself a ruinous grievance, is merely trivial, when compared with the havoc and waste committed on the manufacture, the commerce, agriculture, and population, by the methods employed to acquire these sums.\*

Thus far our Author has regarded this government in one point of view—as acting for itself; and now he comes to consider the part it has acted for the people, in its capacity of sovereign ruler, administering the government of a mighty state\*, in all its different offices and departments.

\* In the discharge of this sovereign trust, he tells us, we shall find the government of Bengal a mere *Vis inertia*, void of the two efficient principles of action, ability or power of acting, and will or inclination. For how can we expect to find the ability of governing well, in the men employed by the Company to execute the government of those countries? to attain the knowledge of any one science or mystery, demands an effort of the mind; but it is impossible for the brightest natural genius to arrive at even a moderate degree of skill in the art of governing, which, as it is the most elevated, so is it the most difficult, abstruse, various and complicated of all human sciences, without long and intense application, study, and reflection; and, we may add, a series of practice: and all these gradations to skill, in governing, are wanting to our Bengal governors. Their scholastic education extends no farther than to qualify them for merchants clerks; and, immediately on being taken from school, they are dispatched to India; where the manner of life is consonant to the climate, voluptuous to a degree of dissoluteness, vain, idle, dissipated, and an enemy to study or reflection: the juvenile part of their life being spent in this manner, they arrive at the charge of government with minds perfectly uninformed, and so very averse to application, that they commit and implicitly confide the charge of their own private concerns to servants. If such men should possess the skill or address of governing well, it must certainly be acquired instantaneously and supernaturally; infused into them by miracle, like the gift of speech into the ass of Balaam.

Men thus actuated, or rather unactuated, must, as the Writer adds, in the discharge of their sovereign office, be perfectly torpid and listless:

\* This Author (who, we are informed, has resided in the country) estimates the inhabitants of Bengal at 15 millions; other writers make them amount to 17 millions.

' Their minds being incapable of application, they withdraw themselves as much as possible from attention, and leave the trouble of governing to others, still less qualified than themselves; these inferior agents being chosen, not for their abilities or virtue, but for their fitness to serve the private purpose of the governors, otherwise by chance; but they give themselves no trouble to inspect the conduct of these agents, who in general are unprincipled miscreants; on the contrary, they promiscuously approve and support every action; so that, wherever the power of this government acts, it is only to oppress; and all besides is left to chance. However, the power of governing, or rather of oppressing, is not confined to the persons vested with the charge of government: the numerous servants whom this Company disperses over the face of the country, for the purpose of carrying on her trade, do each of them, in his own district, assume the authority of a despot; and communicates a like authority to all his servants and dependants, who, it must be allowed, are far more unrelenting than their masters; and thus tyranny is extended into every corner; oppression becomes general; and the oppressed are excluded from the very prospect of redress; for, on appeal to the superior, the plaintiff is ever remanded to the very oppressor, who punishes him for having dared to complain. And thus justice and protection are no where to be found; vice goes unpunished, and innocence unsupported; therefore every man becomes a villain in his own defence; and faith, confidence, truth, and honesty are banished the land. In short, it may with strict propriety be said by these wretched people, *Terras astræa reliquit*; and tyranny and anarchy have here set up their throne.'

Bengal having been subject to a government of this nature for these 15 years past, we are not surprized at our Author's declaration that this unhappy country is completely drained of its wealth, and reduced to a state of the most abject poverty; and that 'while the insatiable avarice of those employed in the collection of taxes and revenue, having ruined the farmer, the lands lie uncultivated and waste.' But when he proceeds to mention the dreadful effects of this wicked discouragement of agriculture and husbandry, as well as of commerce and trade, humanity shudders at the horrible idea. 'Bengal, naturally the most fertile of all countries, hath suffered a more severe famine than perhaps was ever heard of; it being reckoned that a fifth part of the inhabitants have died of want; and numbers have fled from want and oppression.'

Drawing the curtain over this melancholy picture, let us now turn our attention to the conclusion drawn by the Author from these, we are afraid, irrefragable premises.

' We doubt not, says he, that what hath been said will enable every one, who makes use of his own reason and reflection, to form a proper judgment for himself on certain points of this East India business, which have been most grossly misrepresented. For he will thereby discover, that the object, for which the nation hath to apprehend at present, is not the "*credita* of the Company;" which, had



had she been restrained within her natural sphere, and her conduct properly inspected by government, could never have been injured; or, if it had, the breach could (in such case) have little more affected the general weal, than the failure of any large trading house; which, so long as the trade remained entire, would have been immediately replaced by another; but he will perceive, that the present bad state of the Company's credit is only an effect, or consequence, of the ruinous situation of affairs in India; and, of course, that the object of national apprehension is the ruin or loss of that mighty and important branch of national interest, which hath been committed to the charge of the Company, in a manner so complete and implicit, that the name, as well as the interest of the nation, nay the very name of the object itself, hath been sunk and lost in that of the Company: this Company, which is but the temporary farmer, having been, to all intents and purposes, substituted in the stead of not only the sovereign proprietor, but even of the farm itself. And it will farther appear, that the danger which threatens this object is not to be averted by blindly supporting the credit of the Company: but, on the contrary, that the nation will, by affording this blind support, only furnish the means of completing that ruin, which is already so far advanced.'

To prevent this danger, as the Author remarks, measures of a very different nature are required; and he now proceeds to point out such measures as would, he thinks, had they been applied in time, have sufficed to prevent the ruin or loss of this important concern: and which, he adds, 'if matters are not past remedy, may yet serve to restore them.'

We are now arrived at his third general division; in which he proposes the means of remedying the evil and abuse in the government of Bengal. And here, *en passant*, he takes notice of the famous scheme of sending out *supervisors*, a design which he utterly disapproves; for, says he, 'as the same cause of evil which existed in the governors, would have existed in the supervisors, these similar causes must have operated similar effects.'

Our Author now recapitulates, and collects into one point of view, the several principal circumstances, before enumerated, by which the company is disqualified for the office of a supreme sovereign; from whence have flowed all the abuses in her deputed government: all of which, he thinks, might have been timely remedied, and their consequences prevented, by a simple act of parliament, fraught with proper powers, grants, limitations, and restrictions.

His grand idea is that of a *national* government, which being 'free from all the defects of the Company, would, by the simple, natural, and rational act of assuming the administration of government in those countries, have prevented or reformed all the several abuses or evils that have sprung from the defective constitution of the Company, as sovereign. But besides the mighty reform of abuses, that must have been immediately caused by thus changing the person of

of the sovereign; there is another advantage, which, though it cannot be said to spring directly from that change, yet would it have ensued as a natural consequence of the national government's taking upon itself this sovereign charge; and that is, the creation or institution of a new interest in that country; a sort of middle state, betwixt the native subject and their foreign government.

'The middle state here meant is the East India Company (or which is the same, her servants in Bengal;) which, being now reduced to the condition of a subject, though still retaining all her commercial privileges and interests in that country, would have formed an intermediate link in the political chain, serving to connect the natives with their government, and government with the natives. For, in every one circumstance that respected the liberty of the subject, this middle state must have held precisely the same interest as the natives; and, in consequence, the same inclination to oppose all oppression of government: and, in every thing that respected the real interest, the power, or honour of the sovereign, the community of *Natale Solum* must have led it to support the measures of government. Therefore, this middle state, holding a great weight in that dependent dominion (not indeed from its numbers, but from the powerful support and influence of the Company, which would have been still very respectable in the sovereign country) must have carried a mighty poise into the scale of liberty, in opposition to the despotism of government; whilst, at the same time, it would have created no danger to the power of the sovereign. And a middle state of this nature must have been of inexpressible utility; facilitating, in many respects, the establishment of a regular political economy in the government of these countries. For, in such case, the sovereign could, with propriety, efficacy, and safety, have conferred every reasonable privilege on the whole body of subjects in this foreign dominion: seeing that the exertion of these privileges might have been artfully confined to this middle state: and, as on the one hand, this finesse would not have, in any shape, withheld the benefit of these privileges from the natives; but, on the contrary, would have rendered them more effectually useful to the whole body of subjects, than if they had been committed either entirely or in common to the natives; because the Company's servants would, from interest, have had the same inclination as the natives, to exert these privileges for the common good; and they would have infinitely greater power, from their superior activity, intrepidity, and firmness, as also from their superior opportunities of obtaining redress elsewhere against any infringement made by government: so, on the other hand, the authority of the sovereign could have incurred no risk from these privileges in the hands of Europeans; whereas there is great danger in attempting to confer on the natives a power to controul even the despotism of government.'

The Author is aware of the objection to a measure of this kind, arising from the apprehension of danger to the national liberty, from government's acquiring such an accession of influence as must flow from the possession of the many emoluments, places, posts, &c. annexed to this Indian charge. Of this

this objection, however, he makes very light. In the first place he thinks the ministry do already, by other means, actually possess this dreaded influence.

He enters largely into the spirit of this and every other objection that he apprehends could be made to his proposal; and having, as he must be presumed to *suppose*, victoriously overturned them all, he finally concludes, that 'if Britain means to preserve the possession of that mighty benefit derived from dominion and commerce in India; if she means to prevent the absolute ruin of the Company, and her creditors; if she hath any regard to the loud cry of oppression sent forth to her for a series of years, by her numerous wretched subjects in those countries; and means to save them from final destruction, *she must* furnish their government with a sovereign, or head, properly qualified to administer it: for this is the foundation, as well as the crowning of all good government; it is the center upon which the machine revolves, from which every line issues, and in which every line terminates; it is the *sine qua non*, for without it no regular government can exist. And what proper sovereign can Britain furnish to that dependent dominion, unless it be her own sovereign government.'

With respect to the practicability of this scheme of *national government*, without any essential detriment to the *commercial interests of the Company*, the Author imagines that he has clearly shewn 'that the nation and her supreme government are perfectly equal to the charge: to them there is not the smallest difficulty in supporting it. Neither is there the smallest difficulty to her executive government or ministry, provided it shall possess an ordinary share of spirit, activity, or enterprize; and shall proceed with sincere and upright intention. For, a regular form of government being once established abroad, and a properly digested office or department formed at home, the business would go on with great smoothness and facility to ministry.'

Nevertheless, as our Author has assumed the liberty of prescribing in this important case, he expresses his sorrow that a sincere regard to the welfare of the patient should compel him to add, in conclusion, that, unless 'ministry shall act upon a principle, and with a spirit, extremely different from that which it hath hitherto discovered in this business, it would be much more advisable to continue the charge in the hands of the company: for it can be *but ruined under her*.'

In strong hopes, however, of a melioration in these respects, which depends altogether on the will of government, the Writer now proceeds to lay down a plan which, in the hands of a properly qualified sovereign, would, he doubts not, serve to establish a regular system of political government in India: and this is the business of the fourth general head of his publication. But, for the particulars of this plan (which seems highly to merit the attention of the Public) we must, on account of the unusual extent of the present article, refer our Readers to the work at large.



The fifth and last division of this notable performance contains the Writer's 'plan for establishing a regular system of military government and defence in India;' but for the particulars also of *this* scheme we must, for the same reason, refer to the book; observing only, by the way, that the Author seems to have given unanswerable reasons for abolishing the *unprofitable* and *useless* settlement of Bombay; and, in lieu thereof, for establishing a new and excellent naval port, *somewhere* on the east side of the peninsula. Our Author tells us that he has such a port and new settlement in view; and it should seem that he means to propose it, if *properly required*; and possibly on this hinge it is that the whole of his performance turns. Be that, however, as it may, he appears to have advanced, as we have intimated, good and solid arguments for carrying such a measure into execution; at the same time that he assigns, at least, a very passable \* reason for concealing the name of the place which he would recommend for the new port and settlement. He also states and answers the several objections which, he foresees, may possibly be made to his measure.

Our Author concludes the whole with a melancholy *prospectus*,—shewing, that after all, nothing of the salutary kind here recommended, is to be expected from the present administration.

\* For the nation must consider, says he, that her present administration consists of the very men who transacted, and (by their truly reverberating echo) confirmed, to the Company, the second † grant of the Dewanny: knowing that this Dewanny was nothing other than the sovereignty of a mighty dominion, dependent upon the crown, and nation of Britain; and, consequently that, by subjecting the numerous inhabitants of those countries to the dominion of a few merchants, incapable of administering any sort of government, they were consigning over to tyranny and slavery, intolerable oppression and ruin, many millions of men, who were, to all intents and purposes, subjects of Britain. And *they* are the men who, during the four years that elapsed since that grant, have furnished the force

\* "The port, in which I mean to propose, is in every respect completely suited to the purpose, though I cannot, in this publication, spend the space, on the enquiry it did anticipate, and take the advantage of our hypothesis."

† "We must not however, forget to mention the first and second grants of this Dewanny (as it is termed). The first grant was made for only two years, at a time when the then ministers were in a great measure unacquainted with the nature of the thing which they granted, having been deceived by false arts; nor did this ministry, in the course of their administration, exert any manner of ministerial influence over the Directors. But since that time, the Directors, as well as the Company, have been more enlightened in their views, and have been more sensible of the importance of the grant. The second grant was for the term of five years."

to support this tyranny and anarchy: and, in spite of ——— enacting a farce, wherein the Directors were compelled to perform the same part in Europe, that the native Nabobs have exhibited in India. It cannot, therefore, be expected that they will, willingly, change their plan of conduct: seeing that, besides their former motives, they have the additional one of obstinacy; or shame of standing self-condemned, for past mismanagement, should they now alter their measures. It is rather to be supposed that they will continue the cloke of the Company; together with the Directorial farce: and that, to support the broken credit of the Company (broken by collusive management) they will, through eccho, grant her a power, to force her paper upon the public, for its money. As also that, under the pretext of honouring the nation with some share in the charge of this sovereignty (under the Company, but no share in the profits) they will gradually thrust her shoulders under that whole load, which, as the Company must manage it, will soon become intolerable. And, by the aid of these fresh reinforcements, they will juggle it and bungle it, and bungle it and juggle it on, for one, or possibly two, years longer: and then nation and Company will both tumble together, into the pit of bankruptcy, perdition, and despair.

But shall the nation, with eyes open, suffer the pilot to crowd stemlings on the rocks, which have already grazed the ship's bottom? No, we must about ship, and call another hand to the helm. Matters, it is to be hoped, are not yet past remedy; the channel is obvious; if the nation will but put to her hand. His Majesty can have no real interest but what is common with that of his people: and, however the views of the crown may, in some cases, differ a little from those of the people; in this particular case they must both exactly concur. He will, here, hearken to the voice of his people: and a little popular heat will force into administration something of that patriotic ambition, fire, spirit, and enterprize, which alone can save this nation from dreadful impending misfortunes.

But if the nation, sunk in the bed of slavish sloth, inebriated with the transforming Circean cup, enervated and emasculated by the lewd embraces of sensual pleasure, shall slight and disregard her own dearest concerns: like the prodigal debauchee, who chides from him the faithful friend that attempts recalling him to sober reflection; and implicitly confides in the management of a steward, who hath already wasted the better part of his fair patrimony: then let the nation, some two or three years hence, recollect, that she was advised of her danger, by a hasty production, issued about the middle of January, 1773: though not thought of, until that most disinterested of all possible ministers had, by way of remedying all evils, dispatched his *Secret Committee* to the India House: there to inspect the Company's private œconomy: a thing, with which neither law, justice, government, nor nation hath any thing to do; and which, unless in cases of bankruptcy, is sacred to the meanest individual. As if, from the Company's books of accounts, it was possible to discover the cause of abuse in the government of those Indian dominions: or, as if schemes of saving to the Company, one shilling per ton, freight of her cargoes, or three pence per pound, in warehouse room, would retrieve the, almost ruined, Interest of Britain in India.

ART.

ART. VI. CONTINUATION of our Account of the LXi Volume of the PHILOSOPHICAL TRANSACTIONS, from our Review for December last.

PAPERS relating to NATURAL HISTORY.

Articles I and II. *Remarks upon the Nature of the Soil of Naples, and its Neighbourhood.* By the Honourable William Hamilton, &c.

**I**N many of our late volumes the reader will find a great part of the substance of the ingenious Author's former communications to the Royal Society, on the subject of Volcanos. In the present articles the Author's further observations and remarks upon the same subject are so numerous and complicated with each other, that we find it difficult to detach any of them from their place, in such a manner as to give a satisfactory account of them within a moderate compass. We shall select, however, a few particular observations contained in these two articles.

We may observe, in the first place, that the Author here confirms his system concerning the production of Volcanos, by several curious and interesting remarks made on the soil, and interior contents of the earth, in a circumference of many miles round Mount Vesuvius. Almost at every step he meets with reasons that confirm him in the belief, that this mountain originally rose from the bottom of the sea: and indeed it appears that all the earth in the neighbourhood of Vesuvius, throughout a very extensive circuit, is composed of different strata of erupted matter, to a depth even *below the level of the Mediterranean*. In short, the author supposes that the sea formerly extended so far as the mountains that lie behind Capua and Caserta; and that the subterranean, or, as in this case, we may properly enough call them, *submarine* fires, have formerly worked in this country under the bottom of the sea, as moles in a field, throwing up here and there a hillock; some of which, formed into settled volcanos, have, from time to time, thrown out matter sufficient to fill up the spaces between them, and have thus, at length, composed the *terra firma* which constitutes all this part of the continent.

We have, on a former occasion, spoken pretty largely on the *Solfuterra* \*; which was once, undoubtedly, an active volcano; and is now far from being in a dozing state. We then mentioned the hollow sound produced on throwing a large stone into the basin, and which undoubtedly indicates the existence

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\* In our account of the *Memoirs of the Royal Academy of Sciences at Paris*, for 1765, given in the Appendix to our 41st volume, page 510.



of large subterraneous excavations. We shall here add an observation made by the author, who produces some strong reasons for the opinion that this cavity probably contains a large collection of water, kept in a continual state of ebullition, in consequence of a subterraneous fire beneath it. This at least is certain, that steams arise through cracks in the plain of the *solfaterra*, which condense on the surface of a cold sword or knife presented to them, and run off in great drops of water; and further, that from the foot of the cone of the *solfaterra*, a stream of water rushes out of the rocks, so hot, as to raise Fahrenheit's thermometer even to the boiling point; as the author has experienced: and on applying the ear near to this spot, a horrid boiling noise is heard, which seems to proceed from a huge cauldron that may justly be supposed to be under the plain of the *solfaterra*.

We meet here with a further confirmation of the author's former observations, respecting the actual existence of large quantities of *electric* matter, contained in the smoke proceeding from volcanos. In the last great eruption of 1767, the peasants near the author's villa were more alarmed by the lightning, and balls of fire, that fell about them with a crackling noise, than even by the *lava*, and the other alarming attendants of an eruption. He now finds too, that in all the accounts of great eruptions, mention is made of this sort of lightning, which is here called *Ferilli*. The following quotation, with which we shall conclude this article, appears to us equally curious and decisive on this point.

\* Bracini, says Mr. Hamilton, in his account of the great eruption of Vesuvius, in 1631, says, that the column of smoke which issued from its crater went over near an hundred miles of country; and that several men and beasts were struck dead by lightning issuing from the smoke in its course.

In the 4th article some observations are given, by J. Howard, Esq; on the heat of the ground on Mount Vesuvius. The greatest heat which the author observed at the top, on introducing a thermometer into the interstices between the hard *lava*, was 218°; and, on descending a little into the mouth of the mountain, the thermometer rose to 240°.

Articles XVII. XVIII. XIX. and XX. *Letters concerning the Chestnut Tree.*

In the first of these articles, Dr. Ducarel contraverts the opinion maintained by the Hon. Mr. Daines Barrington, in the 59th volume of the Transactions; where he endeavours to prove that the chestnut-tree is not indigenous in, or a native production of this island\*. The Doctor is joined, in the 18th article,

\* See M. Review, vol. xlv. March 1771, page 202.

Rev. Feb. 1773.

by Mr. Thorpe, who likewise maintains that the chesnut is a native of Britain. In the 19th article the opinion of these two gentlemen is further supported, and the justice of Mr. Barrington's four rules, for determining whether a tree be indigenous, or not, is contraverted by E. Hafted, Esq; The various and accumulated arguments, however, drawn by these three gentlemen, from observation, from botanical reasoning, and from the records of antiquity, make no impression on Mr. Barrington; who, in the 20th article, declares, that after the perusal of their three letters, he still sees no reason for altering his opinion on the subject; adding, that he is perfectly content 'to leave the point in controversy upon what hath been advanced on the one side and on the other.'—In this declaration we very willingly concur with him, and accordingly refer those, who can interest themselves in this dispute, to the perusal of the original papers.

Article XLI. Under this *class* we shall notice the present article; (though it perhaps more properly belongs to that of *Botany* in particular) as the author, Richard Waring, Esq; after giving a descriptive catalogue of many plants found in several parts of England, their place of growth, &c. subjoins some reflections connected with the preceding subject, and which are addressed to Mr. Barrington. At the end of this catalogue we could not but remark a very extraordinary doubt, or, at least, a strange inaccuracy of expression, in the following short paragraph:—'Upon the whole, says the author, it may be difficult to determine what plants, *if any* are originally British.'—Surely, the doubt expressed in the *conditional* part of this sentence seems to present our venerable, and, at present, *well-dressed* Mother, Britannia, as having possibly been, in days of yore, in a most *stark-naked* condition:—without even a single daisy to adorn her bare bosom, or a tuft of grass to cover her nudity!

Article XXXI. In this article a curious and accurate account is given of that remarkable natural curiosity, Elden-hole, in Derbyshire, by J. Lloyd, Esq; The description is illustrated by two plates, representing those parts of this immense cavern which were visited by the author; as well as a second and lower shaft, which is supposed to exist, and to communicate, at its bottom, with a subterraneous river.

#### ZOOLOGY and BOTANY.

Article XXI. *An Account of the Nyl-ghau, an Indian Animal, not hitherto described:* By William Hunter, M. D. F. R. S.

This article contains an accurate and masterly description, illustrated with an excellent engraving, from a painting of Stubbs, of a very curious and elegant animal, of late imported into this island from the East Indies; and which, as the author observes, will now, it is to be hoped, 'be propagated in this country,



country, so as to become one of the most useful, or at least one of the most ornamental beasts of the field.\* 'It is larger, adds the Doctor, than any ruminant of this country, except the ox; its flesh probably will be found to be delicious; and if it should prove docile enough to be easily trained to labour, its great swiftness, with considerable strength, might be applied, one would think, to valuable purposes.'

It seems, at first sight, to be of a middle nature, both with respect to size and form, between black cattle and deer. It is about 12 hands high, and its body, horns, and tail, are not unlike those of a bull: while its head, neck, and legs, greatly resemble those of a deer. It appears, however, from many circumstances, and particularly from Mr. Hunter's dissection of one of these animals, belonging to the Queen, which died in the Doctor's custody, that the *Nyl-ghau*\*, or Blue Cow, or rather Bull, is a new and distinct species.

At all our settlements in India, these animals are rarities brought from the distant and interior parts of the country, as presents to the Nabobs and great men. Bernier, who accompanied the Mogul, Aurengzeb, to the province of Cachemire, the most northern part of the empire, mentions the Emperor's having hunted and killed them in such numbers, on that journey, as to distribute quarters of them to all his Omrahs; 'which shews that they were there wild and in plenty, and esteemed good or delicious food.' The first that were brought into this kingdom were sent to Lord Clive, and arrived here in 1767. They were male and female, and continue to breed every year.

As to the manner, or disposition of this animal, the Doctor observes, that 'though it was reported to have been exceedingly vicious, it was in reality a most gentle creature while in his custody; seemed pleased with every kind of familiarity; always licked the hand which either stroaked, or gave it bread; and never once attempted to use its horns offensively.'—We have, however, been witnesses of the occasionally vicious disposition of one of these animals. Though its behaviour was, in general, gentle, as above described; its temper was not to be depended upon, and it more than once betrayed marks of a savage disposition. In particular, without any apparent cause, it once suddenly attacked a servant, and afterwards its noble owner, with its horns, so as to endanger their lives. We do

\* This animal is so called in the Persian language, from the partial resemblance of the male to the bull kind, and from the bluish tinct discernible in the colour of its body. In the present description the male only is comprehended: the female differing very much from it, both in colour and form; in which two particulars it nearly resembles our red deer.



not recollect whether it behaved in this hostile manner, during its rutting season; at which time, the Doctor afterwards observes that he found, on further enquiry, that it became fierce and vicious. By proper discipline, however, or breaking, as it is called, there is some reason to expect that the native wildness, caprice, or savageness, of this elegant, and possibly useful animal, may be, in a great measure, corrected.

Article XXII. *Observations on the Aphides of Linnæus*: By Dr. William Richardson, &c.

This remarkable class of insects, which are found every year on our currant-bushes, plumb-trees, and a variety of other plants, and of which Linnæus has enumerated above thirty distinct species, and the author of this article, double that number, has for some time past justly excited the wonder and attention of Naturalists, on account of the singular circumstances attending their mode of generation; which appears to be totally irreconcilable to any theory hitherto invented. At one time of the year, according to the present author's observations, these heteroclitic beings are viviparous, and, at another, oviparous: but the most remarkable circumstance relating to them, and which has been completely and decisively ascertained by some late Naturalists, is, that one of the young female *Aphides*, taken at the instant it is hatched, or born, and secluded from all intercourse with the rest of its species, in due time produces young *Aphides*; which being again separated in the same manner, produce other young. This experiment, to the best of our recollection, has been repeated with success, as far as the sixth or seventh generation.

The author's observations, which were made on the *Aphides* of the *rose-tree*, tend to confirm this unaccountable mode of production. Of ten generations of *Aphides*, which he has observed regularly succeeding each other, in the course of one spring, summer, and autumn, the first proceeds from eggs laid during the preceding autumn, and which have withstood all the rigours of the winter's frost. The eight following generations are all produced viviparous, and consist entirely of females, as does likewise the first. In the tenth or last generation, which usually comes forth before the middle of September, a few male insects at length make their appearance. These arrive at their full growth in about three weeks, and have an intercourse with the females, who soon afterwards lay those eggs, which, as we have already observed, are hatched in the succeeding spring.

It appears then, from the author's attentive observations on the multiplication of these insects, that each of the above-mentioned eggs, fecundated by the males in autumn, may be considered as the capsule, or *involucrum*, of nine successive, and (if we may be allowed that term, used in a limited sense) *spontaneous*

teous generations; in the last of which only, these well-appointed males present themselves, each possessed of such a reach of generative power, as to lay the foundations of a fresh decade of Aphides—all to issue, in due order, from a race of nine virgin mothers in succession!—What havoc do these paltry insects, these plant-lice, as they are commonly called, make with all our fine spun theories of generation! We might indeed pretend to look wise upon the occasion, and try to clear up this intricate business. We could, perhaps, with much art, or labour, spin, or hammer out something, that bears a face, at least, of reconciling this matter to the animalcular system.—But, on second thoughts, it is a mystery, and we will have nothing to do with it.

*Article XXXVII. On the Management of Carp, in Polish Prussia:*

By Mr. John Reinhold Forster, F. A. S. &c.

In Polish Prussia, and many other parts of Germany, the sale of carp constitutes a part of the revenue of the nobility and gentry: so that the proper management of that fish is reduced to a kind of system, founded on the experience of several generations. The author here communicates all the particulars which he has been able to collect from the practice of these experienced breeders and feeders of carp, and from his own observation. He recollects to have seen some of these fish, thus treated and maintained, ‘above a yard long, and of 25 pounds weight;’ but had no opportunity of ascertaining their age. ‘In the pond, however, at Charlottenburg, he adds, a palace belonging to the King of Prussia, I saw more than two or three hundred carp, between two and three feet long; and I was told by the keeper they were between 50 and 60 years standing. They were tame, and came to the shore in order to be fed; they swallowed with ease a piece of white bread, of the size of half a halfpenny roll.’

We shall only add, (not certainly for the gratification of the epicure, but to ascertain a curious fact in natural history, of which we, and possibly others may, have hitherto doubted) the author’s testimony, concerning the possibility of the carp’s not only living for a considerable time out of water; but of its growing fat in its new element. The author has seen the experiment successfully tried, and attended to the whole process, in a nobleman’s house where he then resided, in the principality of Anhalt-Deßau. The fish being taken out of the water, is wrapped up in a large quantity of wet moss, spread on a piece of net, which is then gathered into a purse; in such a manner, however, as to allow him room to breathe. The net is then plunged into water, and hung up to the ceiling of a cellar. At first the dipping must be repeated every three or four hours; but afterwards the carp need only to be plunged into the water

once in about six or seven hours. Bread soaked in milk is first given him in small quantities. In a short time, the fish will bear more, and grow fat under this seemingly unnatural treatment.

Mr. Daines Barrington, in a note, confirms a part of the preceding account, by mentioning the practice of a certain fishmonger near Clare-market, who, in the winter, frequently exposes a bushel at least of carp and tench, for sale, in the same dry vessel, for six or seven hours; many of which are not sold, and yet continue in health, though breathing nothing but air, during the time above-mentioned, for several days successively.

Of the remaining articles of this class, it will be sufficient barely to mention the subjects treated in them. Article 29th contains some observations made on a particular species of bivalve insects found in common water, by Mr. Muller; whose description would be in a great measure unintelligible without the plate accompanying it. In Article 30 is given an account of a singular fish from the South Seas, by the Rev. Mr. Michael Tyson. Articles 32 and 34 contain an account of two new tortoises, by Thomas Pennant, Esq; F. R. S. and the description of a mole from North America, by the Hon. Daines Barrington, F. R. S. In Article 33, the *myelanthus elongata*, a new plant from the East Indies, is described by Dr. P. J. Bergius; and in the 42d Article is given the usual annual catalogue of 50 specimens of plants from Chelsea Garden.

[To be concluded in our next number.]

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ART. VII. *An Enquiry into the late mercantile Distresses in Scotland and England; with a few Thoughts on the Causes of the Difficulties that now prevail amongst the greatest Part of the Inhabitants of the whole Island.* In a Letter to the Earl of ——— 8vo. 2s. 6d. Evans. 1772.

**T**HIS pamphlet contains a great variety of information; but the particulars are not thrown together in the best order, or expressed in the best language. The Author's enquiry into the late mercantile distresses is rational and clear, and deserves the attention of men of business. When he enlarges his views, and writes as a politician, he advances several things which deserve the attention of every man. Of this sort, we apprehend, are the following passages:

‘It appears to be invariable in all commercial countries, that the state can only flourish while trade is prosperous; and a little consideration on the situation of society may convince us this must ever be the case. When Providence waters the labours of the husbandman, and the earth yields him an abundant increase for his industry, plenty soon smiles through all the land: the whole family of manufacturers are fed at a small expence,



expence, the works of their hands are completed at a moderate price, the trader meets a ready sale for all the merchandise of his country; industry becomes chearful with success, and every wind that blows spreads wealth and strength amongst them. The reverse of this medal is, when the most plentiful harvest is rendered dear by the price of the land from which it is raised; when the husbandman rises early, and late takes rest, and with all the sweat of his brow hath the utmost difficulty to procure food and cloathing, after paying the rent of his ground; the bread of the manufacturer must then be dear bought, his wages must bear their proportion; all the articles of trade become high-priced: the stranger comes not to purchase in such a country; the warehouses of the merchant are filled with unsaleable goods; and the manufacturer ceases to be employed: the young, the unskilful, and ancient, soon find their utmost labour unequal to their necessities: they become poor and a burthen to the society in which they live; and thus by an unavoidable consequence, the difficulties of the farmer, manufacturer, and trader, are made to increase: the acquisition of *foreign* gold, does but inflame the account to a country whose strength is its *trade*; and if the riches of all the Indies flow into its ports, if they tend to increase the price of the necessaries of life, they help to shut up all the articles of export from such a country to every foreign market: the bulk of the inhabitants of every country must live by their labour; if they are ill employed, they must become poor and needy, and the state to which they belong will become weak, if all the gold and diamonds in the world were lodged within their country.

There is something more than declamation in the ensuing passage:

‘ This country can have few greater dangers to fear, than the *causes* of that distress which is now so visible in it, the continuance of which must weaken and finally destroy those orders of the state on whom its strength depends; a little longer, and the *supplies* of an expensive government, will of itself divide its subjects into a poor dispirited multitude, and a set of opulent and imperious dictators; and if such as are able, continue to be permitted to remove to our happy colonies, it may not be many ages till few will be left behind, but the rich and great, that may think their country worth defending, either for themselves or their nobles; and if they were willing, the chastisements of power may not have left the common-people courage enough to stand against the bold step of a fierce Russian; and our grandsons may think themselves blessed, in seeing the land they live in become the province of more civilized masters. If some such consequences as these do not follow the continuance of the causes that have been accumulating for

many years past, this kingdom must stand a negative in the annals of time to the history of the whole world. If the inhabitants of a country are allowed, by the moderation of their government, to enjoy the comforts of life by the fruits of their labour, and after contributing to the just support of the state that protects them, are left in the possession of some little property, they will ever be undaunted in the defence of it; but when an honest industrious man finds, with all his care, that there remains to him and his family but a very scanty share of food and cloathing, after paying the rent to his Lord, and the tax to his King, he begins to think he enjoys but a small proportion of the good things with which his country abounds; and when succeeding years still make his part less, peace forsakes his dwelling; the tears of a wife, and the cries of children, raised by the acute feelings of hunger and cold, give a pain that the heart of a Briton seems the least able to bear; the generous breast turns from the distress it cannot relieve, and in silence weeps its way from home, and perhaps the first object his full heart allows his eye to see, is the high fed horses, dogs, and footmen of his Lord and Master. Suppose, at this time, our country's danger compels the poor man's arm to its defence, For whom shall he stretch it forth? For whom shall he fight? For his King? He venerates his name by the report he has often heard of his goodness, but alas! he has felt no more of it than if he had lived in the East Indies. For his government? No, he thinks it unjust; for if it does not tax the poor man more than it does the rich, it leaves the rich man at liberty to make the poor pay all the increase of his rent: and as to his laws, he has as few motives of attachment to them that forbid him to kill a wild bird, which he knows belongs to no man so much as himself, as it takes its food from the earth tilled by his labour, and paid for by the sweat of his brow: but surely every man will fight for his country? Most men that have hitherto fought for this country, have no idea of it separate to [from] the person's ground on which they have lived, and this they have never remembered with pleasure since they were exposed to fines and imprisonment for killing a hare: but if a man will not fight for any temporal inducement, he will surely do it to maintain his religion? Alas! this the least of all; for he has been allowed to grow up without the knowledge of any consolations from religion, that he thinks of half the value of the tythes. This is no vain theory; I advance it as the sentiments of farmers and plowmen, and will trust the truth to your enquiry, and I believe farmers and plowmen will ever be found to make the best soldiers, whilst the native freedom of their minds remains unbroke by vexation; or till they are starved into a service they know they can never leave

to return to the comforts of ease or plenty. But, in short, the courage of men in war, or their industry in peace, is founded upon a very simple rule: *every man will take more care of his own property, than that which belongs to another, and will not exert his utmost endeavours in the defence of that which he has reason to fear another may deprive him of.*

It is pity the Author of this rational Enquiry had not the faculty of digesting his materials, and of expressing himself in a clear and accurate manner.

ART. VIII. *A Preface to the third Edition of the Treatise of Reversionary Payments, &c.* Containing farther Observations on the National Debt, &c. Also a Postscript, containing an Account of the Influence of the different States of Civil Society on Population, &c. 8vo. 1s. Cadell. 1773.

WE have already \* given our opinion very fully concerning the abilities of this Writer as a calculator, and the merits of his publications; and we have had the pleasure to see, in several instances, the good effects they have produced. We cannot help wishing that no single instance may remain, in which truth and equity are not suffered to prevail over vanity and interest. The extensive circulation of our ingenious Author's Observations must have contributed to convince every intelligent enquirer, that the various annuity schemes which have been formed and encouraged through different parts of the kingdom were delusive and dangerous. They must now appear to have been founded on mistaken and partial principles, and to be productive of very hurtful consequences. Many of these societies have been actually dissolved; and the few which still remain will, we hope, unless they receive material alterations and amendments, have no long continuance. We are, for our own part, so well satisfied of the truth of our Author's general principles and reasoning, and of the justness of his conclusions, and at the same time we place such confidence in the equity and humanity of our fellow-citizens and countrymen, that we expect to see every imperfect and pernicious institution of this kind, either thoroughly reformed or speedily dissolved.

But these are only temporary and partial evils; and in this view they are of little consequence compared with that grand national evil, which has been one leading object of our Author's attention in his late publications. With respect to this general and complicated mischief, we are not without hope of redress. Some measures have been already adopted for this purpose; and, though they are in their present state very imperfect and inadequate to the end proposed, we flatter ourselves

\* See Monthly Review, vol. xlv.



122 *Price's further Observations on Reverfionary Payments.*

they will prepare the way for others more adequate and effectual. Our ingenious Author informs us, in his Preface, what these measures are; he shews wherein they are deficient and faulty, and what steps are proper to be taken in order to procure certain and substantial relief. We shall give our Readers a brief abstract of these particulars; and, first, let us attend to his account of the plan which was proposed at the end of the last session of parliament for paying off the National Debt:

‘ After providing for all the current services, there remains this year a *saving or overplus* of 1,200,000 l. With this sum, and a profit of 150,000 l. from a lottery consisting of 60,000 tickets (by a scheme similar to that described in the note, page 159 of our Author’s work) a *million and a half* of the 3 per cent. annuities, purchased at 90, will be paid off†. When this was proposed to the House of Commons, it was at the same time declared, that it would be the *commencement of a plan for paying off the National Debt*; for, if no extraordinary services should call for any other application of the public surplusses, the same payment increased by the interest of former payments, is intended to be made every year while the peace lasts: and thus, reckoning compound interest at 3 per cent. *seventeen millions* will be paid off during a peace of ten years.’

On this plan our Author very modestly offers the following remarks: 1st, It implies, that there is to be a *lottery* every year during the whole continuance of peace: and to establish this as a *permanent* resource he justly deems a very undesirable and pernicious measure. The rage for gaming increases much too fast of itself, and rather wants restraint than encouragement.

2dly, The *surplus* of the present year is in part the effect of some *extraordinary* savings in the last year, which cannot be expected another year. The produce of the *Sinking Fund* has, for the last three years, been 2,600,000 l. a sum, to which, considering the augmentation of the navy, and the stagnation of credit, we cannot reasonably expect it to amount in succeeding years. But,

3dly, Let the *surplus* of the public revenue prove what it will, there is too much probability that, even during the continuance of peace, some emergencies or other will be often fur-

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† This scheme, applied to the purchase of the *Long Annuity* instead of the 3 per cents. would have gained considerably more for the public, and at the same time given equal profit to the stockholders. The reason of this is, that the market price of the Long Annuity has, for many years, been constantly 5 or 6 per cent. below its true value, compared with the price of the 3 per cents. so far, it seems, do the good people in the *alley* look beyond 88 years, the present term for which this annuity is payable.

nishing reasons or pretences for diverting it from the payment of the public debts. The experience of past time is against the probability of its being regularly applied to this purpose for the time to come.

4thly, The most capital defect of this plan is, that its operation is to cease as soon as a war begins. It is to cease at the time in which its operation begins to be most advantageous and beneficial: for the proof of this observation, see page 258, and page 17 of the *Author's Appeal to the Public on the Subject of the National Debt*; and *Monthly Review*, vol. xlv. page 353.

With these unquestionable disadvantages, it is no wonder that the above plan has had no effect on public credit. It is the plan which has been pursued for 40 years, and to which we owe our present incumbrances. 'Certain it is, that nothing but a plan that shall go on operating uniformly in *war* as well as in *peace*, or the establishment of a permanent fund that shall never be diverted—Nothing, I say, but this can do us any essential service; or, in our present circumstances, be much more than trifling with the difficulties and dangers of the public.' If such a fund were re-established, it would create a confidence in government security; and, 'by the increasing sums which would be thrown annually into the public markets, and returned to the public creditors, the 3 per cents. would be soon raised to *par*, and, in some time, probably above *par*. It is well known what an effect *borrowing* every year has in sinking the funds. Paying every year would certainly have an equal contrary effect.' The Author supposes, that in these circumstances the 3 per cents. would be raised to 110; and proceeds to shew what advantages might be derived from hence towards diminishing and annihilating the public debts. Instead of reducing the *interest*, which would only retard the operation of a fund appropriated to the extinction of the public debts, the measure he proposes is a reduction of the capital, attended with an advancement of interest, in the following manner \*:

'The 3 per cents. being at 110, and, consequently, an immediate loss of 10l. arising to the proprietors from every 100l. paid off, in order to prevent this loss, they would probably consent to a deduction from their capital of double the sum, provided what remained was made irredeemable for fifteen years, and the same interest continued.' Such a measure, our Author shews, would by no means be injurious to the proprietors. The only difference would be, that their capital would bear a new name, whilst their interest of 3 per cent. continued undiminished:

\* A measure, in some respects similar to this, has been proposed by Sir James Stewart. *Principles of Political Economy*, vol. ii. p. 480. and

and as the ſtock is irredeemable for fifteen years, and then paid off gradually, 20 l. the payment of which is thus delayed, and which requires ſeveral years beyond the ſtated period before it is completed, cannot, in preſent money, be worth much more than 10 l. and therefore it would be reaſonable in the proprietors of 100 l. ſtock to give up 20 l. on ſuch terms, in order to ſave 10 l. in hand. And as this loſs is diſtant and future, it would be much leſs regarded than in proportion to its true value: to which it is added, that this loſs would be likely to fall on poſterity, or ſome future purchaſers of ſtock, and not on preſent creditors.

‘ I have therefore, ſays the Author, certainly kept within bounds, when I have reckoned that a reduction of 20 l. *per cent.* in the capital of 3 *per cents.* might be made, in the circumſtances I have mentioned. Let then ſuch a reduction be applied to *ſixty millions* of the 3 *per cents.* This will leave much more than enough free for the operations of the fund; and by ſuch management as that, which, in 1749, reduced 57 millions from an intereſt of 4 *per cent.* to an intereſt of 3 *per cent.* there is no reaſon to doubt but it might be accompliſhed in *one year*, or at leaſt in *two or three years*, and the conſequence would be, that a capital of *ſixty millions* would be reduced to 48 millions; or that twelve millions of debt would be cancelled without expence or difficulty.

‘ But this is not the only advantage which would ariſe from ſuch a meaſure. At the end of the term I have mentioned, 48 millions would be *redeemable* debts, bearing 3½ *per cent.* intereſt. Theſe would ſell much above *par*; and a *ſecond* reduction, on condition of irredeemableneſs for a *ſhorter term*, might be applied to ſuch a part of them as it might not be neceſſary to leave free; and thus, by the ſame means with the foregoing, ſeveral millions more might be annihilated. At the ſame time the fund, which had hitherto been employed in diſcharging redeemable 3 *per cents* might be applied to the diſcharge of debts bearing 3½ *per cent.* intereſt, and therefore would, as proved in page 138, be accelerated in its operation. And at the end of the *ſecond* term, it might be applied to debts bearing a ſtill higher intereſt, and therefore would be ſtill more accelerated.— This ſeems to go to the very limit of poſſibility on this ſubject.— Money in a fund, *never diverted*, is improved at compound intereſt; and, theſe being the very beſt improvement of money poſſible, there can be no method of diſcharging debts ſo expeditious. But by the ſcheme now explained, *the operations of compound intereſt itſelf would be aided.* It would be eaſy to ſhew that, in 40 years, and without the aid of *lotteries*, a *hundred millions* of the 3 *per cents.* might, in this way, be diſcharged, with *preſent*.



present annual surplus of † no more than 900,000 l. to be increased in the year 1781 by 200,000 l. ‡, which the public will gain by the reduction of the consolidated 4 *per cents.* to 3 *per cents.* And this, without all doubt, is near twice as much as can be done in the same time with the same surplus, by any other equitable means.—But we must not pursue this subject any farther.

The Postscript contains several curious facts and observations on the subject of Population. It has been usual to alledge the increase of tillage in this country as an argument against the supposed decrease of its inhabitants. Dr. Price has taken pains to shew, that the causes which conspire to produce depopulation among us may, for some time, promote tillage. 'More bread (he says) will be consumed, and, therefore, more corn grown; because there will be less ability of going to the price of other food.' And this accounts for the alarm which is occasioned by the rise of bread, though it is much cheaper than it was in the year 1697 (wheat was then at 3 l. a quarter) when even an exportation was allowed. Corn (it is observed) was generally dearer during the whole last century than it has been, at an average, for the last 40 years; but flesh meat was about half its present price. It appears by an *Act* of the 25th of Henry VIII. that beef, veal, pork, and mutton were the food of the poor, and their price was limited to about a half-penny a pound. Beef and pork were sold in London at two pounds and a half and three pounds for a penny; and wheat at the same time was at 7 s. and 8 s. a quarter, and bore the same proportion to the price of flesh as it would bear now, were it at about 4 l. a quarter.

About the year 1512, the *nominal* price of grain was near a seventh of its *nominal* price for the last 20 years. The price of a fat ox at the same time was 13 s. 4 d. of a lean ox, 8 s. of a weather, 1 s. 8 d. of a calf, 1 s. 8 d. of a hog, 2 s. And therefore the *nominal* price of meat was no more than about a fifteenth of its present price, and bore the same proportion to the price of corn that it would now bear, were it *half* its present price.

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† About twenty millions would be discharged without any disbursement of money, and the remainder would be discharged by the accumulation of the fund applied for the first 25 years to the payment of debts bearing 3 *per cent.* interest, and afterwards to debts bearing higher interests.

‡ In 1782 there will be another saving gained, from the reduction of four millions and a half, 3½ *per cent.* annuities, 1758, to an interest of 3 *per cent.*

Great care was taken to keep the price of flesh low for the poor; and this (says our Author) was one of the reasons of the many proclamations published by Queen Elizabeth, James I. and Charles I. against eating flesh in Lent and on fish days. From all these facts, and others pertinent to the same purpose, which are here adduced, it plainly appears, that bread was then a much less necessary article of subsistence than it is now; and therefore the variations in its price were less felt and regarded.

Among other evils which attend inclosures, and engrossing of farms, and which bear a very threatening aspect on the population of this country, our Author mentions the number of people that are reduced to the necessity of labouring for others; a circumstance which has lessened the price of day-labour in comparison with what it was formerly: so that there is too much reason to apprehend, if this practice is continued, that in time the whole kingdom will consist of only gentry and beggars, or of grandees and slaves. 'The nominal price of day-labour (he observes) is at present no more than about four times, or at most five times higher than it was in the year 1514. But the price of corn is seven times, and of flesh meat and raiment about fifteen times higher;' and it does not appear that the price of labour bears now half the proportion to the expences of living that it did formerly. We shall only remark, upon the whole, that it is become absolutely necessary to adopt some effectual measures for the relief of the lower classes of people in this kingdom; more especially when it is considered that, notwithstanding all the pernicious effects of depopulation among the poor, 'three-fourths of all the houses in the kingdom are houses not having more than seven windows.'

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ART. IX. *Reason triumphant over Fancy*; exemplified in the singular Adventures of Don Sylvio de Rosalva. A History in which every marvellous Event occurs naturally. Translated from the German Original of C. M. Weiland. 12mo. 3 Vols. 9s. Wilkie, &c. 1773.

THIS foreign work is not to be classed with the novels which have so much abounded in this country. The Author is an original, and his genius rises considerably above mediocrity. The hero of his romance is a young man whose understanding is perverted by tales of fairies, enchanters, &c. as Don Quixotte's was by those of chivalry. The following chapter will let the Reader into the Author's view, and give him some idea of his manner\* of writing.

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\* See also his *Socrates out of his Senses*; Rev. vol. xlv. p. 625.

## C H A P. XII.

*The Author's Reflections.*

' Had it been in our power to write this history half a dozen centuries ago, the whole chapter before us would have been superfluous. In former times that which we call the marvellous was so common, that people could not meet with any thing more extraordinary than natural events. But, in the present age, one would almost think that a mode of thinking diametrically opposite had taken the lead: insomuch that, perhaps, out of all the Readers of this history, we can hardly flatter ourselves with finding one who would readily be persuaded to think that every thing related in the foregoing chapter might have happened every day. Since the invention of microscopes, invisible things have but little influence on human minds; and even a ghost himself would find it very difficult to persuade people of his existence. In short, it would be in vain for us to pretend (since nobody would believe us if we did) that there exists such a fairy as *Radiante*, or that the blue butterfly has ever been a Princess, or that a toothpick ever yet figured in the character of a *green dwarf*.

' Our best way then, in such circumstances, is candidly to confess, that we ourselves have as little faith in all that *Don Sylvio* has been telling *Pedrillo*, as we have in the visions of our pious country-woman *Mary d'Agreda*, or the tale of the *Red Cap*, or any other tale with which our good nurses sed us from the very cradle.

' The truth, however, which we profess throughout the whole of this history, obliges us to observe, that *Don Sylvio*, in his narrations, has neither advanced or asserted any thing which may not, in a certain sense, be as true and real as most other stories drawn from the imaginary world. To understand this seeming paradox, we must remember there are two sorts of realities, which, *in concreto*, are not so easily distinguishable, as perhaps some may imagine.

' Now, as in spite of all Egotists in the world, there are things which really exist out of ourselves, so there are in return others which exist only in our imagination. The former exist, though we do not know that they exist; the latter exist only so far as we imagine them to exist. These things have no reality in themselves; but with him who takes them for real, they have the same effect as if they were so; and without depriving men, by this means, of a good share of that high opinion they entertain of themselves, we may assert that these matters are the main springs of most of the actions of mankind; that they are the fountain either of our happiness or of our misery; the source of our most detestable vices, or of our most shining virtues.

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\* What fairy or enchanted palace can be more chimerical than that glorious renown which the greatest men agree to have been the aim of their most splendid enterprizes. Did not *Alexander*, the great *Alexander*, who realized that fabulous march of *Bacchus* into *India*, and thereby plunged himself in a thousand dangers, to furnish others with matter for conversation? Did not he pursue a chimera as unreal as that which made *Don Sylvio* run after a blue butterfly in order to disenchant it? To any spectator who coolly considers the actions of men, the former must appear as great a madman as the latter; at least the latter hath this advantage over the other, that his chimera injured no one, while that of *Asia's* conqueror laid waste half the world.

\* But it is time for us to recollect, that we are entering upon reflections very remote from our subject; so remote indeed, that we are not a little embarrassed to find out a happier transition than those commonly adopted by gentlemen compilers, when, after half a dozen digressions, they want to return to the place from whence they came.

\* To resume then our subject; in the narrative of our young knight, we must be careful to distinguish between what happened to him in reality, and what his imagination added to it. The Reader may remember, after the adventure of the butterfly and portrait, we left him in a condition wherein his imagination was elevated in an extraordinary manner; the vivacity of the ideas which presented themselves to him, was so much the more increased by night, as those ideas themselves were less weakened by any external sensation; they only wanted one more degree to make them felt as if they were real. In such a disposition of mind it was, that *Don Sylvio* perceived a globe of fire, which rolled about in the air, and shortly after burst close by him. This known meteor, which a good naturalist would have regarded with a curious eye, finished the enchantment of a *Don Sylvio*. He recollected to have often, in his tales, met with such globes of fire, from whence there always issued a fairy, seated on a diamond-car, drawn by six swans, or by four-and-twenty rams with fleeces of gold. This appearance then, otherwise natural, was according to his mode of reasoning, the beginning of a supernatural apparition; and nothing more was wanting to change his chimeras, which were already formed in his brain, and ready to burst forth into a series of realities; since it had no other difference from a dream, than that *Don Sylvio* was awake, and had been so much the more powerfully deceived by the connection between his prior and subsequent ideas.

\* This, so far as we understand the matter, is the most probable explication that can be given of such visions; we are very

very far, however, from wishing to force any one to subscribe to our sentiments. Don Sylvio was alone, when he pretended that the fairy had appeared to him; and we may boldly defy all the Sceptics, Materialists, Deists, and Pantheists, in the world, to prove that the *Fairy Radiante*, or her apparition, was any thing impossible. We offer our explication only as a bare conjecture; and if the lovers of the marvellous should be more disposed to believe it than Don Sylvio himself (who undoubtedly was an eye-witness to the whole affair, and, which is more, cannot be suspected of premeditated imposture) in this case we have nothing to reply against them.

We thought it no more than justice to a work of merit, to put it in the Reader's power to form, in some measure, his own judgment of it. We might make several objections to particular parts which are not executed with that judgment, and that reference to the object in view, which might have been expected from the Author. But the story of *Biribinquer* is reprehensible on another account. It is extravagant enough for the purpose intended by it; but it is indecent in many places. No man should write a novel, or any book of entertainment, which a gentleman cannot read aloud to a company of ladies.

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ART. X. *Ellis's Husbandry, abridged and methodized*: Comprehending the most useful Articles of practical Agriculture. 8vo. 2 Vols. 10s. 6d. Boards. Nicoll, &c. 1772.

FARMER Ellis was a very odd character, a kind of rough diamond, of intrinsic worth indeed, but that worth was concealed under a rude, unpromising form and appearance. He had a good practical knowledge of his business, the result of much attention and long experience; and he was, by the singularity of his fortune, induced to communicate that knowledge to the public, in a great number of ill-written volumes, filled with a strange mixture of just observations and old wivry, useful precepts, and silly stories; with a long train of receipts in cookery and physick, and endless cautions against gypsies, vagrant-thieves, and bad servants: the whole forming a rude, indigested heap, in which every thing that was valuable was buried, and in danger of being totally lost in the rubbish.—His present Editor, however, has thought this rubbish worth taking into, and sifting; and the result of his labour has been the recovery and preservation of such a quantity of useful materials as have amounted to the two ample volumes before us.

The Editor has prefixed an account of Ellis, from which we shall extract a few particulars:

William Ellis, of Little Gaddeſden, near Hempstead in Hertfordshire, lived near fifty years on one farm in that parish. His education was something, not much, superior to that of the general run.

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of common farmers, but he inherited from nature strong and active parts, which enabled him to rise into a sphere superior to his brethren, and make his name familiar throughout all Europe; for his works have been quoted and commended by numerous foreign writers on the subject of husbandry. This is not surprising, for although his faults were very numerous, yet being a plain farmer, dependent only on his skill in common husbandry for many years, his practice could not fail of being extensive, and his observations numerous; so that his works, as he borrowed nothing from others, were really original, and contained, in numerous instances, more general knowledge than far more shining performances abounded with. It may be asked, how a man possessing a good understanding, long practice, and attentive observation, should produce so many faults as Ellis? and in truth his faults are so numerous, that they have prejudiced many good judges against his works; insomuch that some will not allow him any merit, and *others are very sparing in their praises of him.* A short enquiry into this part of his life will explain the seeming contradiction.\*

From this enquiry we learn that the success of his first work, the *Timber Tree Improved*, induced Osborne the bookseller to engage him in other works relative to husbandry, &c. more voluminous, and in periodical publications; in which, to make up the stipulated quantity, 'he gave into all those random, ridiculous details which have so much disgraced his page. But these works, bad as some parts of them were, introduced him to much travelling in the character of a seedsmen—a feller of implements—and in short, as a man who executed any sort of country business at a given price. Any person in Great Britain might send for him, on paying for his time and expences. This part of his business, carried him over most parts of the kingdom, and wherever he went he was never backward in noting all that was peculiar in the conduct of their agriculture. Thus had he, besides long experience at home, the fortunate opportunity of viewing the husbandry of most parts of the kingdom.'

The trash, however, with which he encumbered and debased his works, at length injured his reputation so much, that no longer finding any pecuniary advantage from his pen, he wisely threw it aside, and stuck to his farm. But, unfortunately, even here, his performances were by no means answerable to the expectations of the public, and his fame was daily diminished, in all respects.

'Many gentlemen, fond of farming, called on him at Gaddested in expectation of seeing on his farm, every thing excellent in husbandry that he had ever mentioned; but instead of that, they sometimes found his farm in bad common order, owing to his frequent absence; as to tools, of which he wrote so much, few were to be seen, and those bad, and in every respect a very poor appearance of spirit or conduct. This did Ellis's reputation no small mischief, though very unjustly; for nothing could be more absurd than expecting him to practise all he recommended; he depended on his farm for bread, and would therefore have been very imprudent to practise with as little ceremony as he wrote. He went on in a com-  
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mon stile, and in that was really a good common farmer on his own farm; but those who visited him expected to see the *most excellent three pulley drill plough*; and the *admirable fine horse break* at work in every field; and at least half the farm drilled and horse-hoed. Their disappointment only proves that Ellis had more sense than they imagined: and as to other varieties of instruments, he procured and sold them to any persons, but it did not therefore follow that he was to keep them ready made on an uncertainty of sale. Such gentlemen, therefore, as condemned Ellis as a writer because he had not to *show* all on which he *wrote*, were at least unreasonable in their expectations. Truth and good sense, are undoubtedly such in an author's page, though not in his practice; of which many instances might be quoted from various parts of his works—instances which will ever prove his deep knowledge of husbandry, whether he practised them or not.

Although the writings of Ellis have been, of late years, much neglected, our Editor seems to think that, in this respect, the readers have been more to blame than the books. He observes that in works which concern the practice of any art, men should overlook the absurdities, in order to profit by the good sense that may be scattered among them: and, farther, that in justice to the memory and merit of Ellis, the absurd, or trivial, or tedious parts of his writings, ought chiefly to be placed to the account of his bookseller, who stupidly, without regarding the reputation of his Author, or his own real and lasting interest, 'insisted on certain quantities of monthly matter; to make up which, the author wrote not what was best, but what came first.'

The Editor comes now to speak of the present abridgment of Ellis's works; the design of which, says he, 'is to give the world all his observations that seem important, and practical; excluding all those passages which it is supposed he wrote more to form a bulky pamphlet, than for any value he thought they would be of to the public. In a word, to give such a book as it is presumed Ellis himself would have given, had his unbiassed judgment been singly his director. Upon this plan all his gypsies, wenches, thieves, rogues, &c. are discarded, and his old woman's tales which filled a page but diminished from its value, are thrown aside. Other deductions are made which however require an explanation.

'Ellis made a traffic, sometime profitably, of ploughs, drill ploughs, horse breaks, &c. This induced him to be very voluminous in their description, and very hyperbolic in their praise. Such passages I think are on the one hand almost unintelligible for want of plates; and on the other hand very suspicious, from being in the sale a source of profit: they are further much inferior to similar inventions that have arisen since; so that it would be swelling these pages prodigiously to insert all his accounts of this sort, without adding any thing to their value.

'Another part of his works which is left out of this edition, is his recommendation of steep, liquors, receipts, nostrums, &c. some of which

which he sold, and consequently wrote of them with a view to increase the sale; others are useless, and all too unimportant to obtain a place among the better exertions of his understanding and his practice.

'I have likewise been cautious of admitting the drilling and horse-hoeing parts of his books; it is evident that his own practice was not the foundation of his ideas, and his praise of the new mode was too connected with his advantage in selling implements; besides which, later writers have so much exceeded him that the reader suffers no loss.

'But in stating and explaining the reasons of good common management, the case is far different from all these: we then plainly perceive that he knew what he wrote of; he speaks clear, sound good sense, and so much to the purpose that I will venture to assert no writer has in this path exceeded him: but the public have paid so little attention to his works, from the quantity of rubbish they contain, that Ellis's real merit is little known. It is not at present recollected, that all the spirited practices of excellent common husbandry, which have of late years made so much noise, are clearly ascertained by him, their merit stated, and their conduct explained. The best turnip and clover husbandry are in particular set forth, as practically as they can be at this day: the whole conduct of manures, though not philosophically handled, yet are stated with practical precision; and the common management in them fully explained. A full knowledge of the use of soiling cattle with tares, clover, &c.—saving the drainings of the farm yard—forming composts—the variations of soils which require corresponding variations of manure and tillage (an article of great importance, and fully treated by no other writer)—and the whole management of sheep—are among many other instances of Ellis's thorough knowledge in common husbandry.

'Respecting the mode of registering his observations, it is nearly retained; for I do not conceive it fair to alter the turn of any passage, the only liberty I have taken is to draw a pen through what I think trivial or exceptionable, and to change the heads of his paragraphs, which all begin, *Now* this happened, and *Now* such a man did so and so; by leaving out the word *Now*, and giving only the subject of the paper. As to the cases he states in the practice of his neighbours, I apprehend the method quite unexceptionable, and accordingly retain it with the names of the persons.'

Without insisting too rigidly on what the Editor *might* have done, we shall readily acknowledge that we think the public is obliged to him for what he *has* done; as the sterling sense of this writer, which lay scattered through so enormous a mass of dross, was certainly well worth the extracting, even though it should appear that, in the process, these valuable materials have not been refined to the highest degree of standard purity. To drop the metaphor, however, we could have wished that the Editor, who seems to have been well qualified for the undertaking, had done something more than merely *drawing his pen* through the superfluous passages; that he had not been so very sparing

ring of his notes; that he had attended more to the accuracy of his Author's language; and not, for instance, have suffered such gross imperfections as \* a cause—*fatal* to the *destruction* of the barley†, to have escaped.—Osborne was blameable for hurrying Ellis; but who hurried his Editor?

† Vol. ii. p. 77.

ART. XL. *Poems.* By Miss Aikin, *concluded*: See our last Month's Review.

WE now resume the pleasing task of reviewing the remainder of these excellent poems.

Though the volume is not divided into books, yet the pieces seem to be classed; and, in the former part of this article, we stopped at *The Origin of Song-writing*\*, as introductory to a species of composition different from these which had hitherto engaged us. We hoped the *Woman* was going to appear; and that while we admired the genius and learning of her graver compositions, we should be affected by the sensibility and passion of the softer pieces. Miss Aikin, like most female writers, has, in some measure, disappointed us on the subject of Love. That pleasing passion, by which the ladies rule the world, and which they are thought so perfectly to understand, is but seldom attempted in their writings. How delighted should we have been to have received from such a hand as Miss Aikin's the peculiar traits of this passion in a female mind! If we could have found that her heart had ever betrayed her, and that she had marked, from her own feelings, the particular distresses of some female situations! If she had breathed her wishes, her desires, and given, from nature, what has been hitherto only guessed at, or fancied by the imagination of men;—we should have fallen in love with her in our dotage (for all Reviewers are greybeards) and the public would have been more indebted to her than she may be aware of. Setting aside, however, all consideration of sex, the merit of the following lyric compositions is very considerable. The origin of song writing is an elegant and fanciful introduction to six songs†: the first of which we shall give the Reader as a specimen of Miss Aikin's talents in this branch of writing:

\* Addressed to the Author of *Essays on Song-writing*. See Review, vol. xlv. p. 538. Number for May, 1772. This Author, as we have learnt since we commended his ingenious work to the notice of our Readers, is a near relation of Miss Aikin's.

† These six Songs were first printed among the *Original Pieces* added to the miscellaneous volume mentioned in the preceding note; and for which the Author acknowledges himself indebted to a Friend.



Come here fond youth, whoe'er thou be,  
 That boasts to love as well as me;  
 And if thy breast have felt so wide a wound,  
 Come hither and thy flame approve;  
 I'll teach thee what it is to love,  
 And by what marks true passion may be found.

It is to be all bathed in tears;  
 To live upon a smile for years;  
 To lie whole ages at a beauty's feet:  
 To kneel, to languish and implore;  
 And still, though she disdain, adore:  
 It is to do all this, and think thy sufferings sweet.

It is to gaze upon her eyes  
 With eager joy and fond surprize;  
 Yet temper'd with such chaste and awful fear  
 As wretches feel who wait their doom;  
 Nor must one ruder thought presume  
 Though but in whispers breath'd, to meet her ear.

It is to hope, though hope were lost;  
 Though heaven and earth thy passion crost;  
 Though she were bright as sainted queens above,  
 And thou the least and meanest swain  
 That folds his flock upon the plain,  
 Yet if thou dar'st not hope, thou dost not love.

It is to quench thy joy in tears;  
 To nurse strange doubts and groundless fears:  
 If pangs of jealousy thou hast not prov'd,  
 Though she were fonder and more true  
 Than any nymph old poets drew,  
 Oh never dream again that thou hast lov'd.

If when the darling maid is gone,  
 Thou dost not seek to be alone,  
 Wrapt in a pleasing trance of tender woe;  
 And muse and fold thy languid arms,  
 Feeding thy fancy on her charms,  
 Thou dost not love, for love is nourish'd so,

If any hopes thy bosom share  
 But those which love has planted there,  
 Or any cares but his thy breast enthal  
 Thou never yet his power hast known;  
 Love sits on a despotic throne,  
 And reigns a tyrant, if he reigns at all.

Now if thou art so lost a thing,  
 Here all thy tender sorrows bring,  
 And prove whose patience longest can endure:  
 We'll strive whose fancy shall be lost  
 In dreams of fondest passion most;  
 For if thou thus hast lov'd, oh never hope a cure.

It is well for this lady that we cannot be ground young, and admitted at the Warrington Academy: we should perhaps wish to make her smart for thus playing with edge tools.

All the other songs have nearly the same degree of merit with the foregoing specimen. The numbers are harmonious, and the images just and classical; but they want that pathos which cannot be imitated by a heart at ease.

DELIA, an elegy, is a charming little poem, and does great honour to the taste and sensibility of the Writer. The imitations from several parts of the *Tristia* of Ovid, are very happily executed. The 'Verses to a Lady with some painted Flowers,' are extremely pretty: and the 'Ode to Spring' is exquisite:

Thee, best below'd! the virgin-train await  
With songs and festal rites, and joy to rove  
Thy blooming wilds among,  
And vales and dewy lawns,

With untir'd feet; and cull thy earliest sweets  
To weave fresh garlands for the glowing brow  
Of him, the favour'd youth  
That prompts their whisper'd sigh.

The 'Verses on Mrs. Rowe' are a proper tribute from one amiable mind to another. Those to 'Miss B——, on her Attendance on her Mother at Buxton,' do honour to the dutious and fond attachment of that lady to an infirm parent; as those on the death of Mrs. Jennings do honour to the piety and goodness of Miss Aikin.

We are now going to tread on sacred ground, led on by a conductress, whose devotion is rational as well as sublime; and whose Hymns are worthy of a Watts or an Addison. The first indeed of these pieces may be objected to, on account of the double rhymes at the conclusion of every stanza; and it is pity there should be any objection, where the sentiments are so pure and noble.

The Hymns are followed by an Address to the Deity, in the spirit and manner of the 23d Psalm; and the whole † is closed by a Summer Evening's Meditation; which is pious, philosophical, descriptive, and pleasing, beyond most things of the kind that we have seen. Every reader of taste will be charmed by the following passage, which yet is by no means the most striking in the poem:

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† We do not observe, in this collection, certain verses entitled, 'Fragment of an Epic Poem, written by a young Lady, who had lost a Game at Chess, by being sleepy;' nor an Epistle to her Brother; with one or two other pieces, which we remember to have seen in manuscript.

'Tis past ! The sultry tyrant of the South  
 Has spent his short-liv'd rage ; more grateful hours  
 Move silent on ; the skies no more repel  
 The dazzled sight, but with mild maiden beams  
 Of temper'd light, invite the cherish'd eye  
 To wander o'er their sphere ; where hung aloft  
 Dian's bright crescent, like a silver bow  
 New strung in heaven, lifts high its beamy horns  
 Impatient for the night, and seems to push  
 Her brother down the sky. Fair Venus shines  
 Even in the eye of day ; with sweetest beam  
 Propitious shines, and shakes a trembling flood  
 Of soften'd radiance from her dewy locks.  
 The shadows spread apace ; while meekn'd Eve  
 Her cheek yet warm with blushes, slow retires  
 Through the Hesperian gardens of the West,  
 And shuts the gates of day. 'Tis now the hour  
 When Contemplation, from her sunless haunts,  
 The cool damp grotto, or the lonely depth  
 Of unpierc'd woods, where wrapt in solid shade  
 She mused away the gaudy hours of noon,  
 And fed on thoughts unripen'd by the sun,  
 Moves forward ; and with radiant finger points  
 To yon blue concave swell'd by breath divine,  
 Where, one by one, the living eyes of heaven  
 Awake, quick kindling o'er the face of ether  
 One boundless blaze ; ten thousand trembling fires,  
 And dancing lustres, where th' unsteady eye  
 Restless, and dazzled wanders unconfin'd  
 O'er all this field of glories : spacious field !  
 And worthy of the master : he, whose hand,  
 With hieroglyphics, older than the Nile,  
 Inscrib'd the mystic tablet ; hung on high  
 To public gaze, and said, Adore, O man,  
 The finger of thy God. From what pure wells  
 Of milky light, what soft o'erflowing urn  
 Are all these lamps so fill'd ? These friendly lamps,  
 For ever streaming o'er the azure deep  
 To point our path, and light us to our home §.

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§ There is, in this poem, a slight mark of seeming inattention where the ingenious Writer speaks of Saturn in the feminine :

Where cheerless Saturn 'midst her watry moons  
 Girt with a lucid zone, majestic sits  
 In gloomy grandeur ; like an exil'd *Queen*——

But for this offence against ancient mythology, and a few of faults of equal importance, we leave her to the mercy of the Mi-  
 Critics.



But we must forbear, though we know not well how to stop when invited onward by so amiable a guide. We congratulate the public on so great an accession to the literary world, as the genius and talents of Miss Aikin. We very seldom have an opportunity of bestowing praise with so much justice, and so much pleasure. What we have hinted, in the style of criticism, and bordering on disapprobation, was extorted from us by a real disappointment. The true critic is superior to the popular notions which have so long been humiliating to the fair sex. We profess the most sincere admiration of the excellencies of our female authors; but the time is not come when the sex is to be discriminated. There is a sex in minds as well as in bodies; and the contest for superiority arises from an ignorance of this truth, and is managed on both sides by a mongrel breed of disputants, who are neither male nor female. A woman is as perfect in her kind as a man: she appears inferior only when she quits her station, and aims at excellence out of her province. This is true, not only in common life, but in all the branches of the arts, and of philosophy. We see by the speculative turn of the man, for what sciences he is designed. We see by the conversation of a woman, in what kind of knowledge she would excel.—There may be exceptions to this rule, as there may be something like a mistake of sex, in some instances, among all creatures: but a just observer sees the uniformity of nature, and attends to her designs.

A lady of Miss Aikin's genius and candour cannot be displeased at what we thus advance, on general principles. If she, as well as others of our female writers, has, in pursuing the road to fame, trod too much in the footsteps of the men, it has been owing, not to a want of genius, but to a want of *proper* education. If the amiable Writer of these poems had been educated more under the direction of a mother, than of a father: if she had taken her views of human life from among her female companions, and not altogether under the direction of men, either living or dead, we should have been as much enchanted with her feminine beauties, as we are now pleased and astonished by the strength of her imagination, the variety of her knowledge, and the goodness of her heart.

ART. XII. *Lectures on the Materia Medica, as delivered by William Cullen, M. D. Professor of Medicine in the University of Edinburgh; and now printed from a correct Copy, which has been compared with others by the Editors.* 4to. Lowndes. 1772.

*Lectures on the Materia Medica, &c. &c. Now published by Permission of the Author, and with many Corrections from the Collations of different Manuscripts by the Editors.* 4to. 18s. bound. Lowndes. 1773\*.

**T**HOUGH we frequently defer, for a considerable time, the giving our opinion concerning new publications, through an apprehension of doing either their Authors, or the Public, injustice, by too hasty a review of their contents; yet the very extraordinary delay into which we have been drawn, with respect to the present work, requires a particular apology, and puts us under the necessity of informing our Readers that our account of it has been postponed to this late period, in consequence of an assurance given us, seemingly well authenticated, long after its first publication, that a preface and proper corrections, by *Dr. Cullen himself*, would speedily be communicated to the public. After a twelvemonth's delay, we have now at length received a new title page to the work, (the second of the two titles given above) an additional, apologetical preface, by the former Editors; and about nineteen pages, quarto, of emendations and corrections, evidently made by themselves, and without any assistance from the learned professor; to whose property, and whose fame, (they must give us leave to observe) so far as the latter could be affected by the blunders and negligences of others, these gentlemen seem to have been as deficient, in paying a due regard, as in the respect likewise due from them to the public.—For though the said public are very ready to adopt any illegitimate brat, of high birth, without scrupulously inquiring by what means it came into their hands, yet they expect that the foundling should be presented to them *decently dand* at least:—a condition of acceptance, which seems to have been entirely overlooked by those who threw this bantling on the patronage of that respectable body.—But to drop the metaphor:—

As by the long interval of time elapsed since the first publication of this work, the merits or demerits of it are probably in a great measure already known to a considerable part of our medical Readers, a particular analysis of it will not be expected from us. We shall therefore give only a general account of the Author's plan; premising, however, for the sake of those who

\* The Reader is not to consider the work indicated by this second title page as a *new impression*, but only as a republication of the same work to which the first title was originally prefixed.

may yet be ignorant of the completion of this work, and of the circumstances attending its publication, a short history of the occasion which produced it, and of the transactions subsequent to its appearance: to which we shall take the liberty to add a few observations relative both to its former state, and to its now commencing a new æra of existence.

On the death of Dr. Alston, in 1761, just about the time when the lectures which he gave on the *Materia Medica* should have commenced, Dr. Cullen voluntarily offered to fill the vacant chair. At a very short warning, he composed and delivered a set of lectures, on a new plan, and which, though suddenly undertaken and hastily executed, gained universal approbation. Of these lectures various copies were taken by his pupils. From one of these '*correct*' transcripts, '*carefully*' said to be '*compared with several others,*' the present performance was printed.

Soon after the first publication, however, of this work, Dr. Cullen, who certainly had many reasons to be dissatisfied with it, solicited and obtained an injunction from the Lord Chancellor, prohibiting the sale of it. 'Upon this occasion the Editors (whom we shall leave to speak for themselves to the end of this paragraph) who never meant to do any thing disagreeable to the Author, applied to himself for leave to renew the sale. The same reasons, however, which made him disapprove of the first publication, made him very unwilling to admit of it again; but finding that many copies of the book had been dispersed before the injunction was served, being at the same time persuaded of the innocent intention of the Editors, and solicited by several of his friends, he has at length consented to the sale of the remainder of the impression, *upon this condition*, that the Editors, by collating several other manuscripts, should endeavour to correct *many errors*. This condition the Editors have now complied with, *as well as they can*, and have received from several manuscripts such improvements as occasioned the re-printing of the first sheet, and enabled them to give many corrections in other parts of the work.'

That the learned professor should have taken the earliest opportunity of laying this work under an *interdict*, affords us much less matter of surprise, than that he should have been prevailed upon to take it off. Independent of many other, and more important considerations, which we shall not undertake to discuss, the slovenly and even indecent *dress*, in which these ungracious pupils dragged their master into public view, could not but give him pain. They seem, however, to have been scarce sensible of this most evident cause of offence. For the sake, indeed, of the more fastidious class of readers, we suppose, they barely hint, in their original preface, that some  
inaccuracies



inaccuracies of stile may possibly be discovered in the work: exculpating, nevertheless, the learned Lecturer, and acknowledging themselves alone responsible for them, *if* any could be found, in the following terms:

‘*If*, after all, any inaccuracies in the stile should have escaped, they are not, in the slightest degree, to be imputed to the Author, whose manner of expression is as pure and elegant, as the matter he delivers is great and original.’

The first part of the very character here justly, we doubt not, ascribed to Dr. Cullen,—the circumstances under which these lectures were composed and delivered,—and the liberty taken with the Author in the publication of them, ought certainly to have rendered the Editors peculiarly delicate, and particularly careful to give as little offence to the putative Author as possible. If they did not find themselves inclined to polish the language of their *correct* manuscript, they surely ought at least to have turned it into English, and to have corrected the innumerable and palpable errors contained in the text.—‘*If*, say they, any inaccuracies, &c!’—This ‘*if*’ must really appear astonishing to any one who reads but two pages of this work, when he considers the *doubt* implied in it as proceeding from persons who take upon them the task of Editors of such a work, and who boast of their care in the collation of several manuscripts: which collation necessarily implies the perusal of them. On this occasion we shall content ourselves with boldly affirming, that any intelligent person, acquainted with grammar, and possessed of a moderate share of medical knowledge, might, without any *careful* comparison of different manuscripts, in the course of a regular perusal of only one of their *correct* copies, have emended, or cleared up, 500 errors, (grammatical and others) inaccuracies, colloquial barbarisms, obscurities, &c. merely from the sense of the context, and from his knowledge of the subject, and of his mother tongue. Their own long and indecent list, now published (and which we could even double) of above 270 emendations, affords a sufficient proof of the unexampled impurity of this work on its first publication. Equally unconnected with, and strangers to, both the Author and the Editors, what we have already said, or have farther to observe on this subject, has been extorted from us merely by our feelings for the Author, and by an honest indignation excited in us by the conduct of the Editors: nor could we resist the call of bearing our testimony, as members of the commonwealth of letters, against so flagrant a violation of literary decorum.

As to the *present* state of the work, we are sorry to observe, that, supposing all the numerous emendations contained in the large and shameful appendix now annexed to it to be inserted  
in

in their proper places, it will still be found to abound in palpable impurities of style—to say nothing of grosser defects. We will not purposely select the most striking examples that have occurred to us, in proof of this assertion; but under a conviction that even a casual opening of the book will justify it, we will give the Editors and ourselves the chance of two random trials of this kind, made *bonâ fide*, and honestly declare the result.

Stumbling first on page 100, we find two errors still, after a year's careful examination, remaining uncorrected, in one sentence:—the first, a direct breach of syntax; and the second, an instance of strange phraseology, somewhat akin, if we mistake not, to the figure denominated by Rhetoricians, an *Hybernicism*. We could indeed produce one or two more elegancies from the same page. The phrase particularly, ‘*in a middle, &c.*’ (line 7 from the bottom) turned and twisted in all possible directions with the context, cannot be grammatically spliced into it by any art that we are masters of.—But to return to the first mentioned sentence:

Speaking of the respective degrees of *perspirability* of animal and vegetable food, they make the Author say, ‘Both are equally perspirable in this respect, viz. that a person living on either, returning once a day to his usual weight; and if we consider the little nourishment of vegetables, and the great tendency of animal food to corpulency; we must allow that vegetable is more quickly perspired than animal food.’—One dip more, and we lay down the ferula:

Turning over the leaf, at page 102, we find the Author treating of the food given to the antient *Athletæ*, and adding, ‘It is said that men were at first fed on figs, a proof of which we have said formerly of their nutritious quality.’—Now it is very singular that though the Editors have vouchsafed to attend to this passage, and have very properly corrected the strange proposition contained in the first member of it, by desiring us, for ‘that men’, to read, ‘that those men,’ &c. (meaning the *Athletæ*) yet, as if exhausted with the greatness of the effort, they could not bestow any attention on the next short member of this short sentence; of which we can neither make sense or grammar.—And so much for this new way of employing the *Sortes Virgilianæ*. The Editors may perhaps say that fortune has been against them in these two trials. We, who have read the book throughout, rather think they have been in luck.

Notwithstanding the preceding strictures,—in which we have purposely confined ourselves to remarks on the diction of this performance, and the obscurities thence arising; as those of another kind would have led us too far:—we readily acknowledge that the work contains many ingenious and original ob-



servations. It begins with some general physiological remarks, on the *subject* to be operated upon by medicines; or, in other words, with such a general view of the animal œconomy, as appears necessary for facilitating the knowledge of the manner in which medicines act on a living body, endued with certain properties and powers. The Author afterwards proceeds to treat of medicines themselves; comprehending in that term both medicines, properly so called, and diet. In the division of his subject, he arranges the various matters that constitute the *Materia Medica*, according to their effects on the human body, that is, according to the various indications of cure in which they are employed. They accordingly constitute 20 classes in this work, under the titles of *Nutrientia*, *Adstringentia*, *Emollientia*, &c.

The Author is conscious of the imperfections of this mode of arrangement: and, indeed, from the imperfect state of our knowledge with respect to the real nature of medicinal substances, and their mode of operation on the human body, an unexceptionable distribution of the various subjects of the *Materia Medica* will undoubtedly long remain a *desideratum* in the art of medicine. The difficulties attending such an arrangement are so great, as to have led a very able and distinguished writer on this subject, through a kind of despair of doing better, to reject every other kind of distribution, and to adopt the alphabetical. We shall not undertake to discuss the propriety of this choice; and shall only further observe on this head, that the present Author generally takes occasion to point out the errors or imperfections of the particular system which he has adopted; especially noticing the exceptions, as often as they occur in the course of the work.

We have already observed that the *Nutrientia* constitute the Author's first class. Under this title he comprehends not only all those substances that are strictly nourishing, and which are accordingly used by mankind in their daily food; but likewise the *Condimenta*, &c. or those matters which are employed to obviate and correct the degeneracy to which the nourishment is liable, after it has been received into the stomach. The Author employs near 150 pages on this popular part of his subject; in which we meet with many judicious observations on digestion, and on the respective qualities of vegetable and animal aliment in general; as well as on the various fruits, herbs, seeds, roots, fungi, &c. condiments, and the numerous quadrupeds, birds, fish, &c. which are used in food, and which are here separately treated of, with respect to their nutrimental qualities, solubility, and other interesting properties.

After this discussion of the various articles of diet, the Author proceeds to the consideration of medicinal substances. Under



Under the different classes into which he has distributed them, he endeavours to shew the mode of action of each medicine on the human body; the diseases in which it is required; the circumstances in which it is contra-indicated, or may be noxious; the manner in which its virtues may be detected; the particular parts of the substance in which these virtues reside; and, lastly, the pharmaceutical rules for the extraction of them.

On the whole, as we have already hinted, this work contains much original matter, and several ingenious observations. By those, who possess the patience and temper of a Reviewer, and who are besides qualified to pierce through the clouds and darkness, and false lights, cast over their Author's meaning by these negligent Editors, it may be perused with pleasure, notwithstanding its defects. Accordingly it is better calculated for the perusal of the Adepts in the art, than of the Tyro; who will meet with many stumbling blocks in his progress through this performance.

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ART. XIII. *Poems*, consisting of the following Pieces; viz. I. Ode written upon the Death of Mr. Gray. II. For the Monument of a favourite Spaniel. III. Another Inscription for the same. IV. Translation from Dante, Canto xxxiii. By the Earl of Carlisle. 4to. 1s. Ridley. 1773.

“ — Let a Lord once own the happy lines,  
How the wit brightens! how the style refines!”

So says Pope; but though we are always glad to find men of fashion cultivating the polite arts, their titles, at our tribunal, have no weight in their favour. Though there is nothing contemptible in any of these poems, the first only, in our opinion, deserves particular notice; and as the public hath been presented with nothing better on a subject so affecting to men of taste and genius, we shall present our Readers with Lord Carlisle's Verses on the Death of Mr. Gray:

I.

What Spirit's that which mounts on high,  
Borne on the arms of every tuneful Muse?  
His white robes flutter to the gale:  
They wing their way to yonder opening sky,  
In glorious state through yielding clouds they sail,  
And scents of heavenly flowers on earth diffuse.

II.

What avails the Poet's art?  
What avails his magic hand?  
Can he arrest Death's pointed dart,  
Or charm to sleep his murderous band?

Well

Well I know thee, gentle shade,  
 That tuneful voice, that eagle eye:——  
 Quick bring me flowers that ne'er shall fade,  
 The laurel wreath that ne'er shall die;  
 With every honour deck his funeral bier,  
 For He to every Grace, and every Muse was dear!

## III.

The listening Dryad, with attention still,  
 On tiptoe oft would near the Poet steal,  
 To hear him sing upon the lonely hill  
 Of all the wonders of th' expanded vale;  
 The distant hamlet, and the winding stream,  
 The steeple shaded by the friendly yew,  
 Sunk in the wood the sun's departing gleam,  
 The grey-robed landscape stealing from the view.  
 Or wrapt in solemn thought, and pleasing woe,  
 O'er each low tomb he breath'd his pious strain,  
 A lesson to the village swain,  
 And taught the tear of rustic grief to flow!——  
 But soon with bolder note, and wilder flight,  
 O'er the loud strings his rapid hand would run:  
 Mars hath lit his torch of war,  
 Ranks of heroes fill the fight!  
 Hark, the carnage is begun!  
 And see the furies through the fiery air  
 O'er Cambria's frighten'd land the screams of horror bear

## IV.

Now led by playful Fancy's hand  
 O'er the white surge he treads with printless feet,  
 To magic shores he flies, and fairy land,  
 Imagination's blest retreat.

Here roses paint the crimson way,  
 No setting sun, eternal May,  
 Wild as the priestesses of the Thracian fane  
 When Bacchus leads the maddening train,  
 His bosom glowing with celestial fire,  
 To Harmony he struck the golden lyre;  
 To Harmony each hill and valley rung!  
 The bird of Jove, as when Apollo sung,  
 To melting bliss resign'd his furious soul,  
 With milder rage his eyes began to roll,  
 The heaving down his thrilling joys confess,  
 Till by a Mortal's hand subdued, he sunk to rest.

## V.

O guardian Angel of our early day,  
 Henry, thy darling plant must bloom no more!  
 By thee attended, pensive would he stray,  
 Where Thames soft-murmuring laves his winding shore  
 Thou bad'st him raise the moralizing song,  
 Through life's new seas the little bark to steer:  
 The winds are rude and high, the sailor young;  
 Thoughtless he spies no furious tempest near,

Till to the Poet's hand the helm you gave,  
From hidden rocks an infant crew to save!

VI.

Ye fends who rankle in the human heart,  
Delight in woe, and triumph in our tears,  
Resume again,  
Your dreadful reign;

- \* Prepare the iron scourge, prepare the venom'd dart,  
Adversity no more with lenient air appears:  
The snakes that twine around her head  
Again their frothy poison shed,  
For who can now her whirlwind flight controul,  
Her threatening rage beguile?  
He who could still the tempest of her soul,  
And force her livid lips to smile,  
To happier seats is fled!  
Now seated by his Thracian Sire,  
At the full feast of mighty Jove  
To heavenly themes attunes his lyre,  
And fills with Harmony the realms above!

The translation from Dante is a story almost too shocking to be framed into verse. *Sunt quæ refugiant Musæ, horrore percussa.*  
QUINT.

• Hymn to Adversity.

ART. XIV. *A poetical Epistle to Christopher Anstey, Esq;* on the English Poets, chiefly those who have written in Blank Verse. 4to. 1s. Wilkie. 1773.

THOUGH this poem is obviously a partial eulogium on blank verse, and a disparagement of rhyme, the Author has not the hardiness to deny that the latter is more common in many species of English poetry. It must ever accompany the lyre. Collins has written an ode in blank verse, only to shew is that, so applied, it must fail in the hands of the greatest masters. Neither will elegy bear it. Sorrow loves repeated sounds.

————— Rhyme tunes the pipe  
Of querulous Elegy; 'tis Rhyme confines  
The lawless numbers of the lyric song.  
Who shall deny the quick retorted sound  
To *Satire*, when with this she points her scorn,  
Darts her sharp shaft, and whets her venom'd fang.

There seems to be an incongruity in the last line; for those animals that whet the fang never dart the shaft, and *vice versa*. Beside what is it with which the fang is whetted? A sound. The idea will by no means bear.

Pent in the close of some strong period stands  
The victim's blasted name: the kindred note  
First stamps it on the ear; then oft recalls  
To memory, what were better wrapt at once  
In dark oblivion.



To incongruity is here added inconsistency. We are told in one verse that we must allow to Satire, what in another, it is said, were better disallowed. We are first to empower her to do mischief, and then we are to condemn her for doing it :

Who shall deny the quick-retorted sound  
To Satire ? —————

————— The kindred note recalls  
To memory what were better wrapt at once  
In dark oblivion.

The encomium on Pope is a negative injury to the memory of the greater Dryden. Speaking of rhyme the Author says,

————— Still unrivall'd here  
Pope through his rich dominion reigns alone :  
Pope, whose immortal strains Thames echoes yet \*  
Through all his winding banks. *He smooth'd the verse,*  
Tun'd its soft cadence to the classic ear,  
And gave to Rhyme the dignity of song.

But did not Dryden "smooth the verse?" Did not he give to Rhyme the dignity of song? Did not he teach

————— the full resounding line,  
The long majestic march and energy divine?

The Author of this poetical Epistle is very unfortunate in the precision and propriety of his ideas. Thus he sets out :

No, not in Rhyme. I hate that iron chain,  
For'd by the hand of some rude Goth, which cramps  
The fairest feather in the Muse's wing,  
And pins her to the ground.

Here we have an iron chain to cramp a feather, and pin it to the ground.

"Who breaks a butterfly upon a wheel?"

However, we have some, not inapt, descriptions of our English poets. Thus of Milton,

The bard of Eden ; to the Grecian lyre  
He tun'd his verse ; he lov'd the genuine Muse,  
That from the top of Athos, circled all  
The fertile islands of the Ægean deep,  
Or roam'd o'er fair Ionia's winding shore.

Poet of other times, to thee I bow  
With lowliest reverence. Oft thou tak'st my soul,  
And wafts it by thy potent harmony  
'To that empyreal mansion, where thine ear  
Caught the soft warblings of a seraph's harp.  
What time the nightly visitant unlock'd  
The gates of heaven, and to thy mental sight  
Display'd celestial scenes. She from thy lyre

\* 'Thames echoes yet' — the hardness of this line will be displeasing to every poetical ear.

With indignation tore the tinkling bells,  
And tun'd it to sublimest argument.  
Sooner the bird, that, ushering in the spring,  
Strike the same notes, with one unvarying pause,  
Shall vye with Philomel, when she pursues  
Her evening song through every winding maze  
Of melody, than Rhyme shall soothe the soul  
With music sweet as thine.

have so often remarked, in the poetical province of our  
ew, that we are sorry to find any further occasion to ob-  
; the inaptitude of introducing epithets which have no al-  
e with the principal object or idea, in

The fertile islands of th' Ægean deep.

le is merely expletive. How seldom has Virgil fallen into  
error! Once, indeed, he became chargeable with it; but  
is his fault as a naturalist, not as a poet:

*Sandyx pascentes vestiet Agnos.*

poet took the *sandyx* for an herb, which, when fed upon,  
d communicate a vermilion colour. In that case his epi-  
*pascentes*, would have had sufficient propriety.  
ter these lines on Milton, follows the character of Philips:

————— with vigilant eye,  
And cautious step, as fearing to be left,  
Thee \* Philips watches, and with *taste refin'd*,  
Each precept culling from the Mantuan page,  
Disdains the Gothic bond. Silurian wines,  
Ennobled by his song, no more shall yield  
To Setin, or the strong Falernian juice,  
Bev'rage of Latian chiefs.

the *taste* of Philips was not very *refined*. His turn lay to-  
s the burlesque. In that he shone, and he could not for-  
t in his serious georgic on cyder, where he makes a most  
alous comparison of the *wonderment* of finding a worm, or  
ggot, in eating an apple, to the alarm occasioned by the  
ging of a mine in the attack of a fortification. His taste  
ere, certainly, far from being refined.

Character of Thomson:

————— next, Thomson came,  
He, curious bard, examin'd every drop  
That glistens on the thorn; each leaf survey'd  
Which Autumn from the rustling forest shakes,  
And mark'd its shape, and trac'd in the rude wind  
Its eddying motion. Nature in his hand  
A pencil, dip'd in her own colours, plac'd,  
With which the ever faithful copyist drew

Each feature in proportion just. *Had Art*  
*But soften'd the hard lines,* and mellow'd down  
 The glaring tints, not Mincio's self would roll  
 A prouder stream than Caledonian Tweed.

————— *Had Art*  
 But soften'd the hard lines —————

There does not appear to be sufficient room for this censure. Thomson's enthusiasm sometimes led him into abstracted ideas, but he was, otherwise, far from being hard in his lines.

The verses bestowed on Aken-side might have been more properly given to the author of Leonidas. They are as follow :

Come, Aken-side, come with thine Attic urn  
 Fill'd from Ilyssus by a Naid's hand.  
 Thy harp was tun'd to Freedom. Strains like thine,  
 When Asia's lord bor'd the huge mountain's side,  
 And bridg'd the sea, to battle rous'd the tribes  
 Of ancient Greece. The sons of Cecrops rais'd  
 Minerva's *Agis*; Lacedæmon pour'd  
 Her hardy veterans from their frugal board,  
 And Thebes saw Xerxes shake through all his tents.

On dismissing this critical poem, we have only to observe, that the Author does not appear to us to have possessed that clearness of judgment, or that precision of language, which his subject required.

## MONTHLY CATALOGUE,

For FEBRUARY, 1773.

### POLITICAL.

*Art. 14. Two Letters to one of the Associates at the Chapter Coffee-house in London. Folio. 1s. Marlborough printed, and sold in London by Longman, &c. 1773.*

**T**HE subject of these letters is very interesting; and, as it has employed the deliberations of parliament in the last and present sessions, and is still in a great measure *sub judice*, our Author's observations may be of real use in directing and assisting the enquiries of the public at large, and of our legislators in particular. The expediency of a bounty has been very much debated, both in parliament and out of it; and this writer is of opinion, that, whatever beneficial consequences may attend it in the present exigency, it will prove only a temporary relief; and that the regulations in the bill (commonly called *Governor Forchall's bill*) when considered as the plan of a permanent law, (for so the patrons of it describe it to be) will appear to deviate too much from all the established rules of trade and principles of commerce, to have the unanimous approbation of our present legislators, whose professions of regard for the freedom of trade, in the preambles of some of their acts, are incon-



silent with the narrow and uncommercial schemes contained in this bill.

The first of these letters was published several months ago, and was taken notice of in our Review for June 1772. The second letter contains a reply to some animadversions on the first, and particularly those of Dr. H. in the Gentleman's Magazine for the same month; with some farther remarks on the bill in agitation, and a proposal for obtaining a plentiful supply of provisions, by methods (founded on mercantile maxims) which will at the same time keep up the value of land, and increase the public revenue.

This Writer is a sensible and spirited opponent of the scheme suggested to parliament by *Governor Powrall*; and, we are informed, that his pamphlet, or a printed extract from it, was lately sent to every member of both houses, resident in England. How far the objections urged in it may have had effect in impeding the progress of this bill, is uncertain; nor does it become us to determine: but it seems likely that some difficulties have arisen on this subject, which have prevented its being read a third time in the house of commons.

It must ever be acknowledged (says this Writer) that improvements in husbandry and in manufactures deserve the support and protection of government, but surely one should not be supported at the expence of the other; for the great sources of national wealth are the labour of the poor, and the fertility of the soil: if the first is checked by discouraging circumstances, it has the same effect upon the body of the people as if the lands were rendered many degrees more barren. Instead, therefore, of so discouraging a circumstance as the introduction of a new bounty scheme, I hope we may rely on the wisdom and goodness of the present administration, and the integrity of parliament for the supply of necessaries, on fair and equitable terms; for when any act of sovereignty is discouraging to one set of subjects only, but encouraging to others to advance their rents and to better their condition, a separation of their interests and pursuits is as effectually established, as by forming them into different societies. To strengthen and confirm in the most effectual manner such separation, the wit of man cannot devise a more notable expedient than a monopoly in behalf of those who are united in that interest which is most favoured by government. A monopoly may be sometimes moderate, as may a persecution for matter of belief: for we are not to infer, that because the possessors of a monopoly, or of a power to persecute, do not exercise extreme rigour, or are limited in the extent of their power, that therefore no such monopoly or persecution are existing. A monopoly too, like persecution, may be least dreaded when the one does not affect the necessaries of life, nor the other the fundamentals of religion. The Dutch monopoly of spice, which is held by them without any competition; and the tea, and other products of India, which are in a great degree monopolized by our East India company, are the less injurious as they affect only articles of luxury, which too are such articles in trade as will bear high taxes, and thereby are the means of a prodigious increase of the public revenue; so far therefore as such revenue is concerned, those exclusive rights are of some benefit to the state, and perhaps they are in a degree so, as the means of checking luxury. But the

bill we have been speaking of intends to give the exclusive possession of a branch of trade to the corn-holders of Great Britain up to a certain pitch, without obtaining from it any advantage to the revenue; and this monopoly (for to all intents and purposes it is a monopoly to a degree) added to that which the graziers have long been in the exclusive possession of, would for ever prevent such a cheapness and plenty of provisions in our markets as in some seasons ought to be the consequence of that heavenly benignity, which, as David says, "has given the earth to the children of men," and which sometimes blesses a nation with a profusion of "all things richly to enjoy." For when any set of men have the sole power or privilege of vending any commodity, they may put what price they please upon it, and though there may be an option in the buyer: with respect to superfluities, whether to give an extravagant price or not, yet in necessities the case is different.

In another place he says, 'that the bill now in contemplation, instead of an act to encourage trade in general, and the exportation of corn in particular, might be entitled, An Act to prevent the Cheapness of Corn; for it must be acknowledged, that it tends to prevent excessive dearthness, but it gives foreign husbandmen all the benefit of a high price whenever it shall happen at market.' And he adds, 'that this bill will deprive the subjects of Great Britain of the fair opportunity which they have to take the lead in the corn-trade throughout the world.'—'The subjects of Great Britain will by this law be often forbid to send corn to the best markets, and sell at the most profitable prices; and will always be prevented from buying it at such prices as may afford a probability of profit, or encourage speculation.' 'A free trade encourages commerce and promotes plenty;' whereas 'monopoly checks commerce and degrades human nature: that slavery is the effect of it we know from the fate of the poor Egyptians, who sold themselves, their wives, and their little ones, to Pharaoh for bread, for *that bread*, the produce of their own lands, which Joseph had monopolized.'

Our Author suggests the following scheme of relief, which he throws into a paradoxical form, and acknowledges to be 'of a singular construction, viz. to increase the public revenue by lowering of taxes, and to fill our markets with meats, by laying a duty on the importation of cattle and salted provisions. The taxes I mean are those high duties on the importation of corn and grain of all kinds which were undoubtedly designed to exclude them. And in order to obtain the supply of cattle and meats, instead of the present prohibition, my scheme is to allow the importation, on the payment, nevertheless, of so high a duty, as to give a considerable preference to the British landholders, besides the great advantage they would have (in a competition with strangers) in being free from the expence of freight and commission, and the danger of shipwreck.'

Art. 16. *Authentic Papers* relative to the Expedition against the Charibbs, and [to] the sale of Lands in the Island of St. Vincents. 4to. 2s. 6d. Almon. 1773.

It is sufficient to say that these papers appear to be genuine copies of the letters, memorials, addresses, &c. which have been laid before the house of commons, relative to the coercive measures lately taken



taken by government for the security of the British interest in the island of St. Vincent; and that, from an attentive perusal of them, we are fully convinced (friends as we are to the common rights and liberties of all mankind) of the expediency and necessity of those measures. At the same time it ought to be observed, that the exceptions taken against those measures, though perhaps urged with too much warmth and precipitancy, ought not to be placed to the account of a factious and turbulent spirit, but should rather be viewed with satisfaction by all parties, as proofs of the humanity and generosity of our Countrymen.

Art. 17. *Considerations on the State of the Sugar Islands, and on the Policy of enabling Foreigners to lend Money on real Securities in those Colonies.* In a Letter addressed to the Right Hon. Lord North; by a West India Planter. 8vo. 4s. Bladon, &c. 1773.

These considerations are preceded by a brief account of the settlement of the old sugar islands, which, under the particular attention and encouragement of government, soon rose into very flourishing circumstances. The new islands, *viz.* Dominico, St. Vincent and Tobago, seemed to be rising into consequence and opulence; but alas! says this Writer, what a sad reverse? By the late failures, money is become of such value here, that all the channels in which it used to flow to the colonies are stopped up: on these considerations, therefore, he concludes, that loans are absolutely requisite for the support of these islands, and, indeed, to save them from ruin; and as such loans cannot be obtained in our own country, he proceeds to shew the necessity of calling in foreign aid. He answers the objections which have been raised against this design; and endeavours to prove that the increase of money, by loans from foreigners, must have the most happy effects on our shipping, commerce, and manufactures. He concludes with observing, that the commission for selling the lands in the new islands commenced in 1764, and has been ever since kept on foot at the expence of *twenty thousand pounds per annum* to government [*i. e.* to the nation:] that this commission has not, at present, any other object than the Carrib lands in St. Vincents, all the other lands having been already sold; and as the king's troops are now employed in expelling the Caribs, it is presumed these lands may be easily sold, in the course of this year, when the commission would be fully executed: but, it is added, unless some means shall be contrived to procure loans to enable the purchasers of lands in the new islands to carry on their settlements, the commission will not be without objects for many years to come: for by much the greatest parts of the lands already sold will revert to the crown, and must be sold a second time, though probably not for a sum sufficient to defray the annual expences of the commission.

This West India Planter appears to be a good judge of the subject he has taken into consideration; and which has also lately engaged the attention of the house of commons: a bill having been passed to answer the purpose recommended by our Author.



Art. 18. *Justice and Policy: An Essay on the increasing Growth and Enormities of our Great Cities. Shewing the Breaches thereby occasioned in the Constitution, with a Method to repair them, and, through the Means of Morality and Industry, to place it on a more firm Basis, by the Bands of Union, that Britain may become the Asylum of Worth, and the Empire, with the Commerce of it justly established, instead of exchanging Religion for Trade.—Also, Considerations upon the State of Ireland, with a Proposal for the Relief of it, and a Scheme for its Benefit, by employing the Poor universally; together with Reflections on Police in general, and on the Exportation of Provisions from Ireland in particular.—To which are added, Thoughts on Conquests, Trade, and military Colonies, &c. &c. Divided into seven Chapters. Addressed to a Noble Peer. By a Freeholder in Ireland, and a Stock-holder in England. 8vo. 1s. 6d. Dublin printed, London re-printed, and sold by Dilly, &c. 1773.*

We have given this very long and minute title-page, because we thought the Author himself must have intended to epitomize his own work. It is not well written, though it may be very well intended; and the materials of it are so scattered, that we should have found it difficult to give the reader an idea of the whole. The Author has thought fit to afford us, in this publication, but three chapters out of the seven mentioned in the title; but he promises the remainder after Easter. He has left a chasm between the second and fourth chapters, and disappointed us of the Plan of Union between England and Ireland. We shall be glad to see what he has to offer; for we respect his honesty and his knowledge, though we do not admire his talents.

Art. 19. *Observations upon the present State of England, with Remarks upon the Pay of the subaltern Officers in the Army. By an Officer. 8vo. 1s. 6d. Goldsmith. 1773.*

The Author of these observations is a lively and sensible, but an unequal and incorrect Writer. After giving a view of the present state of England (which he thinks the luxury and profligacy of the age hath brought to a very desperate pass) he says, 'What is to be done?—I answer, we must do what I never expect to see executed—That is, we must explode our present manners, and regain the simplicity and virtues of our fore-fathers.—I am afraid this mighty scheme which I have proposed is all quackery. It is attempting the incurable; and therefore, as it is impossible to restore the state of this country to her former vigour of constitution, we must advise palliatives, in order to strengthen her against the corroding humours which prey upon her vitals.' The Author's advice is, if we cannot mend our manners, to keep our army on a respectable footing. In order to this, he thinks a particular attention should be paid to the circumstances of subaltern officers. Here we apprehend his powers fail him, and he is not so able an advocate as we expected. He gives several good reasons; however, to support his opinion; and we heartily wish they may be attended to.

- Art. 20. *Observations on the present State of the Waste Lands of Great Britain.* Published on Occasion of the Establishment of a new Colony on the *Ohio*. By the Author of the *Tours through England*. 8vo. 2s. Nicoll. 1773.

*Ecce iterum Crispinus!*

What! Master *Kastril*, the angry boy, come again!—March on, Master *Kastril*! March along, Sir!—We will have nothing more to say to you.

EAST-INDIES.

- Art. 21. *The present State of the East India Company's Affairs:* Containing the Estimates and Accounts delivered by the Directors of the Company to the Lords of the Treasury, and laid before the Secret Committee appointed by the House of Commons to enquire into the East India Affairs. 4to. 1s. 6d. Bladon.

These accounts are undoubtedly authentic. We have also in this publication the different plans proposed by several of the Directors, and other gentlemen\*, for the re-establishment of the credit and circumstances of the company; together with remarks on each plan.

D R A M A T I C.

- Art. 22. *The Wedding Ring.* A Comic Opera. In two Acts. As it is performed at Drury-Lane. 8vo. 1s. Becket. 1773.

Mr. Dibdin, the Author of this opera, in a modest address to the public, acknowledges his obligations to *Il Filosofo di Campagna*, to Moliere, and to other writers, for several circumstances and passages of his work. He says, 'the dialogue is given for nothing more than such as would immediately arise from the situations.' This seems to have been the object of Shakespeare in the happiest parts of his plays. We must, however, do Mr. Dibdin the justice to say, that the dialogue has merit, on the very account on which he would have it but slightly regarded.—We are now of the same opinion which we conceived at the representation,—that Mr. Dibdin had succeeded better in the dialogue, than in any part of the entertainment.—He says, 'If the songs are found to be irregular, I would beg leave to remark, that they were written so on purpose.' Mr. Dibdin is not so happy when he writes *on purpose*, as when he does not: his songs being almost all of them destitute of merit. The music is like all Mr. Dibdin's compositions, lively, pretty, and pleasing.—The performers in general deserve his acknowledgments; none more than Mrs. Wroughton, who supports her character with a spirit and truth which we have seldom seen exceeded. We are glad to find Mr. Vernon is no longer to play the Dupe. It did not at all become him.

- Art. 23. *The Golden Pippen:* An English Burletta, in three Acts; as it is performed at Covent Garden. By the Author of *Midas*. 8vo. 1s. 6d. Becket. 1773.

This gentleman seems resolved to continue the war against the poor heathen gods; we therefore conclude he is a good christian. He

\* Viz. Those of Mr. Dempster, Mr. Sullivan, Mr. Herries, and Mr. Bosanquet.



mistook, however, the humour of an English audience, when he attempted to make his burletta fill up the place of a play. We wish to laugh at these extravagancies only as a relief, after an attention to some objects of importance.

This piece is written on the well-known story of the judgment of Paris; and the several characters of the gods and goddesses are very well burlesqued. The music, though not all new, is happily collected we suppose by Dr. Arne; the very pleasing overture having all the marks of his compositions.—The scenes are shewy, and the merit of the performers will not be questioned when the Reader looks at the *Dramatis Personæ*.

Art. 24. *The Golden Pippin: An English Burletta, in two Acts*, as it is performed at Covent Garden. By the Author of *Midas*. 8vo. 1s. Becket. 1773.

This is the former burletta in its state of humiliation; and, like many a man, the better for its misfortune. It now holds its proper place of a farce; and we doubt not but that it will continue, in its turn, to give our good people, both above and below-stairs, a hearty laugh.

#### N O V E L S.

Art. 25. *The History of Tom Rhyby*. 12mo. 3 Vols. 7s. 6d. sewed. Vernor. 1773.

A plentiful but homely entertainment, ill-suited to the delicate taste of those who are accustomed to the literary dainties provided by your Cervanteses, your Marivauxs, your Fieldings, and other celebrated mental cooks.—It may, however, go down well enough with those who only gape and swallow: and to whom, like the ostrich, it is immaterial whether you are treating them with biscuits or hob-nails.

Art. 26. *The Mercenary Marriage, or the History of Miss Shenstone*. 12mo. 2 Vols. 6s. Noble. 1773.

This work is written in the general manner of modern novels. It is well intended; for it aims at combating the vanity and avarice of young people in the most important event of life. We wish it had merit enough to make its way to the notice of those high and mighty offenders, who might profit by the lessons which it affords.

Art. 27. *The History of Pamela Howard*. By the Author of *Indiana Danby* \*. 12mo. 2 Vols. 6s. Lowndes. 1773.

Comedy and Tragedy have here joined to furnish an entertainment with which the Ladies in general will be pleased; and even the Gentlemen, (the *sentimental* Gentleman, we mean) may make tolerable shift to *avile away* a vacant hour on the perusal of a story, the beginning of which will divert them: but the conclusion is pregnant with that kind of horrible distress which humanity will think *too much*.—It is not a finished piece; but there are touches in it which prove the Writer possessed of abilities for this kind of writing. It seems to be the product of a female pen. This branch of the literary trade appears, now, to be almost entirely engrossed by the Ladies.

\* See Review, vols. xxxii, and xxxvii.



- Art. 28. *The Way to please him*: Or the History of Lady Sedley. 12mo. 2 Vols. 5s. Noble. 1773.

See the next ensuing article.

- Art. 29. *The Way to lose him*: Or the History of Miss Wyndham. By the Author of 'The Way to please him!' 12mo. 2 Vols. 5s. Noble. 1773.

The lessons inculcated in the two above-mentioned novels, are of very useful tendency. They will instruct indiscreet females, not only how to merit the love of a worthy man, but how to secure the permanency of his affection. The language is easy, and, in general, not inelegant; but the story of the latter of these productions is so barren of incidents as to render the narrative part of the work somewhat tedious. The merit of the first piece, with respect to composition, though both are written by the same Author, is considerably superior to that of its sister-performance.

- Art. 30. *Love at first Sight*: Or the History of Miss Caroline Stanhope. 12mo. 3 Vols. 7s. 6d. sewed. Jones. 1773.

A tolerable story, delivered in the usual familiar epistolary stile; but bearing all the marks of haste and inattention.

Paper-makers and printers certainly owe some public monument of gratitude to the memories of Fielding, Richardson, and Sterne, for the amazing consumption of paper and print which the numerous imitations of their patterns have occasioned within the last twenty years. Whether the booksellers will be forward to join in any such subscription, must be left for booksellers to determine, if the occasion should offer.

#### M A T H E M A T I C S.

- Art. 31. *Elements of Trigonometry, plain and spherical*; with the Principles of Perspective and Projection of the Sphere. By John Wright. 8vo. 5s. Boards. Edinburgh. Kincaid, &c. 1772. Sold by Nourse in London.

The theory of trigonometry has been very little altered or improved since the time of *Purbachius* and *Regiomontanus*, the first of whom died in 1461, and the last in 1476. The chief improvement in modern times is the invention and application of logarithms. We can therefore expect little more in treatises on this subject than some alteration in the order and form of the propositions, or in the method of demonstrating and applying them. Though the Author of these *Elements* proposes no new discovery, he has made a judicious collection of several things that relate more immediately, or more remotely, to his main subject; and, in some particulars, he has improved on former writers. He informs us, 'that it is not his intention to supersede the use of any standard book that is taught as a part of a regular course of geometry;' but he rather supposes 'that the learner is acquainted with several of them before he can benefit any thing by this.' He has given, in his preface, a compendium of the history of this branch of mathematical science; from which we shall make the following extracts:

'The trigonometry of the ancients, as appears from Ptolemy, was in form very different from ours. The trigonometrical canon of this author is constructed by supposing the diameter of the circle to be divided into 120 equal parts, and by finding, in parts of the diame-

ter, the chord of each degree and 60th part of a degree of the whole semicircle, or 180 degrees, each of the 120 parts of the diameter is supposed to be divided into 60 equal parts, and each of these again into 60 parts more, &c.

At what time the ancient trigonometry came to be reduced to the regular form in which we find it in Ptolemy, I have not hitherto been able to discover; but it seems to have been posterior to Aristarchus the Samnite, who flourished about 280 years before the Christian æra.—It would appear also, that this invention was posterior to the time of Archimedes; for in his treatise called the *Arenarius*, the way in which he expresses the angle subtended by the diameter of the sun is, that it is less than the 104th, but greater than the 200th part of a right angle. Probably the invention was by Hipparchus, who began to flourish about 50 years after the death of Archimedes; that is, about 160 years before the Christian æra: for we are told, that Hipparchus wrote a treatise upon the use of chords. The Arabians afterwards, though it is uncertain at what time, altered the form of the ancient trigonometry. The alteration appears to have been made before the time of Albatenius, who flourished about the latter end of the ninth century. They made use of the radius of the circle instead of the diameter; but continued to divide it into 60th parts as before: they made use of half the chord, which is now called the sine, instead of the chord itself, and found it in parts of the radius: and they reduced the cases of triangles to simple propositions of four proportionals. The reason of the name *sinus* is said to be, that the halves of the chords, *semisses inscriptarum*, might often be contracted thus, S. Inf. and that the ignorant (*copiators*) made one word (*sinus*) of both.

Purbachius made use of decimals in the division of the radius instead of sexagesimals. And Regiomontanus improved on his preceptor, by supposing the radius unit with 7 cyphers, instead of 600000, and dividing it into decimal parts. He also added the use of Tangents, calculated tables in parts of the radius for every degree and minute of the quadrant, and discovered the method of solving the two last cases of oblique-angled spherical triangles. Rheticus soon after made use of secants. Vieta, towards the latter end of the sixteenth century, made some farther improvements in this as well as in the other parts of mathematics. Baron Napier, by his invention of logarithms, and his two compendious theorems for solving the numerous cases of spherical triangles, greatly contributed to the perfection of this art. To all which might be added, that the modern discoveries in algebra and fluxions have very much facilitated the construction of trigonometrical tables.

The intelligent Reader will find great satisfaction in the perusal of this treatise.

Art. 32. *An Introduction to Marine Fortification and Gunnery;*

Two Parts; illustrated with several Copper-plates. By J. P. de Soif, Lieutenant of the Royal Navy. 8vo. 4 s. 6 d. Board. Printed at Gosport, and sold by Johnson in London. 1772.

This Introduction is principally intended for the use of young gentlemen in the navy; the rules and directions it contains seem well calculated

calculated to answer the purpose which our ingenious Author had in view; and we hope that those, with whom the honour and welfare of the British nation are so immediately intrusted, will be hereby induced to make these important branches of naval science the objects of their particular attention and study.

Art. 33. *The two Books of Apollonius Pergæus, concerning Tangencies, &c.* By John Lawson, B. D. Rector of Swancombe in Kent, Second Edition. Together with two Supplements, &c. 4to. 6s. Boards. White, &c.

We shall refer our Readers to Art. 5 in our Review for Jan. 1771, (vol. xlv.) for a general account of the attempts that have been made towards restoring those valuable works of the great geometer Apollonius, which are perished in the ruins of time.

With respect to the volume before us, it will be sufficient to observe, that it includes a translation of the two books concerning tangencies, as restored by *Vieta* and *Ghetaldus*, together with two supplements, one by the Translator, and another containing *Monf. Fermat's* treatise concerning spherical tangencies; and the two books of the same celebrated geometer concerning *determinate section*, as restored by *Willebrordus Snellius*, together with a new attempt for the recovery of the same books by *William Wales*. The first of these was published in the year 1764; the merit of the original is known and allowed by all geometricians, and the translation is faithful and accurate. The other tract *De Sectione determinata*, by *Snellius*, was in danger of being lost, and this consideration induced Mr. L. the Translator, to give it to the public in an English dress, that it might not share the fate of the original of Apollonius. The whole of this work, by *Snellius*, contains but four problems; whereas we are informed by *Pappus*, in his preface to the seventh volume of *Mathematical Collections*, that the original tract of Apollonius was divided into two books, the first of which contained six problems, and the second three; this defect Mr. *Wales* proposes to supply, and the intelligent Reader will be pleased both with the attempt and the manner of its execution. 'In the constructions (says he) my chief aim was novelty and uniformity; I could have given more simple constructions to one or two of them; in particular the sixth of Book I. but it was not my intention to give any thing that I knew had been done before. I know of many imperfections, but no false reasonings, and hope none will be found; but if there should, I hope the candid geometer will be more inclined to excuse than exalt, when I assure him the greatest part of the work has been executed at different times, amidst the hurry and perplexities which it may easily be conceived attend the sitting out for a three year's voyage to the South Seas.'

#### P O E T I C A L.

Art. 34. *An Epistolary Poem*, humbly inscribed to the Right Honourable Frederick Lord North, First Lord of the Treasury, &c. &c. on the present Mode of Imprisonment for Debt. 4to. 1s. Wilkie, &c. 1773.

The Author says, in the advertisement, that 'this Poem is addressed to Lord North, soliciting his protection and support: of a bill in-  
vaded



tended to be brought into parliament this session, for altering mode of imprisonment for debt, by making the local confinement terminable when the defendant is in execution, and his effects amenable to the creditor, in satisfaction of the present, and exonerated of the future.' We are very sincere friends to the Author's design, though we cannot admire his talents as a Poet. The following passage has many glaring faults in point of composition, but it seems to come from a warm heart: we wish some striking truths in it were properly attended to:

' Why should this weed in Albion's jocund plain,  
Inglorious flourish, and its honours stain?  
No state or region this misfortune knows,  
*Here, here* alone the baneful poison grows:  
The sooty sons of Afric's torrid soil,  
Though born in bondage and inured to toil,  
Bear no confinement, should they be in debt,  
But wife, self, children, *all* the plaintiffs get:  
The squalid Casrean too, receives his stripes;  
Whene'er indebted for his paunch and tripe;  
But soon at large the culprit will appear,  
Catching the springing tyger on his spear:  
See the remains of Montezuma's race,  
Attone the *debt* by penance and disgrace;  
The exhorting priests the willing stripes bestow,  
The back receives them, but the caitsiffs *go*.  
See the whole tract of land extending far,  
From Cape del Fuego quite to Labrador;  
No prison there the tawney debtors see,  
The scalp is bonded, but the man is *free*:  
The Tartar chief, who rules the wide domain,  
Whose numerous flocks conceal the distant plain,  
When debtors fail, the grazing herd will seize,  
*Confine* the cattle, but the man *release*:  
The Japonefe compounds for all his sins,  
By fifty stripes repeated on his shins:  
The Mandarinex inflexible survey  
The bambo laid on him who cannot pay:  
The rustic Russ the knotty knout sustains,  
But thoughts of *freedom* soften all his pains:  
Mosaic law the Pentateuch declares,  
Takes wealth and cattle, *but the debtor spares*:  
All states and regions in this rule agree,  
*Take all there is—but set the debtor free*:  
England alone the sad example stands,  
With Liberty resounding through her lands:  
A name each hapless son of Albion claims;  
But boasts of freedom in the midst of chains.'

The subject of this epistle should not be left to the Muses, at least not to those who deal only in songs. All our penal laws want revision, and they should be freely and accurately considered by men of general knowledge, and humanity.

Art. 35. *Alphonso; or, the Hermit.* A Poem. 4to. 1 s.  
Cambridge printed; sold by Brown in London.

The plan of this poem is very inartificial. A dissipated young man takes refuge, during a storm, in the cave of a hermit. The hoary inhabitant advises him to leave his wicked ways, and the young desperado is converted by about a dozen or a score of verses. He then goes home and lives as he ought to do. The execution is as destitute of art and judgment as the plan. Notwithstanding which there are some good lines; among the rest the following:

\* That warm-blood bubbling from that downy breast!  
Your friend, perhaps—He dies—For what? a jest.

Yet think not, youth, Reflection only found  
Where dull lamps quiver, hollow vaults resound:  
Reflection may be rais'd in every soil,  
The fruit of letter'd ease, and rustic toil.  
Not banish'd court, or city, crowd or wood,  
Companion on the road, the field, the flood.\*

But then such expressions as *the sordidness of swine*, and *the wild-boar passion*, &c. spoil all. However, if the Author of this well-meant poem be only a novice in the university, better things may be hoped from him.

Art. 36. *An agreeable Companion for a few Hours, either on the Road or at Home.* In several fugitive Pieces. By a Gentleman of the University of Oxford. 4to. 2 s. Newbery. 1773.

We will not hurt this Gentleman's modesty so much as to suppose that he wrote the title-page to his pamphlet. It was, no doubt, suggested by the ingenuity of the bookseller. But, be that as it may, there is not a syllable of truth in it. Neither is it true, we hope, that the Author is a gentleman of the university of Oxford: for if the Busbeian discipline had been applied to him as oft as he has broke Priscian's head, instead of being an agreeable companion, he would have been a non-entity.

Art. 37. *Youth; a Poem.* By Hall Hartston, Esq. 4to. 2 s. Griffin. 1773.

This poem affords the Reader many pretty lines and agreeable descriptions. That of a butterfly is remarkably beautiful, and shews, in a very striking point of view, the superiority of poetry to painting:

\* Dressed by the summer-sun from earth he springs,  
Opes his gay downs, and spreads his gold-drop'd wings,  
Turns every beauty to the sunny ray,  
And winnows with soft wing his easy way,  
Till from the North a sudden blast arise—  
Down drops the painted flutterer and dies.\*

Every fine ear must be delighted with the admirable expression in the fourth line,

*And winnows with soft wing his easy way!*

- Art. 38. *The Oeconomy of Happiness*; a Poem. By E. T. 4to. 1 s. Brotherton. 1772.

' Unblest is he, whose *hard, obdurate* heart  
Ne'er knew the *joy* to feel a brother's *woe*.'

We protest we did not seek for this quotation. The pamphlet opened at page 16.

- Art. 39. *Phoenix Park*; a Poem. By the Author of *Killarney*. 4to. 2 s. Robinson. 1772.

We look upon this poem to be chiefly intended as a compliment to the New Lord Lieutenant of Ireland. It contains some descriptive passages that are tolerably poetical, but not excellent; and the English Reader who has never seen Dublin, will form no adequate idea of Phoenix Park from the few lines which are appropriated to the celebration of its beauties, in this short and digressive poem.

For a specimen of Mr. Leslie's poetical talents we refer to his *Killarney*: see Review for September last, p. 216.

- Art. 40. *A Whipping for the Welsh Parson*. Being a Comment on the Rev. Mr. Evan Lloyd's Epistle to David Garrick, Esq. By Scriblerius Flagellarius. To which is superadded the Parson's Text. Folio. 1 s. 6 d. Evans. 1773.

As we could not expect great things from an Author capable of sitting down to write a commentary on such a poem as Lloyd's Epistle to Garrick\*, we met with no disappointment in perusing this least important of all possible performances. There are, however, some tolerable *bits* among the various criticisms here thrown out, or rather thrown away; from which we were induced to wish that our brother Flagellarius's talent had been employed on something that might have been more profitable to himself, or more interesting to the public.

- Art. 41. *The Patricians*: or, a candid Examination into the Merits of the principal Speakers of the House of Lords. By the Author of the *Senators* †. 4to. 2 s. 6 d. Kearsly. 1773.

Mount Parnassus is certainly become a volcano! What virulent streams of *lava* have issued of late!—I here was a prodigious explosion in Churchill's time; since which we have had frequent but smaller eruptions. One, in May, 1772, took its course towards the British House of Commons; another, attended with a like *rumbling* noise, now moves toward the Upper House.—There is no stemming these fiery torrents, any more than those of Vesuvius; like those, therefore, they must e'en be left to stagnate and cool of themselves.

#### M I S C E L L A N E O U S.

- Art. 42. *Ufong*: An eastern Narrative. Written in German, by Baron Haller. 12mo. 2 Vols. 5 s. sewed. Newbury. 1772.

\* *Ufong* (which the Portuguese pronounce *Ufong*) was confessedly a great and glorious monarch of Persia.—His wars with the Turks, with the Sultan of Egypt, with Abulfid, and the other sovereigns of Persia, are recorded by the European writers, nearly in the same

\* See Review for January, p. —.

† See Review, vol. xlvii. p. 538.



manner as in the manuscript (from which Baron Haller says he has drawn his narrative). He died in the year 1488, at which time Barbaro resided at his court, in the character of Venetian ambassador. The relations of this Barbaro's as well as of Contarini's embassies, are now extant. 'Ufong's daughter married Alid Haider, and was mother to Ismael, the ancestor of the well known race of Sophis.'—The life and adventures of this hero afford ample room for the play of a warm imagination; but a warm imagination happens not to be the talent of this celebrated Author; and therefore these two volumes, though they are innocent and useful in their precepts and instructions, will rather, through the tameness and coldness of the Writer, serve to exercise the Reader's patience, than contribute to his entertainment.

Art. 43. *Observations on the present naval Establishment*, in regard to the reduced Officers. 8vo. 1s. Flexney. 1773.

Another \* excellent memorial, in behalf of our gallant sea officers; whose case, with regard to the insufficiency of their half-pay, has been lately, and successfully, submitted to the humanity of the House of Commons.

Art. 44. *An Essay on the Antiquity of the Irish Language*. Being a Collation of the Irish with the Punic Language. With a Preface proving *Ireland* to be the *Thule* of the Ancients. Addressed to the Literati of Europe. To which is added, a Correction of the Mistakes of Mr. LUDWIG in reading the ancient Irish Manuscript Lives of the Patriarchs: Also the Mistakes committed by Mr. Baret in the Collation of the Irish with the Biscayan Language. 8vo. 1s. Dublin, printed by Powell, and sold by Becket in London. 1773.

That *Ireland* was at least *one* of the islands called anciently by the name of *Thule*, has been conjectured, with a degree of probability. Some, this Writer remarks, derive that name from the Arabic word *Tul*, which signifies afar off, and think that, in allusion to this, the poets usually called it *ultima Thule*: 'But, says he, the words *Thul* and *Thuatthal* in the Irish, and probably in the Punic language, signified the *North*, as also the *left-hand*, agreeable to the *Oriental* manner of naming the cardinal points with respect to their looking towards the *East* in their devotions.'

In his preface, our Author farther takes notice of an altar, discovered some years ago, by Dr. Todd, at Colchester, dedicated to the *Tyrian Hercules*, with an inscription in old Greek capitals. Dr. Todd has conjectured, that from *Herculis castra* came the *Hercules* of the Saxons, and so by corruption Colchester. 'May we not, adds this Etymologist, with greater probability conjecture, that our great western promontory *Airchil* and the islands of *Airchil* were also the *Herculis promontorium* of the *Phœnicians*?' In connection with this remark we may insert here what is said on this subject in the 20th page of this tract, and which is as follows: '*Hercules* was the protector of Tyre and Carthage; *Africus* and *Eusebius* prove his Carthaginian name was *Archles*, i. e. say they, strong, robust. Ar-

\* See our last month's Review, p. 65.

*chill* in Irish signifies strong, robust; and hence *Achilles*. Thus also with us *acillidhe* means an active, dextrous man. Bochart derives his name from the Hebrew word *erech*, sinewy.

Concerning the present essay, we shall farther add the Author's own account of his view in composing and publishing it: 'The positive assertions of all the Irish historians, that their ancestors received the use of *letters* directly from the *Phœnicians*, and the concurrence of them all in affirming that several colonies from *Africa* settled in *Ireland*, induced the Author of the following essay, who had made the ancient and modern language of *Ireland* his peculiar study for some years past; to compare the *Phœnician dialect* or *bearla Feni* of the Irish with the *Punic*, or language of the *Carthaginians*.—The affinity of the language, worship and manners of the *Carthaginians* with those of the *ancient Irish*, appeared so very strong, that he communicated his discoveries, from time to time, to some gentlemen well skilled in the antiquities of *Ireland* and of the Eastern nations: their approbation of this rude sketch induced the Author to offer it to the consideration of those who have greater abilities and more leisure to prosecute such a work.'

With the greatest deference, therefore, he presents his treatise to the regard of the learned, and in particular to those Irish antiquaries who are skilled in the *Bearla Feni* or *Phœnician dialect* of their own country, in which language all their most ancient records and codes of law are said to be written.

After various remarks, he lays before the Reader a long list of words in the *Punica Maltese* and the *Irish* languages, by which their affinity may be observed. The *Carthaginian* deities furnish a farther part of this work, in whose names and manner of worship he apprehends there is a great resemblance to Irish names and customs. The *Punic* speech delivered by *Hanno*, in a play of *Plautus*, employs several pages of the pamphlet. The Writer gives an Irish transcription, and from thence a free translation into the English; his success in which he leaves to be judged of by the impartial critic.

The tract is curious and entertaining; the Author appears to be well acquainted with his subject, and what he proposes to the consideration of his Readers, is worthy the attention of those who are qualified to enter into such enquiries.

Art. 45. *The Tablet of Memory*; or the Historian's Assistant. Shewing every remarkable Event in History, more particularly that of England; alphabetically digested, with their dates. Interspersed with a correct Chronology of the most eminent Men. 12mo. 1s. 6d. Evans. 1773.

These little records of memorable events derive their usefulness from the circumstance of their being alphabetically arranged; by which means the time of any particular occurrence may be readily found.

Art. 46. *The Letters of Georgicus, upon the Iniquity of Tythes*, intended for the Benefit of the English Farmer, with Additions. 8vo. 1s. 6d. Wilkie, &c. 1773.

These letters, which first appeared in an Evening Paper, now form an entire treatise upon tythes; the abolition of which is their professed object and aim. This, it is observed, is no Utopian scheme: its

its practicability was evinced by a great part of Europe, at the time when so many kingdoms and states renounced the errors and authority of the Romish church. The Writer declares that he has no desire to diminish the revenues of the clergy, which in many cases he thinks ought to be increased; but to the present mode appointed for their support, he, together with many others, has very strong objections. His letters are written in a sensible and spirited manner; but as they have been before separately published, it is unnecessary for us to give any farther account of them, unless it be to add a few words from the *conclusion* which is now subjoined, and which gives a very brief summary of the letters.

\* It has been shewn, we are told, that the tythe-laws have no claim to our respect as Christians, since they were not recommended by the Apostles; that they are not to be equally respected with our other laws, as government had no hand in framing them; but they were invented by popish priests, and then meanly suffered to be established as the laws of the land: that the protestant clergy do not hold their tythes as *property*, but as *wages*, for performing the duties of the church; so that it is plain the law can make what alteration it pleases in the wages of those who are the servants of government. It has been farther shewn, that, to pay the clergy their wages, a very severe and heavy tax is laid upon the farmer, called a tythe, and that he is the *only* subject in the kingdom that pays this tax, which is contrary to common sense and common honesty; that the tythe-gatherer is suffered to tyrannize over him by law; that he pays rent for the ground of which the tythe-gatherer has the benefit; that he works for him as his master, and buys manure and seed to raise him crops but of his own pocket; that there is no appearance of any allowance from his landlord for all these hardships, but *there is no doubt that he suffers them all*\*, so that it is his business to relieve himself if he can; that as the tythe laws are so oppressive and unjust, and invented only by popish priests, he has reason to expect relief from the justice of parliament; and the more so, because they are a great hindrance to husbandry, and of course hurtful to the public;—that the farmer has every encouragement to seek redress, since the legislature has given plain proofs of its disapprobation of tythes, by allotting to the clergy a quantity of land instead of them, wherever any wastes have been newly enclosed. And therefore, on these and other considerations, he warmly recommends it to all husbandmen to concur in an application to parliament for the above-mentioned purpose.

\* This, however, is carrying the argument farther, perhaps, than the Author was aware; and amounts, we apprehend, to a gross misrepresentation of the case. For, as we once observed on a former occasion, [see Rev. vol. x. p. 424.] admitting that tythes are not payable by divine appointment, they are so, however, by common contract. Is not every estate which is *tythe free*, sold at higher purchase, and leased at greater rent, than such as are liable to tythes? The burthen of tythes, therefore, must be considered as grievous to the *landlord*, as well as the *tenant*; and perhaps the weight of it is pretty equally borne between them.



Art. 47. *The London Catalogue of Books* in all Languages, Arts and Sciences, that have been printed in Great Britain since the Year MDCC. Properly classed under the several Branches of Literature; and alphabetically disposed under each Head, with their Sizes and Prices. 8vo. 1s. 1773. No Bookseller's Name. Sold by Harris.

This catalogue differs from the former complements of the kind; the books being here classed under their proper heads; by which means any article sought for may be more easily found than in the former catalogues, which had not the advantage of so methodical an arrangement.

Art. 48. *Considerations on the present State of the Poor in Great Britain.* With Proposals for making the most effectual Provision for them. Most respectfully submitted to the Consideration of Parliament. 8vo. 1s. Leacroft. 1773.

As obstructions to the free circulation of the animal fluids in the natural body, will disorder those parts thus deprived of proper nourishment, and render them incapable of their proper functions; so partial laws, and an unceasing accumulation of taxes, must have similar effects on the political body. *Those* who best know the disease, and the proper remedies for it, are least willing to undertake a radical cure, finding it must be performed at *their* expence. Hence we are furnished only with palliatives to moderate the symptoms, instead of antidotes that reach the latent causes of our political complaints. If provisions increase in prices, monopolizers and engrossers are guarded against as the enemies of the public; while few extend their observation to the rapacity and profusion of those who conduct our state affairs, in this point of view, because they do not immediately deal in bread, cheese, and bacon: if the numbers of destitute poor increase, we consult how they are to be maintained in the best manner, instead of easing the heavy burdens imposed on them, under which they sink; and instead of paying a due regard to their morals, on which their sobriety and industry so much depend. But such maxims are now as remote from practice as those of Sir Thomas More's Utopia.

The common people, who are the strength of the nation, are decreasing very fast in Britain, some rising above the class, but a much greater proportion sinking below it; owing to a general taste for ornamentation and luxury; a contagion which has extended from the court to the very dregs of the people, and which is perhaps past all remedy, till the disorder arrives at a crisis, which produces new order out of general confusion. Here it is full time to descend from the reflections which the pamphlet before us excited, to the pamphlet itself; which is one of those well meaning performances that a view of the growing numbers of the destitute poor so frequently dictates. The purpose of it is to recommend the establishment of Houses of Industry, wherein the poor of a convenient number of parishes may be maintained under proper regulations; from the example of one lately established at Naeton near Ipswich: the description of the economy of which house is the best part of the performance.

**Art. 49.** *Observations on the general Highway and Turnpike Acts*, passed in the seventh Year of his present Majesty: And also upon the Report of the Committee of the House of Commons, who were appointed upon the 28th of April, 1772, to consider of the above Acts. 8vo. 13. 6d. Johnson.

The multiplicity of our laws, which a continual alteration of circumstances calls for, will in time require the acts relating to all subjects to be collected into general statutes, as hath been already done with those respecting common highways and turnpike roads; and occasion the former numerous and dispersed acts to be repealed. The gentleman by whose indefatigable labour the road-laws were reformed (Thomas Gilbert, Esq; member for Litchfield) undertook also to digest the laws relating to the poor, for which the public owe him thanks, though he failed in the execution of this good intention by the opposition of jarring and powerful interests. But, as in the statutes observed upon in this pamphlet, we can seldom, if ever, hope to see a digest of *any* particular laws formed adequate even to present circumstances. However judiciously it may be framed by those who have duly considered and analysed the former laws; the many sinister and even capricious alterations it must be subjected to in the committee appointed to prepare it, before it can gain entrance into the House of Commons, together with what it may suffer before it is passed; will ever so far disconcert the original uniformity of the first draught, as to require subsequent explanations and amendments, to the harrassing of the subject, and to the great emolument of the men of the law, and the clerks of the houses of parliament. These *Observations on the Highway and Turnpike Acts*, which are addressed to Mr. Gilbert, by Thomas Butterworth Bayley, of Hope, near Manchester, appear to be those of a plain sensible man; but our legislative assemblies are the proper reviewers of such subjects, and to them, therefore, they must be submitted.

#### RELIGIOUS AND CONTROVERSIAL.

**Art. 50.** *The Life and Character of Jesus Christ, delineated.* By Edward Harwood, D. D. 8vo. 4s. 6d. sewed. Becket. 1772.

Far be it from us to censure those learned and worthy men who have employed themselves in writing *histories* of the kind mentioned in the above title. The accounts delivered by the evangelists, will no doubt, be always most acceptable, most esteemed and valued by serious christians: but the labours of ingenious and pious Authors, may prove highly beneficial, for explaining, illustrating, and enforcing the relations which the sacred writers have penned with such beautiful simplicity. It might, notwithstanding, be supposed, that there could hardly be a necessity for the many publications of this kind, which have appeared: however Dr. Harwood does not think that any of the others have precluded his attempt: some are too critical, or bulky, some too concise, or enthusiastic, and therefore he has added to the former number, this performance of his own; which was composed, we are informed, several years ago. The style of his work is perhaps too diffuse; but we must regard it, on the whole, as instructive, entertaining and practical, and at the same time enriched by a variety of quotations from ancient and modern authors.

*Art.*

**Art. 51. *Leap-year Lectures.*** A Collection of Discourses delivered on the 29th of February, to a select Society. Committed to the Press because improper for the Pulpit. 12mo. 2s. Bladon. 1773.

This waggish Lecturer scruples not to divert himself with ludicrously commenting on the following texts:—Gen. xxxviii. 23.—Deut. xxiii. 1.—Ruth iii. 14.—Job xxxi. 1.—Prov. xxx. 18, 19.—We need not be surprized at his making so free with the Patriarchs and Wise Men of old, since even the REVIEWERS are not safe from the lash of his wicked wit.

**Art. 52. *The true State of the Christian Church;* and the Error of those Doctrines that do not acknowledge Christ Jesus to be the Lord Jehovah.** In a short Paraphrase on the xxivth, and part of the xxvth chapter of St. Matthew. Wherein is clearly shewn what is meant by the Appearance of the Sign of the Son of Man, the Lord's coming, and the End; and that it is not the Destruction of Jerusalem, and the outward Temple; nor yet the End of this material World. Addressed to all Professors of Christ; especially to those called Dissenters and Methodists. By a Member of the Church. 8vo. 1s. 6d. Lewis, &c. 1773.

Whatever may be thought of the orthodoxy of this Writer from one part of the above title, he is in truth a bitter enemy to some doctrines which pass under that denomination. The notions of three persons in the Godhead, of satisfaction, and of imputed righteousness, &c. he considers as very erroneous, and fraught with great evils. At the same time, he appears to be himself very enthusiastic, mystical, and whimsical. His performance is to be ranked with the works of Jacob Behmen or Baron Swedenborg, or perhaps it agrees with the spirit of early *Quakerism*. We are persuaded our Readers, in general, will have no great objection to our dismissing it without any farther particulars.

**Art. 53. *Religion not the Magistrate's Province;* or Arguments from Reason and Scripture, against the civil Magistrate's Claim of Authority in the Province of Religion, illustrated by the Writings of sundry eminent Conformists.** Occasioned by a late Application to Parliament, and humbly submitted to the Consideration of the Liberal and Ingenuous in Britain. By Philotheorus. 8vo. 1s. 6d. Robinson. 1773.

Some very pertinent reflections are here made on the magistrate's province in matters of religion, the rights of conscience and private judgment, and on the claim of the dissenters to a full and legal toleration, &c. The Author expresses his sentiments with great freedom, and appears to be a sincere friend to liberty, civil and religious.

## S E R M O N S.

**I. *Associations against the established Church insensible***—Preached before the University of Oxford, February 24, 1772. By John Allen, M. A. Vice-Principal of Magdalene-Hall. 8vo. 6d. Rivington.

The Writer of this discourse is of the number of those good and dutiful Churchmen who are entirely satisfied with established doctrines



trines and forms; and he is so well acquainted with the language of scripture, as to be able to apply, to the condemnation of the persons whom he opposes, a number of passages from the sacred Authors, which were originally used with a very different meaning.

II. *Clerical Subscription no Grievance*; or, the Doctrines of the Church of England proved to be the Doctrines of Christ.—At the annual Visitation of the Clergy of the Archdeaconry of Exeter, held at Columpton, May 12, 1772. By Augustus Toplady, A. B. Vicar of Broad-Hembury. 8vo. 6d. Gurney. 1773.

This Sermon, as usual in Mr. Toplady's compositions, is a spirited, but, at the same time, a virulent declamation against his antagonists. The note, in which the Author endeavours to prove that heaven is a place, as well as a state, is ingenious, and, in our opinion, satisfactory.

III. *The indispensable Duty of contending for the Faith, which was once delivered to the Saints*.—Before the University of Cambridge, June 29, 1766, being Commencement Sunday. By Thomas Edwards, D. D. late Fellow of Clare-Hall. 8vo. 6d. Beecroft, &c. 1773.

A short, but excellent discourse, worthy of Dr. Edwards, whose learned and valuable writings we have had frequent reason to mention with approbation.

IV. Before the Rev. Stotherd Abdy, Archdeacon of Essex, at Rumford, May 21, 1772. By William Salisbury, B. D. Rector of Moreton and Little Halingbury in Essex. 8vo. 6d. Bathurst.

The Sermon here presented to the public is of a very different kind from those which are usually delivered before Assemblies of clergymen; but it is not the less useful, or the less seasonable, on that account. Mr. Salisbury hath displayed, in a judicious and striking manner, the bad effects of great opulence upon weak and inconsiderate men. In discussing the meaning of his text, which is taken from Prov. xiv. 24, he has afforded an instance of the advantage which arises from a critical Acquaintance with the original language of scripture.

Our Author has adopted some pedantic modes of spelling, which we hope he will reject in any future publication.

V. Preached at Romsey, Hants, Sept. 10, 1772, on Occasion of the Settlement of the Rev. Mr. Thomas Porter with the Congregation of Protestant Dissenters there. By Thomas Toller. 12mo. 6d. Buckland, &c.

The subject of this discourse is taken from St. Luke, ch. xiii. 30, and the design of it is to shew that mankind will be treated hereafter according to the improvement they make of their respective moral and religious advantages. This truth is set, by Mr. Toller, in a clear and striking point of view.

VI. At St. Thomas's, Jan. 1, 1773, for the Benefit of the Charity-Children in Gravel-lane, Southwark. By Thomas Toller. 6d. Buckland, &c.

\* \* \* *The remainder of the Sermons in our next.*

# CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IN your Review for December last, p. 495, I observe you have some account of the famous Epigram on '*Two Millers this*,' &c. You are right with regard to the place where this little piece of wit received its birth; and, no doubt, you give the history of it as it has been related to you; but you have been misinformed as to the reality of the names of *Bone* and *Skin*; nor could there have been any combination to raise the price of bread, at a place where every man baked his own loaf. The fact and foundation of the joke was this: The Epigram in question was written by the celebrated Dr. Byrom; and the wit of it was pointed at the father of Judge Y—, and a Mr. D--w--n; two tall meagre men, who were trustees of the charity-school at Manchester: for the support of which school three mills were left. As all the town had a right in this school, all the town were to grind their corn at these mills. The town, however, grew too populous for the mills; and yet the conscientious trustees wanted to prevent the inhabitants from grinding their corn any where else: and on the dispute which the circumstance occasioned, Byrom founded his humorous Epigram.

I am, Gentlemen, your constant Reader,

A MANCHESTER MAN.

• • We are obliged to this Correspondent for his anecdote; the truth of which we must implicitly admit, as we have no *Manchester-Man* in our Corps.

## ERRATA in our last.

We are obliged to the Gentleman who sent us the following corrections referring to the undermentioned Article in our Number for the last Month, together with his candid approbation of the manner in which we reviewed

“LETTERS by eminent Persons, &c.”

The corrections are as under:

“P. 27. l. 28. For ‘transient,’ read ‘this transient.’

lb. l. 32. The Rev. Mr. Thomas Swift was not a Correspondent of Mr. *Hugbes*’s.—See the Work.

P. 23. l. 10. The latter part of Vol. I. contains the Correspondence (not of the Editor, but) of his father, with Mr. Pope, &c. to whom also many of the letters in the 2d Vol. particularly the two from Bishop Herring (quoted in the Review) are addressed.

P. 32. Note \*. That amiable Prelate died in 1755, not 1758.

P. 36. Note \*. For ‘*David Wray, Esq;*’ read ‘*Daniel*,’ &c.

“The first and the two last of these mistakes are copied from the work, but were corrected in the *Errata*.”

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T H E  
MONTHLY REVIEW,  
For M A R C H, 1773.

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ART. I. *The Antiquities of Herculaneum.* Translated from the Italian, by Thomas Martyn and John Lettice, Bachelors of Divinity, and Fellows of Sydney College, Cambridge. Vol. I. Containing the *Pictures*. 4to. Royal Paper. 3l. 3s. sewed. Printed for the Translators, and sold by Beecroft, L. Davis, &c. 1773.

**O**F the *Original* of this celebrated work, printed at the expence of his Neapolitan Majesty, we gave our Readers an account, in the *Appendix* to our forty sixth volume, Art. I.

A design attended with so much cost and risque as a translation of so very great a work, ought, perhaps, for the honour of this country, to have been formed only under the patronage and support of royal munificence. It was not to be imagined that private persons could sustain so extraordinary a weight of expence without the aid of a very large subscription; a much larger one, indeed, than could (in our apprehension) be expected, from the amount of the sum required, and from the peculiar nature of the subject,—in which only the *learned* and the *curious*, the lovers of the *arts*, and the admirers of *virtue*, could be greatly interested: and they are, by no means, a majority of the reading part of the good people of England. This mode of publication was, however, adopted; and a considerable number of gentlemen have so far countenanced the attempt, as to fill up a respectable list of subscribers; but as this list proved not extremely numerous, something beyond the bare purchase of a copy of the work, at the fixed price, was certainly requisite, to afford the encouragement due to so hazardous an undertaking; and to have effectually prevented those complaints which, with real concern, we find the ingenious Translators emphatically, though modestly, uttering, in their prefatory discourse.

From this discourse we learn, that it is now more than five years since the proposals for this work were first published. The



Translators then flattered themselves that they were engaged in an undertaking which, at least, 'might prove acceptable to the public.' The original, they observe, beside its being in a language not universally read, 'was not then to be obtained but either as a mark of royal favour, or at an enormous expence.' Beside these considerations, they, farther, deemed it 'no absurd supposition, that in an age so liberal as the present, a competent number among persons of rank and fortune, might be found, who would be glad to see this celebrated work in an English dress; and, at the same time, have an opportunity of encouraging English artists.' The event, however, we are sorry to learn, 'has not justified the supposition; for the Translators find themselves much more obliged to their friends, than to those from whom alone they had expected support in so expensive an undertaking.'

But these Gentlemen had one adverse stroke to receive, of which they had not even the smallest apprehension. 'Little did they imagine, we are told, that such humble members, as they are, of the republic of Letters, could attract the resentment of crowned heads; little, indeed, did they expect that the serenity of the court of the Two Sicilies and Jerusalem could be disturbed by any publication of theirs, which meddled not with politics, morality, or religion: yet in these suppositions they find themselves as much mistaken as in the first; for their royal adversary, after attempting to stifle the work, from an imagination as false as it was ridiculous, that so respectable a body as the University of Cambridge itself was engaged in the publication, was pleased to order that the book, which was not to be commonly purchased before, for fear it might become of small value if it lost its rarity, should be sold at a price greatly below the prime cost\*: in order, it may be presumed, to supersede the translation, and distress the Translators by underselling them.'

From the foregoing account of his Neapolitan Majesty's conduct, there seems to be a littleness in this royal jealousy, which may tend to sink the share of reputation he had possibly acquired, among the friends of learning, and of the *beaux arts*, by that magnificent publication which opened to their general view some of the choicest treasures of antiquity.

In truth, we must further observe, that the reality of this Prince's regard for the fine arts, and for the study of the ancients, has (to us) long seemed to be somewhat equivocal; from the strange havoc that has been made of the valuable remains of Herculaneum, through the notorious mismanagement of the works originally undertaken for their preservation; and,

\* Vid. our Appendix, referred to in the first paragraph of this article.

especially, from his so long neglecting to lay open the ruins of *Pompeii* to the inspection of the learned world—But to return to our *English Herculaneum*.

Notwithstanding their discouragements, Mr. Martyn and his ingenious Associate proceed to inform us, that their translation, and the engravings, are at length finished †; and ‘in a manner,’ they hope, ‘that will not prove displeasing to the subscribers, or disgraceful to the British artists.’

As the value of this work must chiefly depend on the merit of the engravings, our Readers will doubtless expect from us some information on that head; and we shall give it with that sincere regard to truth, which supersedes every other consideration.

We have already remarked that works of this expensive and not very popular kind, and where the risk is too great for a private purse, should be executed under the security of royal munificence. The want of this patronage is but too perceptible in the publication before us; which, although its merit is unquestionably very considerable, does not seem to us to appear with all the perfection which might have been wished. We have artists in England who could have drawn the pictures exhibited in the present volume, as well as they are drawn in the folio Italian book, and sculptors that could have engraved them *better*; but some of the Plates given in the English translation are rather inferior, in both these respects, to those in the original. Several of them are drawn upon a smaller scale, and others are kept up to the size of the Italian plates; but we think a few of the figures have suffered in this copy, both in the characters of the heads, and in the proportions of the bodies: and the engravings, in general, are not quite so delicate as those in the Neapolitan edition. Yet it must be allowed that, excepting a very small number, the plates are not ill executed. And if we make a reasonable allowance for the disadvantages and the disappointments which our Editors have experienced, it must be confessed that the present volume makes an appearance *equal*, if not *superior*, to what might have been expected; and, perhaps, if we had never seen the royal and splendid edition with which we have compared it, we ourselves might, possibly, have observed little to censure in it.

We must not forget to mention that the pictures are all copied in this translation, except some of the vignettes; of which a few are retained, as sufficient specimens of these slighter

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† Whether or not we are to understand, by this expression, the translation and engravings of the *whole work*, or only the *first volume*, now published, is not perfectly clear to us.



pieces: but of the principal engravings (50 in number) we do not perceive that a single plate is omitted.

With respect to the original *notes* with which the *descriptions* are accompanied, they are extremely numerous and diffuse; and though the Translators themselves take notice of their immoderate length and parade; yet they have thought fit to add an *Appendix*, consisting of additional annotations of their own. On the whole, however, these illustrations may prove useful to those artists who are not well acquainted with the Heathen mythology; or who, through the want of time, or learning, are unable to consult other authors.

The Preface, by the Translators, is both judicious and entertaining. As many of their subscribers might not have seen the accounts of Herculaneum published, some years ago, by Count Caylus, Venuti, Bellicard, Winckelman, and others, they have given a concise detail of the history of that unfortunate city, from the time of its foundation, to that of its being overwhelmed by the prodigious explosion of Vesuvius which blotted it not only from the sight, but, in a great measure, from the very memory, of mankind.

As some of our Readers, too, may be equally unacquainted with the story of a city which, like Troy, is famous only from its destruction, we shall endeavour, in some degree, to gratify their curiosity, by extracting the most essential circumstances from the brief narration here given.

The first author who mentions Herculaneum, is Dionysius of Halicarnassus; who tells us, that it was built by Hercules. Its most ancient inhabitants, of whom we have any certain account, were the *Osce*: after them the *Cumæans*, *Tuscans*, and *Samnites*, possessed it in their turns. The *Romans* took it from the last, 293 years before Christ; and 93 years after that, it was taken again, in the social war, by Didius. From that time it was inhabited by a colony of Romans, and was a *municipium*.

Herculaneum was situated between Naples and Pompeii, near the sea, on the banks of the Sarno, and at the foot of Vesuvius\*; between the spot where now stands the royal palace of Portici, and the village of Resina. \* If, say our Authors, this tract of country be so pleasant now, after so many repeated

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\* A map of the *Campagna Felice* is prefixed to this volume, in which the untravelled Reader will see the situation of Herculaneum, in the dangerous vicinity of this terrible volcano: *so near* which, one would imagine, none but Hercules himself would have had the courage to think of making a settlement. But, possibly, there was no remarkable eruption in the time of that hero.



eruptions of Vesuvius, we may well suppose it to have been much more so, when the great Romans retired to it, either from triumphs or business; and ornamented it with their villas. We need not wonder, therefore, if Herculaneum should contain a theatre, temples, and other magnificent buildings, adorned with a profusion of paintings and sculptures, many of them certainly in a good taste, among a much larger number of bad ones.

The destruction of Herculaneum, together with the city of Pompeii, by a violent eruption of Vesuvius, happened on the 1st of November, in the first year of the reign of Titus, and in the 79th of the Christian æra. There is no doubt but that this mountain had been subject to fiery eruptions from the most ancient times; as appears from the depth of the strata of burnt earth and calcined stones, above 70 feet *below* those among which inscriptions relating to Pompeii (and which must have been buried at the time of the destruction of that city, in the first year of Titus) have been dug up. The explosion, however, by which these two cities were destroyed, is said to be the first upon record: but we know nothing of the remoter ages of antiquity.

Every one has read the description which Pliny the Younger hath given of the terrible explosion which desolated Campania, in the first year of Titus, in his celebrated letter to Tacitus. An abstract of that epistle (from Lord Orrery's translation) is inserted in this place; and to which, or to the original, we refer our Readers; or to Mr. Melmoth's elegant translation, in his two volumes of "*The Letters of Pliny the Consul, with Remarks.*"—Had this horrible eruption been attended with no other mischief than the loss of so valuable a life as that of a Pliny, the event would, on this account alone, have been recorded in the latest annals of mankind.

Dio Cassius relates, that this eruption was accompanied by violent earthquakes, and tremendous noises; that the ashes, flames, and fiery stones, filled the air, earth, and sea, to the destruction of men, herds, and fields, and all the birds and fishes; that the sun was as it were eclipsed, and the day turned into night; that Rome was covered with showers of ashes, which extended even to Africa, Syria, and Egypt; that Herculaneum and Pompeii were destroyed; and, in short, that the scene was so dreadful, and the confusion of the inhabitants so great, those who were at sea running to land, those who were at land to sea; those who were in houses making for the fields, those who were in the fields for houses; that people thought either that chaos was returned again, or that the universal conflagration of the earth was commencing.

‘Dreadful as this calamity was, it appears that the cities were not buried so suddenly, but that the inhabitants had time to save themselves, and the most valuable of their effects; very few bones having been hitherto found, and very little money, plate, or any other moveables of great value.

‘Since the catastrophe of Herculaneum and Pompeii, there have been 27 eruptions of the mountain; so that it is not wonderful if the former of these cities should be discovered now more than 70 feet under the surface.

‘The matter under which Herculaneum lies buried, is different. In some places they find *lava*; in others a kind of hard cement, like mortar. The lava being liquid, all those parts of the city through which it directed its course, are as exactly filled with it, as if melted lead had been poured into them. The cement, composed of earth and the ashes of Vesuvius, mixed with water, not only filled the streets and other open places, but even penetrated into the interior parts of all the buildings, without doing them any considerable damage.’

Our Authors now proceed to give an account of the different times at which the several partial discoveries of the remains of these two unfortunate cities happened to be made, viz. in 1689, 1711, and 1738. And now they descend, with M. Venuti, Bellicard, and others, into this subterraneous region of ruins; where they accompany the workmen through all their laborious researches; noting, as they proceed, all the various and astonishing discoveries of streets, houses, temples, theatres, columns, statues, busts, paintings, inscriptions, arms, instruments, elegant lamps, medals, intaglios, cameos, paper, of silk, cotton, or linen, and almost all kinds of moveables\*: and even a library was found, furnished with presses, inlaid with divers sorts of wood, and ornamented with a cornice. Many of the volumes which these presses contained were so far perished that it was impossible to remove them; 337, however, all written in small Greek capitals, were taken away; but they were so extremely black and brittle, that it was infinite labour to unfold them. The method which the patient and persevering Father Antonio took for this purpose is here described; but we think it has already been given in a former Review. Two treatises have been developed; the first, upon Music, by Philodemus; the other, on Rhetoric, by the same Author.

The greatest and most valuable part of the treasures thus raised from the grave in which they have been so long buried,

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\* ‘They have even found a loaf of bread, with the form so well preserved, that the baker’s name was discernible on it; but this, with all sorts of corn, pulse, &c. was charred, and would scarcely bear the touch.’

consists of statues and pictures. The former, both of marble and bronze, are, many of them, we are told, very fine, and generally allowed to be in a much better taste than the pictures. The houses are found to be decorated, both within and without, with paintings. The grounds are seldom bright, but generally of some dark colour, black, yellow, green, or dusky red. The stucco is thick, and bears being cut from the walls very well. The pictures are done in pannels, with grotesque ornaments round them.

It was a piece of good fortune which could hardly have been expected, that these paintings should have been buried in the earth during many ages, without losing the freshness of their colours. This, however, we are assured, was the case; but it was found that some of them, as soon as they were exposed to the air, lost the brilliancy of their colouring: to prevent which, they are covered with a transparent varnish\*.

Toward the close of their Preface, our Authors have given a judicious and candid review of the various *Criticisms* which have appeared, in relation to the statues and pictures recovered from the ruins of Herculaneum; after which they proceed to communicate to their readers a summary account of some recent discoveries which have been made at Pompeii. This account they received from an English traveller, who was upon the spot, in October 1769; it is as follows:

‘ They are now laying open Pompeii to view. The work is carried on in so slovenly a manner, that they are frequently forced to remove the same rubbish more than once; which is the more to be lamented, as the allowance from the King of Naples is but small†. They have discovered the soldiers barracks; which are handsome, having a row of pillars on the opposite side of the way, possibly a part of a piazza. The rooms are small, and nearly square. In one of them was found a machine resembling our stocks, with several leg-bones in them; from whence it has been concluded, that the room was a prison, and these the bones of some unhappy prisoners who could not escape the dreadful eruption. These stocks are now in the Museum at Portici. This part of the town is so much below the rest, that some have supposed it to be part of the first town; for the town I am now speaking of was built on the *lava* that demolished the old one. I went into several of the houses, which, from the

\* It is scarce necessary to inform our readers, that the paintings, together with all the other curiosities which this ancient city has afforded, are deposited in the royal palace at Portici, near Naples.

† Had his Sicilian Majesty thought proper to have employed an English engineer, with a few Derbyshire or Cornish miners, they would soon have made Pompeii, and what remained of Herculaneum, be regarded as the greatest curiosities in Europe.



fresco paintings on the walls, and the Mosaic pavements, I should suppose had been the residence of people of fortune; but I found all the rooms small, awkward, and ill disposed; and the inner ones generally lighted from the external ones. Many were not above 8 feet square; others about 16 by 8; but none of any size, according to modern fashion. I went into several of their bathing rooms; where I found their baths, and stoves for heating the water, and contrivances for conveying it to their baths, very entire. I observed the ceilings of their rooms were in general arched, as were likewise their stair-cases. Their houses were of brick, stuccoed; and so were their rooms. There are considerable remains of a temple, and some of an amphitheatre. Close to the temple I measured a street 12 feet wide, with a narrow raised way for foot passengers. Now I should conclude this to have been one of the best streets, as the temple which stood in it is of considerable size, and handsomely ornamented; consequently, in all probability, was a good deal frequented. They are now at work in clearing away the *lava*, &c. from the gate of the city. It [the gate] consists of three arches, one for carriages and horses, and the other two for foot passengers. It is handsome, and very entire. The street just within the gate, is 16 feet wide; without, 18; and is paved like other Roman ways, with broad flat stones, closely joined together: I could not observe that they were at all worn. There was a raised foot way on each side. The street that runs by the theatre at Herculaneum is only 12 feet wide."—This is a curious letter; and will, no doubt, be very acceptable to the public.

Our Authors have concluded this introductory paper with an abstract of Bayardi's Catalogue of the antiquities found in these subterraneous cities; from which it appears, that the whole of the *pictures* amounts to 738. The number of the statues, busts, &c. is 350; of the *vases*, *pateræ*, *olæ*, *cacabi*, &c. *i. e.* the articles belonging to the *Res vasaria*, amount to 915; of these 54 are of silver, 532 of a baser metal, 136 of glass, and the rest of earth. Of tripods, lamps, and lamp-stands, there are 227: miscellaneous articles, 732. Besides, there are altars, censers, instruments of sacrifice, surgeon's instruments †, door-hinges, keys, weights, shields, amulets, jewels, and other articles, mentioned before, in great abundance.

We do not observe in this volume any assurance from the Editors that the remainder of the work, or any part of it ‡, is in the press. But we hope the learned and ingenious translators are, or will be, enabled to complete their great and laudable undertaking.

† Of these it is said 'there is a great variety, excellently worked, and finely preserved.'

‡ The original is in six volumes, folio,

ART. II. *A Treatise on the Art of Decyphering, and of Writing in Cypher. With an Harmonic Alphabet.* 8vo. 5s. Brown. 1772.

**T**HOUGH the name, Philip Thicknesse, had not been put to the dedication of this little piece, which is inscribed to Lord Bateman, there is a desultory frivolousness in many of the observations and digressions in it; which, with a certain petulance of sarcasm pointed at some military characters, are sufficient to characterise the writer.

The Author of this work, not without reference to a private claim, as will presently appear, is an advocate for the inheritance of knowledge intuitively; for he declares, p. 52. "I am of opinion, that the son of a decypherer, *even untaught*, will more readily acquire his father's art than the son of any other man of equal abilities. In confirmation of this opinion, beside the instance of a good musician, who was the son of a musician, he adds, p. 53. "I had once a Newfoundland dog, who having his early education on board a man of war, was there taught to do many things which I will not venture here to relate, and only observe, that a puppy which he produced even from a greyhound bitch, *inherited many of his tricks untaught*." Good manners may forbid us to dispute a fact so confidently averred, yet surely it may be accepted as a compliment, both to Mr. Thicknesse and his dog, to say, that as the faculty of superseding the necessity and trouble of education, by communicating knowledge, in the way of procreation, is not commonly possessed; the instance of such an egregious puppy was well worth recording.

Hence it should seem to follow, though it must be confessed to be an inference of our own, that this treatise was produced by a natural hereditary disposition of the Author to the communication of sentiments by *symbolical expedients*, or secret methods. We are justified however by the preceding doctrine, and the following anecdote, which occurs in his preface. He says, "A distant relation of mine, of the name of Blencowe, was the first man who had a fixed salary from government as a decypherer. And as the manner he got it would do honour to the memory of the minister who gave it him, I am sorry the minister's name, as well as the fact, is out of mine."—This anecdote however is to our great dissatisfaction materially defective; as we are thus totally ignorant how far remote this relation was, either lineally or collaterally, as well as uncertain whether mental talents descend from one generation to another in full possession, or whether they degenerate in successive transmission.

Be this as it may, we have certainly before us a *Treatise on the Art of writing in Cypher*, produced by a relation of Mr. Blencowe; but which contains little more than is to be found

found in Bishop Wilkins's Secret and Swift Messenger, and with very little superiority in point of stile. Indeed, to do the Author justice, he confesses it to be little more than a collection; but we cannot think he has sufficiently justified the utility of the work. A treatise of this nature is, in fact, a *felo de se*: it professes to teach individuals how to conduct a secret correspondence, by proclaiming the principles of the art to all the world. If purposes of state require the exercise of writing in cypher, the rules for decyphering are injudiciously exposed. If to discover the conspiracies of the wicked may be of service to the public; the inventions of bad minds are also assisted as well to contrive evil as to frustrate good designs. In brief, as honesty in private life avoids disguise as much as knavery covets it, the latter may derive more assistance from such a work than the former. Thus, in any point of view, it does not appear that Mr. Thicknesse has employed his leisure to any profitable purpose in spreading the hints given of this art by Bacon, Wilkins, and others, which were already sufficiently known to literary men.

So obvious are such reflections, that our Author has been betrayed into an acknowledgement of the bad tendency of his labours, that is really laughable. Bishop Wilkins started a hint of representing the letters of the alphabet by musical notes, and thus writing a letter under the resemblance of a piece of music. Mr. Thicknesse finding that the Bishop's music would be suspected by one that understood the art, as having neither harmony nor time in it, undertakes, p. 44. to perfect this scheme. "I shall, says he, endeavour to write down an alphabet of musical notes, in such a manner, that even a master of music shall not suspect it is to convey any meaning, but that which is obvious; and I am persuaded an alphabet of musical notes may be so contrived, that the notes shall not only convey the harmony, but the very words of the song, so that a music master (which is too often his design) may instruct his female pupil, not only how to play upon an instrument, but how to play the fool at the same time, and impose upon her parents and guardians, by hearkening to his folly, impertinence, or wickedness. When a music master has once taught his female pupil to understand a musical alphabet, and she will permit him to carry on a secret correspondence, *he may send her daily, a lesson which she may repeat having learnt, as long as she lives.*"

Fathers of families may judge what obligations they are under to a man who professes to qualify music masters for so treacherous and base a perversion of their talents in an innocent and agreeable art.

The work is neatly printed; but, as the Author, with good reason, tho' with an ill grace, acknowledges, very incorrect; we cannot, however, but regret, that an undertaking of this kind  
did



did not fall to the share of some more competent hand : perhaps it may be as well, all circumstances considered, that the book is what it is.

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ART. III. *The Man of Nature.* Translated from the French. By James Burne. 12mo. 2 vols. 5 s. Cadell. 1773.

OUR readers will be led into the plan of this work, by the following inscription on a stone in the uninhabited island, where this Man of Nature performs his exploits :

‘ On the 6th of May 1739 was deposited here in the hands of Nature, to be the subject of an experiment which may become useful, Gaspar Williams, born in England the 11th of July 1724. He has never yet lived but in a wooden cage, shut up on all sides; and had never seen any human creature, or heard the sound of any voice when he was left on the island.’

The following chapter may serve as a specimen of the work. I cannot distinctly recollect in succession any other than the first year of my arrival in the island. As the objects multiplied to my eyes, they were confounded in my imagination, and consequently in my memory. Besides, it would be a useless task to follow chronologically my discoveries and ideas in the same order in which they were made. For instance, to know the particular day on which, after my new existence, my enlargement from my cage, I heard thunder for the first time; but it is proper to know, whether it was before or after I had heard thunder that I heard the cannon; whether it was before or after I had seen a hind big with fawn, that I had seen this same hind or another nursing it's young one; whether it was before or after having seen corrupted carcases I saw an animal die; and I shall be careful that nothing shall interrupt the order of these, because this order having been useful in methodizing my ideas, it is only by following my narration that I can shew how these objects created in me those ideas, how they were produced; and, if I may be allowed the expression, how they engendered each other. I can easily recollect this succession of ideas; but it is as useless as it is impossible, to specify the very day on which I first saw every object. I do not write a journal of travels. *But how else am I to proceed?* I had been some time in my island, which I found so agreeable and charming, without having even made a comparison between that and my cage; I had already acquired, as objects presented themselves to my view, all the natural lights that could be gained by reflection alone, and these lights are sufficient for happiness; the more we acquire of any other, the further we are removed from instinct, to which Nature has intrusted the charge of conducting us to happiness. At some distance from my monument, I had already discovered a large cavern, which

which at first frightened me; but to which I at length accustomed myself to retire at night. I say at night: for during the day that I could enjoy my existence, the sublime idea that I had of myself made me disdain all other limits but those of earth and heaven; and I cannot yet conceive, how men of improved understandings, who are called wise, can think themselves happy in houses; or, more properly speaking, tombs, that are more or less elegant, in which they pass three-fourths of the few days they have to live. I have already made some remarks on the cause of vegetation. I had observed, I had followed the insects that were created out of the decayed fishes. The bad smell which I had to sustain, when I came to visit this repository of Nature, in which she made those wonderful transformations, was amply rewarded by the pleasure I received in seeing her operations before my eyes. If I was the *Plato*, or the *Montesquieu* of my Island, I was also to be esteemed the *Aristides*, the *Swammerdam*. These little worms which I saw proceed from my dissolved fishes, make themselves little cages: sometime after they come out provided with wings, and take their flight in the air; so that, said I, the fishes become birds, doubtless, that fly beyond my reach, that fly up into heaven, and become there something else in their turn.—One day, as I was walking, I made some reflections on the wonders that surrounded me on all sides. I saw a squirrel stretched near a tree. I had already seen some of them run and play together; I took them for little stags, who instead of having horns and no tails; had great tails and no horns. I also looked upon the flying insects to be little birds, without feathers. I approached the squirrel softly, and believed it to be asleep, (yet thought it an odd hour to sleep, it being nine or ten o'clock in the morning.) I saw that it's eyes were open. Ah! thought I, it is also like my fish, it does neither sleep nor wake. Is it going to corrupt and dissolve like them? I took it into my hands; it stirred; I was afraid, and let it fall. It tumbled about still a little; it rolled it's eyes in such a manner as inspired me with pity and horror. I went on my knees to observe it; it stretched itself out with violence, and cast so tender and expressive a look on me, that I shed tears! It shut it's eyes, and I observed the pulsations of it's heart, which in these last moments were very violent and intermitting, cease. This spectacle of weakness and inaction overwhelmed me with sorrow. I looked at the squirrel, and wept. I said in my interior language, Alas! it no longer sees me; it no longer moves! Is it going to be annihilated, or to putrify? My heart continues to beat regularly, but his is stopt for ever. I took the little animal again in my hand, and kissed it; for I saw it could not hurt me. I caressed it, and strove to bring it back to life; but life was fled; the fire of its heart was extinguished.

The reader will observe that the Writer has merit, though it does not rise to excellence: nor is the plan of his work, in its primary idea, absolutely new.

An old man and his daughter are left on the island, by the crew of a French ship, who had taken possession of the property with which they were going to settle in America. The Man of Nature is literally caught in a net by these people; falls in love with the daughter; who also conceives a passion for him. He is then taught to speak; and he begets children. His father comes to see him, and takes him to Europe, where he makes his observations, and returns to the island of Peace, which he peoples, and rules in such a manner as no island was ever ruled before. The work however is moral in its tendency; it may contribute to remove the bad effects of some fashionable customs; and it may be read with more benefit than most of our late novels.

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ART. IV. *The History of Mr. Stanly and Miss Temple; a rural Novel.*  
12mo. 2 Vols. 5 s. sewed. Johnson. 1773.

THIS Novel is founded on the well-known story of Eudoxus and Leontine\*. It is written in the manner of Sir Charles Grandison, and has more merit than most imitations. The Reader may form a judgment of it by the following specimen, in which, and in some of the preceding letters, we think an Author's talents are put to the trial; for Miss Temple had just discovered herself to be in love with Mr. Stanly.

To Miss ELVIN.

‘ My Elvin, I am here, I am happy: I shall now be continually in company with Mr. Stanly.

‘ This afternoon I sat with him and Miss Winfort, for more than two hours, in the bower. He entertained us with a variety of the most amusing descriptions of foreign countries, frequently intermixing them with little anecdotes relating to himself, that were very entertaining: I could have listened to him for ever!

‘ What a variety of scenes he has passed through!

‘ I love dearly to talk with him about his travels; the whole world seems to him a home: and he has such a pretty, such a lively way of telling what he has seen, that one appears to be present to every thing he relates.

‘ He has half a dozen thin folio’s of sketched views, of the different places he was in. I would give a great deal to look at them; but it would be impertinent to hint such a desire, for there are many of his designs that have a relation to particular adventures.

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\* Spectator, vol. ii. N<sup>o</sup> 123.



‘ He is the most complete sketcher I ever knew, and so quick; he will take off a view in a few minutes.

‘ Miss Winfort hinted a desire to see him sketch. I was pleased that she did. He never waits for a second hint. He took from his pocket-book a fountain-pen with prepared ink, and several octavo bits of paper: upon one of these he sketched the view before us in ten minutes, superior to any drawing I ever saw.

‘ He made two copies of it, superior even to the original sketch, though I should have thought it impossible before, and presented us one each: he put the other in his pocket-book. It seems he always draws first in small, and enlarges it afterwards. I hinted a wish to see some finished drawing. When we went in, he took us to his study, and shewed us several; amongst the rest a view of Larkmount-house from the opposite side of the river; very beautiful indeed! It is mine now, I almost asked it of him. I think I never longed so much for any thing, except the watch-chain, before.

‘ My Elvin, if I was his, I should be afraid my fondness would disquiet him: yet, no it would not neither; for I have heard Mrs. Stanly say there was not a fonder tempered man in the world.

‘ When we were rehearsing—

‘ But he has never been the least free since. I believe he thinks I was not pleased with it. Indeed the character he assumed, in some measure, obliged him to be familiar then—Miss Winfort too.—

‘ I can’t help thinking now, I was prudish for being angry with myself.

‘ Sure I am not less modest than I was; but I could wish he was more free than he has been this day or two. I don’t know what is the reason, but he has been rather more reserved than usual.

‘ I believe though it is only my fancy!

‘ Love is a strange passion.

‘ I am happy and miserable, and angry and pleased, with little things and actions that I should scarcely have noticed before.

‘ I will put the view of Larkmount in my apartment at Allmont. I will have it elegantly framed and glazed. I always loved to look at the house; there is an elegant simplicity in it that pleases me very much. My father loves every thing that is grand; but, for my part, I am much fonder of romantic artlessness: Larkmount is, in my opinion, much superior to Allmont.

‘ There is something so innocently pretty in the house and gardens.—There is nothing I am so fond of as painting landscapes

scapes: there is a kind of creation in it, that pleases me extremely.

'I believe I am as happy in drawing my fancy pieces, as my father was in the finishing of Alltmont improvements.

'I believe though, if I was the happiest of women I should forget my drawing.

'I should be much better pleased in listening to Mr. Stanly, and looking with him over his sketches; they must be very pretty. And I should have as clear an idea of foreign countries as if I was there: he would explain them all.

'I would get him to teach me his short-hand, and let me read his journal, and shew me all his letters.—Oh my Elvin!

'I was very happy in the bower.—

C. TEMPLE.'

Among the personages of this work, there is a flippant lady, Miss Winfort, a character drawn something in the manner of Lady G. but not half so clever. She descends to downright indecency in some of her amorous sallies.

All the letters are evidently written by one hand; the same quaint expressions are used by different characters, and the exclamations or interjections of males and females, are all in the same manner. The novel however may be perused with some profit and pleasure.

ART. V. *Fables of Flowers, for the Female Sex.* With Zephyrus and Flora, a Vision: Written for the Amusement of her Highness the Princess Royal. By John Huddleston Wynne, Author of the *Choice Emblems*, &c. &c.\* 12mo. 3 s. bound. Riley. 1773.

WE are sorry to be obliged to withhold the warmest commendations of a work which is evidently well intended. Mr. Wynne's design is to deduce some striking maxims of morality or piety from the peculiar circumstances of several flowers. In order to this, after the example of Dr. Langhorne †, and others, he has taken the poetical liberty of giving them understanding and speech; and they argue and converse like very good sort of people. It may be a recommendation to some of our Readers that they always speak in the *common metre* of our Psalms. We, however, esteem the Author so much for his apparent honesty, that we shall give the Reader one of his best fables, as a specimen of his talent at this kind of composition.

\* See Rev. vol. xlv. p. 260, March 1772.

† *Fables of Flora*; Rev. vol. xlv. p. 225, March 1771.

*The Judgment of Flowers.*

## I.

Far from the busy haunts of men,  
 Far from the glaring eye of day;  
 Still Fancy paints, with Nature's pen,  
 Such tints as never can decay.

## II.

Hast thou not seen, at ev'ning hour,  
 When Phoebus sunk beneath the main,  
 Reclin'd in some sequester'd bow'r  
 The village maid, or shepherd swain?

## III.

Hast thou not mark'd them cull with care  
 Some favour'd flow'ret from the rest,  
 To deck the breast, or bind the hair,  
 Of those they priz'd and lov'd the best?

## IV.

And still expressive of the mind  
 The emblematic gift was found;  
 Whether to mournful thought inclin'd,  
 Or with triumphant gladness crown'd.

## V.

Near Avon's banks, a cultur'd spot,  
 With many a tuft of flow'rs adorn'd,  
 Was once an aged shepherd's cot,  
 Who scenes of greater splendor scorn'd.

## VI.

Three beauteous daughters bless'd his bed,  
 Who made the little plat their care;  
 And every sweet by Flora spread  
 Attentive still they planted there.

## VII.

Once, when still ev'ning veil'd the sky,  
 The fire walk'd forth, and fought the bow'r;  
 And bade the lovely maids draw nigh,  
 And each select some favour'd flow'r.

## VIII.

The first with radiant splendor charm'd  
 A variegated tulip chose:  
 The next, with love of beauty warm'd,  
 Preserv'd the sweetly blushing rose.

## IX.

The third, who mark'd, with depth of thought,  
 How those bright flow'rs must droop away,  
 An ev'ning primrose only brought,  
 Which opens with the closing day.

## X.

The sage awhile in silence view'd  
 The various choice of flow'rs display'd;  
 And then (with wisdom's gift endu'd)  
 Address'd each beauteous list'ning maid:



XI.

" Who chose the tulip's splendid dyes,  
Shall own, too late, when that decays,  
That vainly proud, not greatly wise,  
She only caught a short-liv'd blaze.

XII.

" The rose, though beauteous leaves and sweet  
Its glorious vernal pride adorn :  
Let her who chose beware to meet  
The biting sharpness of its thorn.

XIII.

" But *she*, who to fair day-light's train  
The ev'ning flow'r more just prefer'd ;  
Chose real worth, nor chose in vain  
The one great object of regard.

XIV.

" Ambitious *thou* ! the tulip race  
In all life's varied course beware :  
Caught with sweet pleasure's rosy grace  
Do *thou* its sharper thorns beware.

XV.

" *Thou* prudent still to Virtue's lore,  
Attend, and mark her counsels sage !  
She, like *thy* flow'r has sweets in store,  
To sooth the ev'ning of thine age."

XVI.

He ceas'd—attend the moral strain,  
The Muse enlighten'd pours ;  
Nor let her pencil trace in vain  
The Judgment of the Flowers.

The Reader will see that this fable has merit, even of the poetical kind. He will find the same simplicity, and the same pleasing morality, in some of the others; but he will be often offended by prosaic lines, quaint phrases, and very trite and hackneyed observations. The book may, nevertheless, be useful, as well as entertaining, to those young ladies who can be induced to read it with attention.

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ART. VI. *Letters to the Rev. Dr. Kippis*, occasioned by his Treatise, entitled, *A Vindication of the Protestant Dissenting Ministers, with regard to their late Application to Parliament*. By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 2 s. 6 d. Bladon. 1773.

**W**E have here two Letters upon a subject that cannot be supposed to be very interesting to the generality of Readers; a subject on which much has been written, and on which scarce any thing new can be expected. Dr. Tucker's abilities are well known, and it would be great injustice to him not to acknowledge that the Letters before us are written with a degree of candour, moderation, and politeness, that is sel-

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dom, very seldom indeed, to be met with in theological controversies.

The subject of the first letter is—*the Extent of the Church of England's Claim to regulate the external Behaviour of her own Members; and also to influence their internal Judgments in Controversies of Faith.* Here the Doctor enters into a pretty full examination of the 20th article of our Church; which article, like almost all the rest, is *not* drawn up, he acknowledges, with that accuracy and precision which are expected in modern compositions. In fact, he says, it is compounded of two different parts, which ought to have been kept separate, because they come under distinct considerations, and because the one doth not necessarily infer, or suppose the other.

The Dean goes on to shew that the Church of England hath a right in common with all other societies, and all other churches, to regulate the behaviour of her own members, in such things as relate to the ends of her own institution. We shall not detain our Readers with an account of what he advances on this head; for, after enlarging considerably upon it, he acknowledges, that the controversy about rites and ceremonies, as it subsists at present between the Church of England and the Dissenters, is as idle and as trifling an affair as ever engaged the pens of learned men.

After treating of rites and ceremonies, this learned Writer proceeds to consider the AUTHORITY OF THE CHURCH IN CONTROVERSIES OF FAITH. He makes some observations on what Dr. Kippis has said on this subject, and then lays down the following general proposition:

\* That under the restrictions and limitations before mentioned, viz. That human (or if you please church) authority ought never to be appealed to, but in *disputable points, doubtful cases, or controversies of faith*; and that it should not be admitted even then, if it pretended to expound one place of scripture in opposition to another; or if it required any thing to be believed as of necessity to salvation, which is not to be found in the holy scriptures: I say, the use of the authority, thus confined and restrained, is not only vindicable in the Church of England, but must be admissible into every Church upon earth. This, Sir, is my general assertion, and if I am wrong, the following method, will I hope, be allowed by you, Dr. Furneaux, and by every gentleman (of the Arminian persuasion) who voted him thanks April 16, 1771, to be a very impartial and a very expeditious manner of detecting my mistake. Put the case [a case which I dare believe has often been the *fact*] that you (in common with your brethren the other Dissenting Clergy) had been frequently exhorting the people committed to your care, to study the holy scriptures, and seriously to meditate upon them: and for their greater encouragement in this good work, you had given them to understand, that you would assist them in the best manner you were able; cautioning

ing them at the same time not to rely too much on your judgment : for that you had no power to interpret one part of scripture in contradiction to another ; neither had you any right to require them to believe any thing as *necessary to salvation*, which is not contained in the word of God.

' In consequence of these pious exhortations and good directions, one of your own flock applies to you for the assistance you had promised. This difficulty arises, not from the awful mystery of the Trinity, or the Incarnation, nor yet from the important doctrine of Christ's Atonement, his propitiatory Sacrifice, and Redemption: for as to all these points, I know what *some moderns* would say to a doubting conscience on such occasions:—but this man's peculiar difficulty arises from St. Paul's description of the *carnal man, sold under sin*, in his seventh chapter to the Romans ; a difficulty, which I have been called upon to solve more than once ; and which, I believe, most ministers of the gospel of any standing or experience, have had occasion to explain. The querist therefore wishes to know, Whether St. Paul spoke these words of himself, and in his own person, as they seem at first reading to imply ;—or under the borrowed character of a *very wicked unregenerate man* ? For having read the comments of several of the old Puritans on this passage, he finds that they all, with the Assembly of the Westminster Divines at the head of them, agree in maintaining, that St. Paul was describing his own state of mind, and the depravity of his own personal character, at the very time he was inditing this epistle.—Whereas he (the querist) hath heard several discourses from you, which assert quite the contrary,—expressing your surprize and indignation, that any one should maintain, that St. Paul could be a beloved child of God, and yet such an abominable slave to sin, and servant of the Devil at the same time. Nay, I will suppose, that you have frequently declared in your sermons, that whatever tenet tends to weaken the obligations to repentance and a reformation of life, and either directly, or in its consequences, lulls the sinner into a false hope, and a fatal security, is an *unsound doctrine*, and ought to be rejected as *unscriptural* by every sound believer. Therefore after having read this 7th chapter over and over, and being distracted by these contradictory expositions, and not able of himself to determine which is the true one ;—he applies at last to his *approved* pastor for a solution of the difficulty by a personal conference. Now, Sir, if you should not be able to remove his doubts, and satisfy his scruples, what would you propose to do ? You would not, I hope, advise him to remain in a state of scepticism, and absolute suspense, in a point of so much importance to all the duties of common life, and daily practice. Much less would you give your consent, that he should live and act as if the exposition of the ancient Puritans was the meaning of the apostle ; as if the *habit of regeneration*, and the *habit of sin* were both compatible. You have therefore but one course to take, which is this : to tell him, that in all *ambiguous* cases, where religion and morality are concerned, he ought to rely on the judgment of his *approved* teacher, if he can form none of his own : that you do not desire him to resign up his conscience to your direction ; but that if he is unable to direct it himself, it ought to be directed in a case of such importance as the present, by some



one or other; and that in his situation, while he remains a part of your charge, you have the best claim to his deference and regard. Now, Sir, what is this but putting in your claim to authority in *dubious* and *disputable* points. *i. e.* in controversies of faith? Or if you do not chuse to use the word *authority*, against which you have expressed such an unconquerable abhorrence, what other name will you give it? For as to the thing itself, it is as clear as the noon-day sun. Your querist's mind was balancing between opposite opinions: he could not determine for himself either way. What was it therefore which did determine him at last? *Authority alone*: for the *weight* of your authority (be it more or less) turned the *scale*: nor can any one justly blame your conduct in this respect: on the contrary it ought to be much commended, because you did the best, indeed the *only* thing which the nature of the case would reasonably admit. Nay, I will go farther, and assert in general, that in all cases whatever, where the individual is in a *doubting* state, and thinks, that *much may be said on both sides*, it is natural, I had almost said it is necessary, for him to suffer himself to be guided by those of whom he has the best opinion; that is, by *authority*. It is indeed on this single principle that most of the affairs of human life are carried on. For this reason we consult lawyers, we advise with physicians, we ask the opinion of those of whose judgment and veracity we entertain a high veneration; and we, many times, trust our most important concerns to the direction of others, sometimes even of strangers, merely because of their good character. In short, in such cases, where we think our own skill and knowledge to be incapable of directing us, what else can we do? And what better course would you advise us to take?—We may be deceived, it is true; lawyers, physicians, and others, as well as priests, or dissenting ministers, may prove mere impostors and false guides. But what then? It is surely better in many cases, where we cannot judge for ourselves, to have *some* guide, even with the chance of being sometimes led astray, than to have no guide at all.\*

This is certainly a very curious argument in support of CHURCH AUTHORITY. If Dr. Kippis makes any reply, he will undoubtedly treat it with all that respect and attention that is so justly due to it, and we hope he will be so good as to let us know, whether he would satisfy the QUERIST's scruples in the manner in which Dr. Tucker supposes he would. In regard to ourselves, we do not pretend to much skill in resolving cases of conscience; we have heard indeed, both from reverend Doctors in the Church and among the Dissenters, of some *cases* in relation both to *carnal men* and *carnal women*, which we flatter ourselves we could resolve in a very clear, distinct, and satisfactory manner; with such logical precision and accuracy as, we doubt not, would be approved of by every Bishop on the bench; but were the difficulty mentioned by Dr. Tucker to be proposed to us, we should certainly give a very different solution of it from what he supposes Dr. Kippis would give.

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\* This argument, Sir, continues our Author, being familiar, strong, and clear—therefore appears to me to be decisive; but if it should not have the same effect on *you*, I will endeavour to exhibit a kind of *negative* evidence of the same thing; an evidence, wherein both you and I are equally concerned, and which may cause you to see the affair in a new, and a very striking point of view, by illustrating in what instances mere authority ought not to take place.—I had asserted, that in dubious cases it is natural, if not necessary, for the person in *suspense* to ask advice, and to rely at last on some authority or other. And, generally speaking, the authority the most proper to rely upon, whether in Church or State, is that of our superiors. But what if a case should happen, wherein our own judgments evidently clash with the judgments of those above us?—Wherein we have not the least doubt of the truth or falsehood of the proposition,—the rectitude or obliquity of the action? In such a case as this, it is easy to determine, that mere authority ought to be superseded; because authority, as such, can have no place against *conviction*. Now this is the very case both with you and me in regard to your late Petition offered to Parliament, and rejected in the Upper House by a large majority both of Peers and Bishops. The Peers are undoubtedly your superiors, as well as mine: and their Lordships the Bishops are my immediate superintendents. But though I would do every thing, that should imply deference, submission, and respect in all *plain* cases, and even in all *dubious* ones; yet in such a case as this I must beg to be excused: and where I am fully convinced, that I have truth, *yea most important truths* on my side, my Motto, I hope, shall ever be, *MAGIS AMICA VERITAS*. Mr. Mauduit, yourself, and the author of that masterly performance, *An Enquiry into the Principles of Toleration*\*, have shewn, with a strength of argument not to be withstood, that the rejection of this Petition was inconsistent with the rules of humanity and justice, with the principles of the Christian religion in general, and of consistent Protestantism in particular: and I likewise in my turn am fully persuaded, I shall be able to prove, that it was equally repugnant to sound policy, and to the peculiar interest of the Church of England;—and, at the present juncture, most *unhappily ill-timed*.\*

These sentiments, in our opinion, do Dr. Tucker great honour; and every candid and liberal-minded Reader will, no doubt, be well pleased to hear a person of his distinguished abilities, and in his respectable situation, express himself with so much strength and freedom.

In the second Letter he discusses the following question—Whether the English Reformers, in the Reign of Edward VI. intended to establish the Doctrines of Predestination, Redemption, Grace, Justification, and Perseverance, in the Calvinistical Sense, as the Doctrines of the Church of England?

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\* The Rev. Mr. Fownes, of Shrewsbury, as appears from the advertisements of the second edition of the *Enquiry*.

This Letter is introduced in the following manner :

' *Reverend Sir,*

' Your situation and mine are whimsically odd in relation to the present dispute about Articles and Subscriptions. You declare against admitting any authority at all in matters of faith or opinion; and yet you ascribe a great deal (in my humble judgment a great deal too much) to the author of the Confessional: nay, you go farther, and scruple not to declare, that the most celebrated [Arminian] writers must ever bow to a Toplady, or a Bowman;—the latest who have wrote on the Calvinistical side of the question. Surely this was carrying your deference to the performances of these gentlemen rather too far; seeing it was impossible for you to know what reply the Arminians were able to make, or what they had to say in their own vindication.

' I, on the contrary, presume to suppose, That where other arguments are equal, the weight of authority alone ought to turn the scale; and this maxim I venture to apply to all cases whatsoever in Church or State, and to all arts, sciences, and professions. Yet, Sir, I will waive this privilege at present: for though I write in favour of present possession, and have the majority on my side, I ask for no indulgence; I desire no deference to be paid me on that account: for if I cannot produce such arguments, as will both in weight and number, evidently turn the scale against these *unanswerable* gentlemen, I shall give up the cause for lost, and hope for no allowances from the mere argument of authority.

' Therefore, in prosecuting the inquiry now before us, I shall beg leave to propose a method, which appears to me the most unexceptionable, and the most impartial that can be devised; and which, I hope, even you will allow to be a good and fair one; tho' it doth not come recommended by the sanction or authority either of a Dr. Blackburn, a Mr. Toplady, or a Mr. Bowman. The method is this: first to state the principles and opinions of the Doctors of the Church of Rome just at, or before, the breaking out of the Reformation: 2dly, to give an account of the doctrines and tenets of the first reformers, by observing how far they concurred with the Church of Rome, and wherein they differed; also upon what motives or reasons these differences were grounded: and then 3dly, I shall particularly apply this method towards investigating the doctrines of the first reformers of the Church of England relative to the Calvinistical controversy.'

Such is the method in which our Author prosecutes his subject: those who think the enquiry of importance must have recourse to the Letter itself; towards the close of which, he tells us, that the liturgy of our Church was compiled without paying improper regard to the subtleties of the schoolmen; that it doth not enter into the labyrinths of theological controversies; and that it must be allowed to be the Church of Englandman's principal standard of orthodoxy next to his Bible; and to be his sole human guide in his public devotions. This being the case, according to Dr. Tucker, he draws up the *quinquarticular controversy* (so called from the five points of Predestination, Redemption,



Redemption, Grace, Justification, and Perseverance) in opposite columns, the one side to represent Calvinism, and the other Arminianism; and then adds such extracts from the several offices of our Common Prayer as are relative to each head, without intermixing any reflections of his own, in order that every intelligent Reader may judge for himself, in regard to the real merits of the dispute.

The conclusion of his Letter is as follows :

‘ And thus, Sir, I have gone through every part of my intended examination of the public offices of the Church of England. It belongs not to me to decide with a magisterial air, how I have succeeded. That kind of self confidence and proud-boasting seems to be claimed by the author of the Confessional, and his associates, as their peculiar province; and since they are so desirous of engrossing it, may they enjoy it, unenvied, as their exclusive privilege. One thing, however, I must be allowed *most solemnly* to affirm, because no other person, except myself, has any right to affirm it—That after the most severe and impartial scrutiny, which I have been able to make, I am fully convinced, in my own mind, that I subscribe to the *tenor* of the homilies, articles, and liturgy of the Church of England in the *very identical* sense in which Cranmer and Ridley, had they been now alive, would have wished that I should have subscribed to them. It is true, I may be mistaken in this persuasion; for after all the care and caution I can use, I do not arrogate to myself absolute infallibility: but there is one favour, in which I think you may safely indulge me, without hurting the cause of truth, or impartiality. You may safely grant, that, if I am mistaken, few persons have taken more pains to be rightly informed, than I have done, or have pursued a better method, if so good; and therefore, supposing at the last that I have failed in the attempt, I am willing to hope, that both in this world, and the next, my mistakes will be esteemed (I do not say very *meritorious*, as some have done, but) very innocent, and very excusable.

‘ Two things more I have to add on this head, and I have done. The first is, that if the exiles, driven out by the persecutions of Queen Mary, on their return home from those Calvinistical places Frankfort and Geneva, chose to understand Cranmer's and Ridley's words in a sense different from what Cranmer and Ridley ever intended,—that is no charge against me; I am not answerable either for their mistakes, or their perversions: nor yet do I think it would tend at all either to the honour of God, or the good of mankind, were I to present the public with a long list of all those artifices and chicaneries, those idle distinctions and mental reservations, which the Calvinists in general are forced to use in order to gloss over their subscriptions to the *original* doctrines of our Church. Those who wish to see these subterfuges, may find enough, even to satiety, in the theses of the British divines at the synod of Dort, and in the writings of Prynne, Hickman, Yates, Rous, Carleton, Edwards, and many others. In short, the case of the present Arminian clergy respecting their predecessors the Calvinists in the reigns of Elizabeth

and James I. is very similar to the case of all Christians, and more especially of all Protestants respecting those who are called the *Apostolic Fathers*. We acknowledge, that these Fathers were *co-temporary* with some of the Apostles. But nevertheless we are far from esteeming them to be the best interpreters of the Apostolic writings; ~~my~~ more, we think, we can shew, that in their explanations, or applications of texts of scripture, they were several times *very much* mistaken. Just so; if any man shall object to me the authority of the Lambeth articles, or of the British divines at the synod of Dort;—my reply is this, That, according to the best of my judgment, the compilers of those articles, and the British divines at that assembly either mistook, or perverted the genuine sense of the Church of England:—And moreover I affirm (and I appeal to their own writings) that they could not possibly have reconciled their strange positions with those extracts which are produced in this very letter out of the homilies and articles,--and especially out of our excellent liturgy;—I say, they could not possibly have reconciled their positions with these extracts any otherwise than by having recourse to such unnatural forced distinctions and mental reservations, as ill became the plain professors of a plain gospel to have made use of.

‘The second thing is, that I do not esteem myself obliged to answer all the objections, which either a Deist, or a Calvinist may think he has a right to make to the Arminian system as here set forth. A Deist may object to the Arminian account of the fall of man, and the introduction of evil into the world; and a Calvinist may find fault with the notion of God’s prescience being reconcilable with man’s free agency. Now I do not pretend to remove all the difficulties which may belong to either of these hypotheses; and I profess myself to be of the number of those who are content to embrace that system which appears to have the *fewest* and the *smallest* difficulties attending it (and therefore is the *best* upon the whole) notwithstanding it may contain many things, which my poor imperfect judgment cannot comprehend, much less explain. In short, my grand point in this epistle was to defend the Clerical Subscription on the Arminian plan, and *that only*: and if I have done this to the satisfaction of the candid and impartial, I have obtained my ends in writing, and shall not think my time and labour to have been ill bestowed.’

We shall conclude this article with observing that, whether the Articles of our Church are Calvinistical or Arminian, the declaration of an unfeigned assent to them will ever expose our Clergy to the heavy charge of prevarication and insincerity: nor is it possible, in our opinion, to vindicate this declaration, if the Articles are taken in the plain and obvious sense of the words in which they are expressed, without having recourse to such forced distinctions and mental reservations, as, to borrow the words of our Author, *ill become the plain professors of a plain gospel to make use of.*

ART. VII. *Sermons on practical Subjects, and the most useful Points of Divinity.* By William Langhorne. M. A. In 2 vols. 12mo. 7s. bound. Dilly. 1773.

BY the advertisement prefixed to these volumes we are informed, that ‘these plain and useful discourses were intended by their learned Author for the press. They are the more valuable,’ it is added, ‘because they are simple and sincere, and as such, they are the picture of the Writer’s mind. What he wrote, he believed, and what he believed, he practised.’

We agree with the publisher of these sermons in respect to the character which he has given of them: they are plain, and serious compositions; and in this respect they reflect the greater honour on the Author, as he was a man of learning; a qualification which has sometimes led the authors of pulpit compositions astray from what should have been practical, and solidly beneficial to the audience or the reader: while the preacher hath chiefly attended to correctness and elegance of style, or endeavoured to display the profundity of his erudition. To enable our readers to form a judgment for themselves, concerning the merit of these sermons, we shall lay before them a few extracts, as they occasionally offer themselves in different discourses.

The fourth discourse, entitled, *The final and immediate miseries of wickedness*, (from Isaiah lvii. 26, 27. *the wicked are like the troubled sea*, &c.) is thus introduced. — ‘The most restless and raging thing in nature is a troubled sea, and it is justly reckoned one of the greatest prerogatives of the divine Power, that it can say to the proud waves thereof, ‘Be still,’ and keep them from breaking in upon the earth. Nor is it only the most unquiet, but the most astonishing scene imaginable to the unhappy passenger, when it is tossed and agitated by winds and storms. Now this is a proper emblem of the mind of a wicked man, which is often full of disquiet and anxiety, and swelled by the gusts of passion with no less violence than the sea is by tempests. And as that produces shipwrecks and deaths, and casts up mire and dirt, so all that the soul of such a one brings forth, is tumult and disorder, vexation and misery; and the bitterness of it’s own reflections is only the prelude to eternal death.

‘But some perhaps will say, Is not this solemn and reiterated assertion of Scripture, that “there is no peace to the wicked,” contrary to experience? Has it not been the complaint of all ages, an encouragement to the bad, and a stumbling-block and surprise to the best of men, that the wicked have enjoyed uninterrupted peace and prosperity; that they have sinned in all the pleasures of life, and at last died in their beds?

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Are not such bad men as flourish in high stations the envy of their inferiors? And, if they envy them, do they not at least allow their condition to be more happy than their own? As to this seemingly unequal dispensation of Providence, with regard to the outward good things of this life, I shall only observe at present, that the true measures of happiness and misery are not to be taken from the external circumstances and appendages of fortune, but from the contentment of the mind. And is any thing more undeniably certain, than that some are more contented and easy in themselves, than others who are greatly their superiors in point of figure and estate? Nay, is it not easy to observe, that the accession of fortune has deprived some of that tranquillity of mind which they before enjoyed, and that their ambitious desires have increased upon them, and grown much faster than their acquisitions? It is not affluence, or the pomp of retinue, that can quiet the uneasiness of the heart, or discompose of the spirit. Else what was it that made Haman burn with pride and indignation, because one insignificant person, poor Mordecai, would not bow the knee to him, when at the same time he had the advantage of all the wealth and honour of the Persian court? A good man is resigned to Providence, and will be easy and happy in the lowest circumstances, and a wicked man cannot possibly be so in any.

After these remarks, the Author proceeds to a more particular illustration of the subject, by endeavouring to shew, that a wicked man can have no peace with God, with his neighbour, or with himself.

The eighth sermon is designed to shew what is true wisdom; in order to which, the Preacher briefly examines the pretensions of some things which have unjustly laid claim to that title.—‘It is not a sagacity in finding out the tempers and foibles of men, in knowing the abstruse schemes of policy, in laying our designs deep, or seeing farther than others; for all this may be mere cunning, it may be applied to evil purposes, to carry on self-interested views, or to gain an unfair advantage of our neighbour. It does not consist in the knowledge of nature, in travelling the circuit of heaven, and calling the stars by their names, in knowing the composition of the animate and inanimate creation, the curiosities of the earth, and the wonders of the deep; for though these things tend to acquaint us with the continual agency and comprehensive providence of God; yet one may possibly know them all, so far as human science extends, and yet neither be better nor happier for the knowledge.

‘True wisdom does not consist in the clearness of reasoning, and a capacity to reduce a debate to an easy conclusion, by detecting the mazes of error, and the sophistry of falsehood; nor yet in the powers of eloquence and the happy arts of persuasion.

they are comparatively but a few that can attain to these things; and yet, we are all commanded to "get wisdom." It is not a skill in the arts of government, nor the knowing how to rule a free, and therefore licentious and capricious people, in peace and affluence. For though these arts may qualify a man to be a father to kingdoms, and a blessing to mankind, yet he does not want the opportunity, the power, or the will to use them. He does not even an accurate acquaintance with the laws of God, nor the relations of things and persons, to unlock the cabinet of truth, to explore the mysteries of Providence, to explain dark prophecies, to know the will of God, nor even to impart it to the admiring world.

No; whatever is calculated for the meridian of this world, is not even the most perfect knowledge of the best rules of life, it is not true wisdom. It is theory, it is speculation, it is learning, but if it stops here, and does not influence our practice, it is no more than vanity itself. "The fear of the Lord, that is wisdom, and to depart from evil, that is understanding." If our motives and measures of action take in only a part of our existence, and extend not beyond the present scene of things, they are ultimately, and therefore most deplorably foolish. To what purpose is it to know the truth, and yet live in error? Who is truly wise is "wise unto salvation." He sees an eternity before him, and therefore measures all his conduct with a view to that awful duration.

The subject of the twelfth sermon is *THE DIVINE GOODNESS*. After many pertinent and pious reflections on so pleasant a topic, the writer adds the following observations concerning the state of mankind:

"After all it must be confessed, that the lot of man is mixed with much trouble, that he has many pains to suffer, many difficulties to struggle through, and great temptations to resist. The noblest tribe arrive at the highest perfection of their natures, but animals enjoy the greatest pleasures they are capable of; but man is originally so formed, that without being perfectly virtuous, he cannot be perfectly happy. It remains therefore, that though God does all things in order and measure, the noblest creature in this lower world, needs not finally fall short of a felicity and adequate to his faculties; and that there is another state wherein those who have behaved as they ought here, shall attain the full consummation of bliss both in body and soul. Were it left in choice to any rational spirit that knew the various vicissitudes of this world, whether he would immediately cease to be, or be embodied and take his chance for a mortal life, and at the end of that to be no more; I suppose he would chuse immediate annihilation. But blessed be the justice and goodness of God, it is not the case! He has appointed us a duration not only longer

longer than that of trees and animals, but commensurate to eternity. When the glorious light of the sun shall be put out, when the moon shall perform her course no more, and all the mighty works of the material world shall perish, man (the immortal spirit I mean) shall still live. Nay, when he shall have subsisted more ages than the world shall last, he shall be still as it were but beginning to live; for he shall still have an eternity before him, which is not lessened by the consumption of years. And we have it in our power to attain a happiness as great as it is lasting. God hath provided for them that love him a final place of rest. He will take them near to himself, admit them to see his glorious presence, and to enjoy the emanations of his infinite perfection.—The love and friendship of a good man is delightful even here; how ecstatic then must be the conversation of just men made perfect, how rapturous the love of the saints in light, where they have so many perfections to esteem in each other, without any mixture or alloy of evil or error;—but the most blessed thing will be the vision and enjoyment of God, the first source of beauty, and the fountain of infinite joy.”—

The nineteenth sermon, intituled, *Arguments for the divine Origin of the Scriptures*, is concluded in the following manner:

“I may undoubtedly address myself to most of you, and say as St. Paul did to king Agrippa, “Believest thou the prophets;” and I may add the evangelists and the apostles? Yes, “I know that you believe them.” Yet let me entreat and charge you, not to rest here, but attentively to examine, how far your hearts are affected, and your lives regulated by such a belief. The christian revelation is a practical thing; and it is heard, it is believed, it is professed, and even defended in vain, if it be not obeyed. Therefore do we so frequently read of “obeying the truth,” and “obeying the Gospel,” as a matter of so great importance.

“This will be, on the whole, the most effectual method you can take in your respective stations to promote the Gospel. If you indeed honour and love it, and desire it may be propagated in the world, let it be your care not only to defend, but to adorn it by your lives; and in the words of that great champion in this sacred cause, “to be blameless and harmless, the children of God without rebuke, in the midst of a crooked and perverse generation; shining amongst them as lights in the world, and so holding forth the word of life.” This, perhaps, may serve not only to entertain their eyes with wonder, but to “guide their feet into the way of peace,” and may engage them also to join with you in “glorifying your Father who is in heaven.”

From the twenty-first discourse, which treats on *Prayer*, we shall extract the following excellent passage. “Degenerate souls,



souls, says an amiable writer, wedded to their vicious habits, may disclaim all commerce with heaven; refusing to invoke him, whose infinite wisdom is ever prompt to discern, and his bounty to relieve the wants of those who faithfully call upon him; and neglect to praise Him who is "great and marvellous in his works, just and righteous in his ways," infinite and incomprehensible in his nature. But all here, I would persuade myself, will daily set apart some time to think on Him, who gave us power to think: He was the Author, and He should be the object of our faculties.

Beginning and closing the day with devotion, we shall better fill up the intermediate spaces. Each line of our behaviour will terminate in God, as the centre of our actions. Our lives, all of a piece, will constitute one regular whole, to which each part will bear a necessary relation and correspondence, without any broken and disjointed schemes, independent of this grand end, the pleasing God. And while we have this one point in view, whatever variety there may be in our actions, there will be a uniformity too, which constitutes the beauty of life, just as it does of every thing else, an uniformity without being dull or tedious, and a variety without being wild and irregular.

How would this settle the ferment of our youthful passions, and sweeten the last dregs of our advanced age! How would this make our lives yield the calmest satisfaction, as some flowers shed the most fragrant odours, just at the close of the day! And perhaps there is no better way to prevent a deadness and flatness of spirits from succeeding, when the briskness of our passions goes off, than to acquire an early taste for those spiritual delights, whose leaf withers not, and whose verdure remains in the winter of our days.

In the twenty-fourth sermon, the subject of which is, *the love of God*, it is observed, there have been two errors in the world, one in either extreme, concerning it. — "The first is," says our Author, that we ought to love God so, as not to love any thing else. It has been taken up at various times, by men sequestered from the world, by men of much warmth of imagination, but little prudence. It is now propagated by the enthusiasts of our days. But this error, though somewhat plausible, is easily confuted. It is only required of us, that the love of God be the governing principle, and that it influence and regulate all the motions of our hearts. We are not to love father and mother more than him, but yet we are to love them. He has poured forth innumerable beauties on the creation, and shall we not rejoice in them? He has made creatures good and lovely, and shall we deny ourselves all satisfaction in them? So far from that; it is from these footsteps, these traces of goodness and  
loveliness

loveliness in this system of things, that we rise to the contemplation of him who is all-lovely.

For the support and comfort of our feeble frame, God has given us many temporal good things, as health, food and raiment; and to some men learning, riches and honours. And as these things, when rightly used, may justly be called blessings, so God allows us to regard them in a subordinate measure and degree. But when we place our affections so much on these exterior advantages, as to prefer them before God, or equal them to him in our esteem, we then commit a sort of idolatry; we are ungrateful and unjust to our heavenly Benefactor, whose infinite perfections demand our highest love, and who will by no means bear any rival in our affections.

The error on the other extreme is, that it is sufficient to keep God's commandments, without any motions of affection towards him; that we may pray acceptably without devotion, and be religious without love; these are the men who run from one folly to another, and more inexcusable; who forget the duty of gratitude, in order to avoid superstition; and while they talk of keeping God's commandments, professedly neglect one of the most important of them, the "loving him with all their soul." These patrons of reason would have religion so reasonable, that the affections should have nothing to do with it.

From the foregoing specimens, our Readers will think, with us, that these sermons are plain, pious, and sensible: they are indeed serious and devotional; and better adapted to do general and real service than more critical or abstracted performances, and yet, possibly, they may not have required less care and attention in the composition.

But a regard to truth and justice oblige us to remark, that with respect to the quotation which we have made from the nineteenth of these discourses, we have since found the passage to be almost literally taken from *three sermons* published by the celebrated Dr. Doddridge, on the *Evidences of Christianity*; as is, indeed, great part of the rest of that sermon.—Whether any thing of this kind is the case, in other instances, has not occurred to our recollection: nor was the Editor, we are persuaded, aware of the foregoing circumstance. We must farther add, that however allowable it may be, on some occasions, for a preacher, as well as other authors, to avail himself of the labours of preceding writers, yet, we are convinced, from our knowledge of the late worthy and modest Author of these posthumous volumes, that he would never have scrupled to acknowledge any obligation of this kind; and that it would have been impossible for him to have offered to the public any part of the compositions of another person, as the original production of his own pen.

ART. VIII. *Travels through Sicily, and that Part of Italy formerly called Magna Græcia. And a Tour through Egypt; with an accurate Description of its Cities, and the modern State of the Country.* Translated from the German, by J. R. Forster, F. R. S. 8vo. 5 s. Dilly. 1773.

NO literary works are more universally acceptable than those which contain an account of travels into foreign countries, and, if judiciously and faithfully executed, they certainly afford both an agreeable and useful amusement. This character, we apprehend, truly belongs to the performance now before us, which the learned, the lover of antiquity, and those who read merely for the sake of that general entertainment, of which books of this kind are naturally productive, will, we doubt not, peruse with satisfaction and pleasure.

The travels through Sicily, and a part of Italy, form the greater division of this volume; and are contained in two letters, written by Baron Riedesel, and addressed to the celebrated and unfortunate Abbé Winckleman†, who was the Author's friend.

*Palermo*, the capital of *Sicily*, is the first place which our Author visits. Concerning this city he observes, that the situation is not so enchanting as he had been taught to expect; 'for it is, says he, quite surrounded with mountains, and has only a few cultivated vales. The city itself is small, but very populous; they count 150,000 inhabitants, but the true number is not above 120,000. The two principal streets, and which cross each other, are very fine. This is the only town in *all Italy* which is lighted at night, at the public expence.'

To this short account of *Palermo*, we may add the following particulars: 'It has an annual revenue of one million of *Sicilian* crowns, (one of which is equal to twelve \* *Neapolitan carlini*.) The magistrates of this city have made an agreement with the people always to give ‡ them bread at one and the same price; thirty-three ounces for four *Neapolitan grani*, (or about two pence sterling). All the corn which is exported from *Sicily* is sold here; each *salma*, which is about eight bushels, pays fifteen *carlini*, or between six and seven shillings sterling duty to the king, and this makes the greatest part of his *Sicilian Majesty's* revenues.'

Though this Writer views the country through which he passes with the eye of a naturalist, and takes notice of trade,

† The barbarous murder of this ingenious and worthy man, is a fact but too well known in the learned world.

\* The *carlino* is about the value of four pence *English*.

‡ This is a *Scotticism*; but we apprehend the Translator to be a German.



products, customs, and other particulars, it is yet very evident that his principal pursuit is that of an antiquary. He searches with great accuracy and pleasure into the remains of ancient towns, theatres, temples, aqueducts, &c. of which he gives a particular detail, which to some persons will prove rather dry and unacceptable; while to others it will be highly entertaining. As we cannot lay before our readers many particulars of this kind, we shall confine ourselves chiefly to his account of 'the famous ruins of the gigantic temple of the *Olympian Jupiter*; the existence of which has been doubted by many.' After having inserted the plain and ample description of it given by *Diodorus Siculus* in the 13th Book, as translated by *Chuvier*, our traveller adds;

'It is probably owing to some mistake of the pen, that the length and breadth, as mentioned by *Diodorus*, does not answer, especially as the other admeasurements coincide exactly. The columns have forty-two *Neapolitan* palms† in circumference, and about fourteen in diameter, and each of the flutes has two palms in diameter. I, and several persons thicker than myself, could very conveniently stand in them, and *Diodorus's* description is true, notwithstanding it has been considered almost universally as a fabulous one. I collected as many parts of the building among the ruins as I could possibly get, and measured the following.—A triglyph twelve palms high, and eight broad; the cella, from what I could guess by the ruins, had one hundred and thirty-five yards (paces) in length.—I sought the whole day in vain for a piece of the cornice; the next day I was more successful, and found a very much damaged piece, measuring four palms in height, which corresponds pretty well with the other parts, according to the *Doric* order. From the remains of the columns, it appears that they were half columns, and half pilasters, as *Diodorus* describes them: a capital, which I measured on the side of the pilasters, had sixteen palms in length or breadth, and eight in height. The pilasters consist of stones, which measure nine palms on each side; and accordingly thirty-six square palms; and I was surprized to find them *di forma e maniera rustica*: that is, the stones were distinguished from each other by an excavation or notch, which was half a palm broad and deep.

'This is all that I could accurately measure of the remains of this temple: to me it was sufficient, because I could from thence form an idea of its size. I wish I could compare the size of *St. Peter's* at *Rome* with the above proportions: I make no doubt but the temple would appear by far the most magnificent and surprizing building, nor can any thing more majestic

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† The *palmo di Napoli* is eight inches and an half.

be imagined. Consider, my friend, the size of the columns, the elegant form of the temple, which is much more beautiful than that of a cross, which St. *Peter's* resembles, the appearance of the whole structure, the strength in the pilasters, the fine sculptures of which Diodorus speaks, and which are now entirely destroyed; in fine, take every thing together, and I believe your imagination will present to your view a much nobler building than St. *Peter's* at *Rome*. According to the proportion of the triglyphs, the height of the temple from the bottom of the columns to the top of the cornice, must have been one hundred and fifty palms.

The remains of this temple are not very distant from *Girgenti*, a town built at the summit of the same mountain, on the declivity of which the city of *Agrigentum* (ΑΓΡΑΓΑΣ) anciently stood; the ruins of which the baron assiduously inspected. He appears to have been particularly struck with the situation of *Girgenti*. 'The modern town, says he, is four miles distant from the sea shore, on a high mountain, where the castle or fort of the *Greek* town formerly stood. If ever I enjoyed, in it's full extent, the pleasure of a fine situation and prospect, it was the morning after my arrival here, where I early viewed the whole country from the convent of the *Augustine* friars, who had received me. Represent to your mind, my dear friend, an easy declivity under my window, four miles long, bounded by the sea, and extending on each side about six or seven miles; planted with vines, olive, and almond trees, excellent corn, already flowering on the 7th of *April*, and the most palatable fruits which the earth can produce; the possessions of each person divided by hedges of aloe and *Indian* figwort; hundreds of nightingales filling the air with their melodious songs; and amidst all these rural beauties, the well preserved temple of *Juno Lacinia*, the entire one of *Concord*, the remains of that sacred to *Hercules*, and the ruins of the gigantic one of *Jupiter*. Here I exclaimed with *Horace*,

Hic vivere vellem  
Oblitusque meorum, obliviscendus et illis.  
Neptunum procul è terra spectare furentem.'

When Baron Reidesel had sailed into the vast port of *Syracuse*, so celebrated in former times, he tells us, that at the entrance he sought for the castle of *Plemmyrium*, which lay opposite *Ortygia*, or modern *Syracuse*, and together with this place defended the entrance of the large and extensive harbour; but that he did not find the least vestige of it on the spot where it formerly stood. 'Having, says he, a great idea of the magnificence of this powerful city, which consisted of five towns, (and was therefore called Πεντάπολις) whose walls extended 180

stadia in circumference \*, I could not conceive from what I now saw, how it could ever have such a name.

‘I sought, continues the Baron, for the celebrated temples, the palaces of *Hiero* and *Dionysius*, and all the famous edifices, but I sought in vain; and saw nothing but a coast, without any buildings, along this harbour, which resembles a lake or sea. Since all things are subject to such vicissitudes; since cities so powerful and great can scarce preserve their bare names for but a few centuries, what mortal can flatter himself with having immortal fame in future ages? If *Homer* had not existed, *Achilles* and *Ulysses* would have been forgotten; and if it had not been for *Curtius*, we should have known but little of *Alexander*. One happy day in this life is worth whole ages of fame after death; and one friend here is better than an hundred admirers of † our posterity.’

Some remains, however, of ancient Syracuse are mentioned by this diligent Antiquarian; and, among others, he takes notice of the so much celebrated fountain: ‘in *Syracuse* itself, (that is, we suppose, modern *Syracuse*,) says he, are still the lamentable remains of the famous fountain of *Arethusa*, whose praises all the poets have sung, and all the historians repeated; which according to *Strabo* and *Diodorus*, was so great, as to contain an immense quantity of fishes of an uncommon size; and which was held in veneration as the tutelar nymph of *Syracuse*: at present it consists of a poor reservoir, where the water gushes pretty plentifully through two openings, but has a brackish taste, because of a communication with the sea. Thus the noble fountain, which formerly was held sacred, now is used by the common people to wash their linen in.’

To the above let us add the following relation: ‘About a mile from *Syracuse*, in that part formerly called *Neapolis*, which was the newest, most beautiful, and greatest part of the old town, and is now planted with vines and olive-trees, I saw the celebrated *Latomia*, where the ear of *Dionysius* (*Orecchio di Dionysio*) is cut in the rock. This place is a great grotto, about thirty palms high, and fifty palms long, in the figure of a Roman S; it forms a very acute angle at the top like a wedge, and grows broader downwards. Its structure naturally causes so strong an echo, repeating even the softest whispering sounds, that when a piece of paper is torn in pieces at one end of it, it may be plainly heard through the whole place. It is plain that this is cut in the rock on purpose; *Diodorus* and other authors affirm, that the prisons of *Syracuse* were in these *Latomia*, and that *Dionysius* in particular made use of them for that pur-

\* Strabo, lib. 6. p. 170.

† Probably for *us*; we should read *among* our posterity.



pose; *Cicero* likewise accuses *Verres* of a similar tyranny in regard to these prisons. There are holes cut into the rock in several parts of this echo, for the purpose of fastening the chains; at the top, in the very center of the echo, there is a little apartment hewn in the stone, and big enough for one person; this it seems was contrived for no other purpose, than to dive into the thoughts of the prisoners, and is a monument of the highest pitch of tyranny. The whole is well and artfully contrived, but it is a ridiculous opinion that none but *Archimedes* could make it; since in many halls this same echo happens from the accidental proportion of the building, and without the intention of the architect.

The Baron visits *Catania* at the foot of mount *Etna*, and then gives us an interesting account of his journey to the summit of that tremendous volcano; but we must satisfy ourselves with barely communicating to our readers the Author's description of the country around it.

'No country, says he, has so much the appearance of desolation, or looks so like the picture of the dreadful avenues to hell itself, as the environs of *Catania*; the whole country is covered with lava, black sand, and ashes from the mountain. The lava has flowed far into the sea; and by the eruption of 1669, it has almost entirely dried up the harbour, and perfectly surrounded the castle. *Vesuvius*, with his eruptions, appears like a mere puppet shew, in comparison with *Etna*, or like a petty lake to the raving ocean.

'Amidst the streams of solid lava, which sometimes are higher than the greatest houses, there are most fertile and charming cultivated spots. The corn of *Catania*, it's wine, fruit and garden herbs, are distinguished either for abundance, richness, or remarkable size; none of them have a sulphureous taste, like the productions of the soil of *Vesuvius*, because mount *Etna* has little or no sulphur. The wine has a very agreeable bituminous taste like the wine of *Cyprus*; it is very strong, and will bear mixing with water, and is reckoned the best table wine in *Sicily*.'

Among many other observations on this stupendous mountain, it is remarked that the lava is not various and beautiful as that of *Vesuvius*, of which above forty sorts have been collected, whereas, after great assiduity, only twelve have been gathered about mount *Etna*, and those very little different from each other. The reason of which it is added, probably is, that the lava of *Etna* contains chiefly iron and sal ammoniac; and very little sulphur, vitrescible stones, or marble, which are the parts that produce the greatest variety by their different mixtures. The stones thrown up by the mountain are chiefly pumice-stones, iron-stones, and sand stones; it is only now and then that stones

speckled with yellow dots are met with ; but sal ammoniac is very plentiful.

*Messina*, formerly *Messana* and *Zancla*, was the last place which the Baron visited in his tour through *Sicily*, and there, for the first time after he had left *Palermo*, he took up his lodgings at an inn ; during all the former part of his journey, having enjoyed the protection and hospitality of the inhabitants, whose kind offices he was obliged to accept, for want of public houses. Concerning this city of *Messina*, he observes, that it ' is now much fallen from what it was in the ancient and middle ages of it's existence : the want of commerce, the oppression of the inhabitants by government since the last rebellion ; the plague which raged here, even in this century, 1743 ; all have contributed to depopulate and weaken the town. It's inhabitants at present amount to no more than 25,000.—Commerce, which could be extensive at *Messina*, is totally dormant, and the manufactures have neither workmen nor sale. Silk handkerchiefs, knit stockings, and light silks of one colour, still succeed very well however, and are made in pretty large quantities. Silk is plenty here, and of the best kind ; but the king himself prevents the exportation of it, by laying a duty of 16 per cent. on it : and since the city of *Lyons* in *France* has introduced the use of the machine for twisting silk, *Messina* must send it's silks raw and unspun thither. The plague, which has raged here, has swept away many workmen ; but there are still some who work in stuffs with gold and silver. But work being infinitely dearer here than at *Lyons*, and the patterns being old before they come to *Messina*, it is easily conceived that the sale cannot be very extensive. They likewise make carpets, which look like *Turkey* carpets, and pleased me very much.'

Among the other productions of this island, our Author takes notice that about *Alcamo* they have abundance of *manna*, which is the juice of a kind of white *acacia*, whose bark they wound in the months of *July*, *August* and *September*, and the issuing sap is thus inspissated by the heat of the sun, and becomes *manna*. At *Avola*, a little well-built town, he visited the sugar plantations and sugar houses, where, and at *Mellili* and some other places along the coast, great quantities of sugar were cultivated, sufficient for the supply of the whole island, before the *Dutch* employed their black slaves in making sugar, at so small an expence to themselves. There is an impost of an ounce of silver or thirty *Neapolitan carlini per Cantaro* \* upon all foreign sugars that are imported ; but notwithstanding this, the *Dutch* can sell their *West India* sugar cheaper than the inhabitants, because here the

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\* A cantaro equals 175 lb. avoirdupoise. An ounce of silver at *Naples* is worth 4 shillings and 3½ d. Sterling.

people are obliged to pay the workmen at a very high rate, but the *Dutch* have the labour for little or nothing. The sugar cane, it is added, grows like the common reed, but does not come quite to that size.—The *Sicilian* sugar is sweeter than all other sorts, but it can never be made so white.

Before our Author entirely left *Sicily*, he made a short excursion to the island of *Malta*; from his description of which, we shall only extract his account of the climate. ‘I did not find, he says, the climate so hot as I had been led to expect. It is true, that this Spring, 1767, was a remarkable cold and disagreeable one; but not to mention that; I was assured at *Malta*, that before the middle of *May* they seldom took their summer dresses. I indeed found the sun’s heat very great, and perhaps more intense than it is in *Germany* in the midst of summer; but at the same time a violent north wind carried a most piercing cold air along with it. As I visited the temple of *Selimunte*, the scorching heat of the sun burst the skin in my face, so as to make it quite bloody; but the wind was so sharp, that I was obliged to button my coat, though it was made of woollen cloth.’

While this writer presents us with several of these particulars, it is evident, as we observed already, that antiquities, of all sorts, are his favourite objects. Beside the remains of that kind, which we mentioned in the beginning of the article, he also gives some account of statues, basso relievos, urns, vases, bowls, &c. and sometimes of modern paintings. As the following paragraph is short, we will insert it, as a farther specimen of his observations in this way.

‘Before I leave, says he, the town of *Catania*, I must mention a very fine *cameo*, in the possession of the *Barone della Bruca*. Count *Gaetani* at *Syracuse*, had given me so high a description of it, telling me that it was worth all *Catania*, that I had a violent desire of seeing it. It is indeed a very beautiful *cameo*, though the town of *Catania* is rather undervalued when compared therewith. The stone is an onyx, and represents *Vulcan* with two *Cyclopes* forging the arms of *Mars*, whilst *Venus* and *Cupid* look on with pleasure and satisfaction that they fall out so well. The figures are exceedingly well drawn and executed; but as there is no name of the artist, the value is not quite so great as Count *Gaetani* would make it. It must be allowed that the stone and the workmanship are exquisite, and the figure of *Venus* is a master-piece in it’s kind.

We shall take our leave of *Sicily* with mentioning a few of this Author’s remarks concerning the inhabitants. He speaks in different places in an advantageous manner of the female sex, but appears particularly struck with those whom he saw at *Trapani*, a fine well built town, (the ancient *Drapanum*). ‘The



most beautiful women of all Sicily, says he, are indeed the inhabitants of this little town, and this gives many of them an opportunity of making their fortunes by marrying to great advantage. Their complexions are as fair as those of any *Englishwoman* or *German*, and they have also most beautiful black eyes, full of spirit and vivacity, and the most regular *Grecian* profiles. The pure, serene, and subtle air of this neighbourhood is to be considered as the natural cause of this.'

Concerning the *Sicilians* in general, he tells us, that, 'like all the people of warmer climates, they are polished, of quick parts, and great genius; but that, they are likewise characterised by that effeminacy, voluptuousness, and cunning, which is found to increase in the more southerly countries. They have amazing vivacity, but not the least phlegm, which is very necessary in the cultivation of the arts, and in the execution of it's works; this deficiency appears in their painters, their sculptors, and even their poets, who are numerous.—It seems the temperature of the air, which produces that happy phlegm, is not to be met with here; an acrid salt affects the nerves of the natives; *umori falsi* are a common complaint all over *Sicily*, arising chiefly from their diet, and partly from the immoderate use of sugar. This irritation of the nerves makes them restless and impatient; and with their great degree of vivacity, often causes the most violent actions, they are therefore remarkable above all other nations for the violence of their jealousy and vindictive temper. This same mixture of character sometimes produces a degree of heroism and stoicism, from which the greatest benefits might arise; and I can mention some anecdotes upon that subject: whilst the famous robber *Tessalunga* with his band infested *Sicily*, his intimate friend *Romano*, who was as lieutenant, and next in rank to *Tessalunga*, was taken prisoner: *Romano's* father was likewise in prison for some crimes, but they promised him his liberty, if his son would betray and deliver *Tessalunga* into their hands: the son's struggle between filial love and solemn friendship, was very great; but his father prevailed on him to prefer the latter to the former, and not to prove his filial affection by a treachery. *Tessalunga* himself, though he was put to the most violent tortures, did not betray any of his companions.'

To the above the Author adds what he calls 'an example of real love put to the test. A prince, says he, of one of the first families in *Palermo*, had a secret connection with a single lady, who was his equal in rank; he married her afterwards, and two months after marriage she was delivered of a son.—The prince and his lady resolved to deny the child, and trust it's education to a peasant.—This circumstance was kept a secret, 'till the mother on her death bed, in hopes of disburthening her conscience, discovered it: the youth was immediately sent for from the country;

country; he shewed more surprize than joy on being informed of his new rank, and immediately declared, that unless he could marry a handsome young country girl, with whom he was in love, he would not accept of it; this article being denied him, he willingly resigned his claims in favour of his brother, and lived moderately but happily with his dear country girl, in the station of life in which he had been brought up. What an excellent subject for a dramatic piece, and how worthy of employing the pen of a *Melostasio*, or *Voltaire*!

We should observe that this writer speaks highly of the hospitable reception which he every where met with among the *Sicilians*, and particu'arly celebrates the friendship he found from the Prince of Biscari, of whom and his family he speaks in the highest terms, and also gives some account of his complete and beautiful museum.

Although our Author's tour through this island has been productive of many entertaining observations, we must not detain our Readers too long with the particulars. We shall, therefore, only transcribe the words with which the Baron concludes his account.—‘The climate, the soil, and the fruits of the country, are as perfect as ever; but the precious Greek liberty, population, power, magnificence, and good taste, are now not to be met with as in former times, and the present inhabitants can only say, *Fuimus Troes*. Equally true, however, is what Solinus says; “*Quicquid Sicilia gignit, sive soli fecunditatem, sive hominum ingenia spectes, proximum est iis, quæ optima dicuntur.*”

We have dwelt so long on this part of the volume, that it is necessary to reserve some account of its farther contents for an article in our next Review.

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ART. IX. *Alonzo*; a Tragedy, in Five Acts, as it is performed at the Theatre Royal, Drury Lane. 8vo. 1 s. 6 d. Becket, 1773.

**M**R. Home, the Author of this play, has shewn, by some other productions, particularly by his *Douglas*, that he is a man of genius. When we disapprove the writings of such a man, it is with caution and reluctance.

*Alonzo*, a Spanish nobleman, is banished by the King for killing Ramirez. He loves Ormasinda, the King's daughter, and prevails on her to marry him, in private, before he departs. She has a son, who is committed to the care of Costello, an old warrior, who lives in the mountains of Catalonia. Eighteen years afterward the Spaniards and Moors agree to decide their contests by a single combat; and the giant Mirmallon defies all Spain. On the day of this combat the business of the play is transacted. The critics, therefore, will not complain on account of *time*; the Author has taken care to preserve that unity. Ormasinda and the kingdom are to be the reward of the conqueror,

The play begins with a conversation between Ormasinda, and her friend Teresa, on the wretchedness of her situation; in which we have several hints that throw light on the story. The King runs in, improperly enough, to tell his daughter, that an unknown knight was approaching to encounter Mir-mallon; and that he may possibly be Alonzo: at which she rejoices. A messenger brings the news that a stranger had broken the armistice, and that the armies were rushing to battle: the King departs and leaves the ladies to resume their doleful dialogue. They are extremely eloquent; but not in the style of women, or indeed of any beings that we know of in distress; for their speeches are ten, fifteen, and twenty lines in length, and all unbroken pieces of declamation.

When the knight appears who had infringed the peace, he excuses himself handsomely. He had been insulted by a Moorish officer, as he was coming to see the combat, whom he challenged and slew. The Moors then fell upon him, and he defended himself wonderfully, till he was relieved. The King is all admiration and astonishment at this youth.

A messenger now brings information that the champion for Spain was not Alonzo, but a Persian. The King was grieved that he should be indebted to any but a Spaniard: Alberto, the valiant youth above-mentioned, offers himself, and the King leads him to the council to be approved.

Sebastian relates to Ormasinda the adventure of the youth. She immediately knows him to be her son, and sends Sebastian for him: who returns with the news that the Persian is a friend of Alonzo, and named Abdallah.

In the third act Alonzo appears as Abdallah; and, in a long discourse between him and Velasco, we are told his whole story. As the great business of the play turns on the circumstances related in this conversation, we cannot give the Reader a fairer specimen of the performance:

A B D A L L A H.

Listen to me

I have perplex'd thee, and have marr'd the story  
By my abruptness. 'Tis a serious story,  
Not to be told in parcels and by starts,  
As I from impotence of mind began,  
But I will bear my swelling passion down,  
And utter all my shame. Thou dost remember  
How I was banish'd from my native land?

V E L A S C O.

For killing young Ramirez.

A B D A L L A H.

At that time

I doated on the Princess. She conjur'd me  
With earnest pray'rs, with deluges of tears,



Not to resist her father, nor advance  
My better title to the crown of Spain,  
As I had once resolv'd. My rage she sooth'd;  
Pride, anger, interest, yielded all to love.  
With her I made a merit of obedience,  
And pleaded so effectually my cause  
That she consented to a private marriage  
Before I left the kingdom. We were married,  
And met together four successive nights,  
In the sequester'd cottage of the wood  
Behind the palace garden. O! I thought  
Myself the happiest and the most lov'd  
Of all mankind. She mock'd me all the while;  
Meant me the cover of her loose amours,  
A cloak to hide her shame. O God! O God!  
Did I deserve no better?

V E L A S C O.

Good my lord!

What circumstance to warrant such conclusion?  
What evidence?

A B D A L L A H.

The evidence of sight——

Mine eyes beheld: I saw myself dishonour'd.

V E L A S C O.

Your eyes beheld!

A B D A L L A H.

By heaven and hell—they did.

The night preceding the appointed day  
Of my departure, from the realm of Spain,  
I flew impatient to the place of meeting,  
Before the hour was come: to wear away  
The tedious time, for every minute seem'd  
An age to me, I struck into the wood  
And wander'd there, still steering to the gate  
By which she was to enter. Through the trees  
The moon, full orb'd, in all her glory shone.  
My am'rous mind a sportful purpose form'd,  
Unseen to watch the coming of my bride,  
And wantonly surprize her. Near the gate  
There stood an aged tree. It was a beech  
Which far and wide stretch'd forth its level arms  
Low, near the ground, and form'd a gloomy shade.  
Behind its trunk I took my secret stand;  
The gate was full in view, and the green path  
On which it open'd. There I stood awhile,  
And soon I heard the turning of the key.  
My heart beat thick with joy—and forth she came:—  
Not as I wish'd: she had a minion with her;  
A handsome youth was tripping by her side,  
Girt with a sword, and dress'd in gay attire.  
He seem'd to court her, as they pass'd along,  
*Coy, but not angry, for I heard her laugh.*

*She*

She flung away. He follow'd, soon o'ertook her,  
Embrac'd her—

V E L A S C O.

Ah! the Princess Ormasinda!

A B D A L L A H.

I drew my sword, that I remember well,  
And then an interval like death ensu'd.  
When consciousness return'd, I found myself  
Stretch'd at my length upon the naked ground  
Under the tree: my sword lay by my side.  
The sudden shock, the transport of my rage,  
And grief, had stop't the current of my blood,  
And made a pause of life.

V E L A S C O.

Alas! my Lord!

'Twas piteous indeed. What did'st thou do,  
When life and sense return'd?

A B D A L L A H.

With life and sense

My rage return'd. Stumbling with haste, I ran  
To sacrifice them to my just revenge.  
But whether they had heard my heavy fall,  
Or that my death-like swoon had lasted long,  
I know not, but I never saw them more.  
I search'd till morning; then away I went,  
Resolv'd to scorn the strumpet, and forget her.  
But I have not been able to forget  
Nor to despise her; though I hate her more  
Than e'er I lov'd her, still her image haunts me  
Where'er I go. I think of nothing else  
When I'm awake, and never shut my eyes  
But she's the certain vision of my dream.  
Sometimes, in all her loveliness, she comes  
Without her crimes: in extasy I wake,  
And with the vision had endur'd for ever.  
For these deceitful moments, O! my friend!  
Are the sole pleasant moments which Alonzo  
For eighteen years has known.

The King enters while they are in discourse; and the pretended Abdallah tells him a specious tale to excuse Alonzo. Alberto brings the champion a present from the Princess, and Alonzo imagines him to be one of her gallants. They repair to the lists; and Sebastian soon returns, with the good news that the Moor is slain. Here we must observe, that the description of the combat is picturesque and striking; and that Mr. Palmer speaks it, upon the whole, very well.

When Abdallah is presented to the Princess, there is wanting some circumstance to disguise him beside a Persian dress. He declines any reward; and, in the name of Alonzo, only asks for justice on a great offender. When he charges the Princess with adultery, we think the Author has touched the various passions

passions which should arise on the occasion; and all the performers do him justice.

Alberto steps forth in defence of Ormasinda's honour, and takes up Abdallah's gauntlet. This heightens the distress of the Princess. To save the youth, the old but valiant Costello appears, and offers to become the champion of injured innocence. Alonzo cuts the matter short, by resolving to fight them both. The peers however, having allowed Alberto's claim, the combatants meet. Ormasinda interposes, and offers to die if she does not clear her fame. Abdallah takes her at her word; goes out to bring evidence against her, changes his dress, and returns as Alonzo. Ormasinda runs to embrace him; he repulses her; and she perceives that Abdallah was Alonzo. Alberto draws; and the King orders the lists to be cleared. Ormasinda runs between the combatants; stabs herself (perhaps unnecessarily) and falls. She lives however thro' several pages, discovers the son to the father; tells the reason of Alonzo's fatal mistake (Teresa's having accompanied her in men's cloaths) refutes the charge against her; melts the heart of Alonzo; they embrace; and she dies. Alonzo commends Alberto to the King, and stabs himself: an act of poetic justice; and quite in character for Alonzo.

There is a kind of simplicity in this play of which we much approve; it is free from all those extraneous circumstances which are clustered about, and perplex, most of our modern plays. The sentiments in general are very good, and the versification is not unharmonious. On the other hand, many of the incidents are improbable; as that Teresa should accompany Ormasinda, in men's cloaths, on so serious an errand as a private meeting with a newly married husband; that Teresa, thus circumstanced, should embrace her; and that Alonzo should faint away at the sight, and banish himself, without shewing his resentment to the Princess.

There are many vulgarisms in the language: and in one or two instances it is not grammatical\*: but the great and general

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\* In the second Act, p. 20, for instance, young Alberto, describing the hardy manner in which he was bred, tells us that he was taught

————— "To swim across  
The headlong torrent, when the shoals of ice  
Drove down the stream. To rule the fiercest steed, &c."

and adds,

————— "No savage beast  
The forest yields that I have not encounter'd.  
Meanwhile my bosom beat for nobler game"—————

How easily might the false English in the last line have been avoided, by changing *beat* for *glow'd*; or by substituting *yet did*, for  
meanwhile :



ral objection to the play is, that it is written *concerning* the passions, and does not express their *language*. Almost all the declamations of Ormazinda come under this description; and they are so minute, circumstantial, and verbose, that they require most extraordinary talents in the actress to extort applause for them: we really felt for Mrs. Barry, as we have done for Mrs. Yates in several modern tragedies.

ART. X. *Alzuma; a Tragedy*, as performed at the Theatre Royal in Covent-Garden. 8vo. 1s. 6d. Lowndes. 1773.

**M**R. Murphy is so respectable as a Writer, that every thing which he offers to the public must be a subject of attentive and candid criticism. We have seen and read this play with that mixture of approbation and regret which we have generally felt from the Author's compositions. We have no great objections to the fable; we are charmed by the moral; and, in general, delighted by the sentiments; but we are often offended by the language; sometimes by the incidents; and, in a few instances, by what may be called a want of *keeping* in the characters.

The scene is laid at Cusco, the capital of Peru. The play is opened by one of the Virgins of the Sun, who hints the distress of Orellana, (daughter of the late Inca) and that, wearied with misery, she was sunk to rest. She is joined by another Virgin; and Orellana rushes on the stage with all the horrors of a shocking dream. She had imagined herself urged to renounce her gods and wed Don Carlos (Pizarro's son); that her brother Alzuma, who had been absent ten years, suddenly appeared, attempted to save her, but was stabbed by Pizarro. While they are talking of their misery, a messenger informs them, that the conqueror is coming to celebrate the rites of his religion, followed by captives, who are to abjure their gods or to be put to death. But before his arrival Don Carlos is rather thrust in, and the Author intends that he should make love to Orellana.

In this dialogue we are told that Orazia (the widow of the late Inca) is married to Pizarro, and become a zealot for the new religion. Orellana, though she declines the love of Carlos, engages his humanity in behalf of the captives.

*meanwhile*: or, probably, the Author himself, had he seen the impropriety, would have thought of some happier emendation. If it be said that this slip was not worth noting, we would only observe, that the utmost degree of correctness and purity is expected in the language of the stage.—The same fault is repeated in the foregoing extract, p. 209, l. 6, from the bottom:

‘My heart beat thick with joy——’

On the entrance of Pizarro, Orazia, &c. candour and bigotry are strikingly contrasted, and the sentiments of Carlos, and the simplicity and firmness of Orellana, do honour to the Author.

Among the captives who are brought in and doomed to die, Mr. M. intended that Alzuma should be *in disguise*; but the manager does not chuse it. What passes between him and Pizarro is very proper and striking; but when he is left with his friend, we think he is too loquacious; and that the Author might have thrown the following description of an Indian heaven into some calmer part:

————— ' His power may shackle  
These mortal limbs; but the unbodied spirit  
Shall bear its native liberty along,  
To the blest'd vale behind the cloud-capt hill,  
The silent region of departed souls,  
That region undiscovered by the Spaniards!—  
Where our forefathers in unfading blifs,  
Prepare the roseate bow'r, and weave the chaplet  
For deeds heroic done in life; for all  
Who firm in honour, by distress unconquer'd,  
Have smil'd in woe, and to their graves have carried  
The sacred charter of the free-born mind.'

In the second Act, Orellana brings the captives their liberty through the intercession of Carlos; and engages them to undertake an enterprize which she is to disclose in the Temple of the Sun. Among them (unknown) is Alzuma, the hero of the piece, and brother to Orellana. On their entrance they hear soft music, and an ode is pleasingly sung by a choir of Virgins, for the welfare of Alzuma.

Here the Author and the Public are much indebted to the genius of Dr. Arne. Indeed the whole scene is happily delusive; and we shed tears of sympathy with the harmless and virtuous victims of bigotry and avarice.

Orellana comes forward and communicates her business, namely, to send, in a *braid of colours*, the story of their wretchedness, to Alzuma, whom she supposes still to be in exile. This brings on a most affecting discovery. She relates to her brother the death of their father, the marriage of their mother with the Christian chief, and the other events which have come to pass in his absence.

In the third Act, Don Carlos, having seen them together, as he thought, in amorous parley, orders Alzuma to be put in chains. When the brother and sister meet again, their despair is very affecting; Alzuma is sentenced to death; Orellana springs forward to embrace him; and Carlos is so enraged that he draws his sword to kill him; which she prevents by shewing a dagger, and

and threatening to put an end to her life. Matters here are too artificially conducted, and are regarded with unmelting eyes.

Carlos departs, because he will not be present at the execution, and Pizarro follows in order to bring him back. The daughter intercedes with the mother in vain; and the victim is brought to the altar; where, as he bares his bosom for the blow, the mother sees a mark by which she knows him, and prevents his death.

In the fourth Act, the interview between Alzuma and his mother, interrupted by Carlos, who is rendered cruel by jealousy, and Pizarro's impetuosity, which forces the discovery from the mother, serve to keep the mind in continual agitation.

In the fifth Act, the mother wishes her daughter to marry Carlos, in order to save her son. Carlos brings them the news that Alzuma is turned Christian, and is coming publicly to abjure his faith. Orellana is at first grieved, but is soon satisfied by hints from her brother. He goes to the altar behind the scenes, and, instead of abjuring his religion, stabs Pizarro. Carlos is made to run about relating this disastrous tale; and Orellana, meeting her brother, tells him he had undesignedly killed his mother while she endeavoured to save Pizarro.

The last scene is crowded with business. Pizarro is shewn dead; Orazia is brought, dying, to her children; Carlos comes to revenge his father, but his vengeance is disarmed by what passes before him; he forgives Alzuma, and, by that means suddenly converts both him and his sister.

The Author has not allowed the necessary time in his transitions from one state of mind to another; and we think he has violated Nature in more than one instance.

Upon the whole, the Reader will observe, on the perusal of this play, that Mr. Murphy has been happy in the choice of this story, as well as in that of the Grecian Daughter; and that of the two supposed ends of Tragedy he aims mostly at one. Terror is the prevailing passion; and the distresses that should call forth pity are rendered shocking, if not extravagant. He takes to himself the merit of imitating the Greek classics. A man may be a plagiarist from the Greek, as well as from the French; though perhaps with greater safety. Mr. M. is a good scholar, and, in writing, avails himself of what he has read, as much as most men. If, however, instead of Sophocles and Euripides, he had attended to the many specimens which we have had of Indian eloquence, spirit, and conduct, he would have put his genius into a proper train, and his principal characters would have been more strongly marked with American passions. But every poet is not born a Shakespeare; and we think the Public obliged to the Author of so useful a play as *Alzuma*.



The performers in general deserve, and have obtained, Mr. Murphy's thanks. Mr. Smith, who performs his part extremely well, labours under disadvantages from the finery of his dress. It is a general error of managers to dress the principal actor in the richest cloaths, without a proper regard to his part. It is astonishing they should continue such an absurdity. Mrs. Hartley deserves great commendation. Mr. Bensley is improperly placed in Carlos. Miss Miller is not old enough for the mother; and Mr. Hull is not quite what we might look for in Pizarro.

ART. XI. CONCLUSION of our Account of the PHILOSOPHICAL TRANSACTIONS, Vol. LXI. from our Review for last Month, p. 112.

ANTIQUITIES.

ARTICLES X. XI. XII. and XL.—We have more than once, it may be thought, somewhat irreverently, sneered at the solemnity of diction and the air of significance, with which the learned Author of these four Articles has formerly laboured to ascertain, by the glimpse of a single letter, the particular mint in Africa or Sicily, at which a certain Punic coin has been struck\*: —We have not even been able to preserve a becoming gravity, in attending him in his more arduous and important attempt, to restore to the world the long lost name of a *Non-descript* Samnite General†:—Nor, lastly, could we sufficiently harmonize our muscles to the importance of the occasion, when we lately accompanied him in the gallant task of remedying the sulky silence of ancient history, with respect to the name likewise of a neglected Princess, ycleped Queen PHILISTIS, and of “placing” her with a high hand, and in *two words*, on the thrones of Syracuse, Malta, and Gozo‡.

It is far from our intention, however, to cast a general and indiscriminate air of ridicule on investigations into antiquity: but though we respect the Author's learning, and admire his perseverance, we cannot but think he has frequently misapplied both, in conjectural and uninteresting researches into the names, and spellings of names, of persons who were once, we doubt not, extensively connected with the world; though time has long since, and for ever, snapped every link of the chain that united them with the human race. Allowing the probability of the Author's numerous conjectures, and the validity of his proofs, what is the result?—Queen Philistis, indeed, fills a gap, with her name, in the tattered bead roll of the tyrants of Syracuse: but she and COLONEL SAFINIUS are still to us as mere *inaneities*

\* M. Review, May 1770. page 394.

† ——— April 1771, page 317.

‡ ——— April 1772, page 421.

as if they had never existed; as no one physical, moral, or historical truth of the least importance, or likely to afford the least degree of rational entertainment, is deducible from their *regeneration*, or rather, from their names now again figuring in brass on the stage of the world. In short, these fribbling, and, at the same time, laboured pursuits; these gropings into the charnel-house of Antiquity, tend to throw a ridicule even on the rational and sober Antiquarian; in the same manner, and nearly for the same reasons that the Naturalist is exposed to derision, by the absurd pursuits of the Pigeon-Fancier, or the extravagant chace of a Nicholas Gimcrack, coursing over hedge and ditch after a new variegated butterfly.

After this exordium, our Readers will not expect from us much more than a bare enumeration of the contents of these unimportant articles. In the 10th Mr. Swinton undertakes the explication of an inedited Punic or Phœnician coin, with two legends, in different languages, on the reverse. In the 11th we are presented with some remarks upon two Etruscan weights, or coins, never before published. In the 12th the Author attempts the interpretation of two Punic legends or inscriptions, on the reverses of two Siculo-Punic coins, published by the *Prince di Torremuzza*, (who first, if we mistake not, brought to light the name of Queen Philistis, cut in a stone step) and never hitherto explained. The first of these, supposing that the Author rightly decyphers all it's crippled elements, may, he conceives, be read AM SECHECT; and then only informs us, that the coin on which it was impressed might possibly be struck at *Segesta*, a maritime city in Sicily; and the second, on making the same concessions, may be read AM HAMMAHA NOTH, and it is then supposed to convey to us the dear bought knowledge, that the medal was struck by the people of MENÆ.—

This is very dry reading; we therefore hasten to article 40th, and last, in which Mr. Swinton gives us some observations upon five antient Persian coins, struck in Palestine, or Phœnicia, before the dissolution of the Persian Empire. In a note at the end of this article, the Author properly reprehends the indecent and ungrateful conduct of M. Anquetil du Perron (the translator of the supposed *Zend-Avesta* of Zoroaster) towards two of the most respectable members of the university of Oxford, and himself; whom, in return for the acknowledged civilities received by him at that learned seminary, he has most grossly ridiculed and abused in the introduction to that absurd performance. Though he has already been properly chastised by an able member of the university\*, Mr. Swinton hints that he likewise may

\* See Vol. xlv. of our Review, December 1771, page 498, and Appendix, page 561.



possibly 'hold him up to the public, in his proper colours, on some future occasion.'

In the 48th article is contained a learned enquiry, by Matthew Raper, Esq; into the value of the antient Greek and Roman money; particularly of the Attic drachm; the Egeinean and Euboic talents; the relative value of gold to silver in Greece and Rome; and that of the antient Greek and Roman coins reduced to English money.

#### M E D I C I N E.

This class contains only one paper, (article 16.) in which Dr. P. Hanly gives an account of an extraordinary tumor in the abdomen of a woman, which began to appear during pregnancy; and, on being felt through the abdominal muscles, seemed to resemble the head and superior extremities of a *fœtus*. After her delivery of a strong and lively child, the swelling was still felt, and afterwards increased in all it's dimensions. In a consultation of ten gentlemen of the faculty upon the case, they were all so much deceived on their examination of this tumour, as to be of opinion that it was produced by an extra-uterine *fœtus*. Accordingly, the Cæsarean operation would probably have been performed, had they not been deterred from attempting it, from a conviction that the strength of the patient was too much reduced by a hectic fever, to encourage any hopes of her recovery after such an operation. The event was therefore necessarily left to Nature. At the end of four months after her delivery the patient died. On opening the body, a large steatomatous tumour was discovered immediately under the peritoneum, which seemed to be a production and distension of that part of the omentum which adheres to the stomach. It was composed of hard and soft fat, and adhered likewise to the liver, aorta, colon, and right ovarium.

#### C H E M I S T R Y.

Article XV. *Experiments to shew the Nature of Aurum Mosaicum*, by Mr. Peter Wolfe.

This paper contains several ingenious experiments on this pigment, with observations on the combinations which take place respectively among the four ingredients that have been hitherto employed in the preparation of it, and which are tin, sulphur, mercury, and sal ammoniac. It appears however from the Author's experiments, that the two last ingredients do not enter into the composition of the *aurum mosaicum*, which consists only of tin and sulphur. The only use of the mercury appears to be, to divide the tin more minutely, by amalgamation with it; and that of the sal ammoniac, to prevent the fusion of the sulphur. Accordingly, he describes several processes, by which this pigment may be prepared without mercury; and others, by which it may be produced without either mercury or sal ammoniac; as



well as a receipt in which all the four ingredients are used, and in which there will be a greater produce of *aurum mosaicum* than is furnished by the best process hitherto given, viz. that in the London Dispensatory; although a less quantity both of mercury and sal ammoniac be employed.

Some curious and interesting particulars, relative to the art of dying, are given towards the conclusion of this article; particularly a method of dying wool and silk of a *yellow* colour with *indigo*; as also with several other blue and red colouring substances, such as cochineal, Dutch litmus, orchel, cudbear, and many others of the same kind. After describing a simple and easy process for making a Saxon blue of the best quality, by means of a solution of indigo in oil of *vitriol*, the Author observes, that no one has hitherto, he believes, made use of a solution of that blue *fecula* in the *nitrous* acid; by which, however, a very fine yellow dye is easily obtained. To half an ounce of powdered indigo, contained in a tall glass vessel, he adds two ounces of strong spirit of nitre, previously diluted with eight ounces of water. Without this previous dilution, it is to be observed, the indigo might actually be set on fire by the concentrated acid. The mixture, after standing a week, is to be digested in a sand heat for an hour or more; after which, four ounces more of water are to be added to it, and the solution filtered, which will be of a fine yellow colour. No part of the colouring matter separates from this dye, except what is received into the pores of the silk or cloth dipped into it; so that it goes far in dying. We scarce need to add that, by the addition of alum, the colour is rendered more lasting. A green dye, for cloth and silk, may likewise be obtained, if they are first boiled in the yellow or nitrous solution of indigo, and afterwards in the blue or vitriolic solution of the same substance.

Article XXXIX. *Some Experiments on Putrefaction*, by F. L. F. Crell, M. D. and Professor of Chemistry at Brunswick.

Dr. Gaber of Turin (in the first volume of the *Acta Taurinensia*) has proved, by various experiments, the presence of a volatile alkali produced by putrefaction; but denies that any exists at the beginning or towards the end of that process: as he could not at these times observe any sign of an alkali, although the putrid smell was very evident. Dr. Crell here produces some experiments to prove, that the volatile alkali is essential to putrefaction, or is present as long at least as the putrid smell continues; and that it is the basis of that smell. The Author afterwards contraverts some opinions of Dr. Macbride; particularly his observation that, as acids are neutralized during the alimentary fermentation, they cannot act *as acids*, by saturating any thing of the alkaline kind contained in the circulating fluids\*.

\* Experimental Essays, 2d edition, p. 148.

Dr. Crell here produces an experiment to prove, that though acids are so far changed in the alimentary canal, as not to effervesce with alcalis, they may, notwithstanding, check putrefaction; and that therefore their use ought not to be omitted in putrid diseases.—He thinks further, that putrefaction does not *solely* depend on the loss of *fixed air*; but that the latter is rather an *effect* than the *cause* of putrefaction.

Article LII. In this paper Dr. Donald Monro, after giving an historical and chemical account of the *natron* of the antients, or the fossil alcali, as it is now called, and which is not known to have been found any where native in large quantities, in a chrySTALLINE form, informs the society of an importation lately made of this salt (so useful in medicine, and in many of the arts) from *Tripoli*; whither it is said to be annually brought, in large quantities, from the mountains in the interior parts of the country. The specimens which the Author has examined are extremely pure, intirely soluble in water, and are found to saturate a greater quantity of acid, than the common gross *barilla*, or *sada*, nearly in the proportion of 5 to 2.

ELECTRICITY and METEORS.

Article IX. *Account of a remarkable Thunder-storm, &c.* by the Reverend Anthony Williams, Rector of St. Keverne, in Cornwall.

This thunder-storm, which struck the church of which the Author is rector, during the time of divine service, was remarkable both on account of it's extraordinary violence, and of the providential preservation both of the lives and limbs of every individual of the congregation, not only from the immediate effects of the stroke, but likewise from the imminent dangers attending the very great injuries done by it to the building. Half the spire, which was about 48 feet high from the battlements of the tower was at once carried off by it, and the stones which composed it scattered in all directions; some to the distance of a quarter of a mile. The roof of the church was likewise almost intirely removed, and rubbish, or stones of a large size, some of 150 pounds weight, fell, and were scattered in every seat of the church, without materially injuring any of those who sat in the very seats where they fell.

At the time of the explosion, the whole congregation, except five or six persons, were at once struck senseless; many of whom, in different parts of the church, were observed by the Author some time afterwards, lying perfectly motionless, and, as he then thought, quite dead. There appears no reason to attribute this effect to fear alone; as half a minute before this explosion, a fierce flash of lightning, attended with the loudest thunder the Author ever remembers to have heard, did not seem to disturb any of the congregation. The Author himself received the



shock so suddenly, as not to remember he either saw the lightning, or heard the thunder of the great explosion. At that time he was reading the Litany; and afterwards, without the least consciousness of what had happened in the interval, found himself in a pew adjoining to the desk, without either gown or surplice, bearing in his arms, as he then thought, a dead sister; who soon, however, recovered from a state of insensibility, but bore many marks in her person and clothes of her having *conducted*, or stood in the course of, a part of the electric matter. Her legs continued for sometime seemingly dead, and motionless, and turned as black as ink: she had also many slight burns on several parts of her body; and 'her apron, petticoats, &c. were burnt through and through;' and two holes likewise burnt through in the leg of one of her stockings.

Many other particulars are here given, for which we must refer to the Author's relation; in one part of which he is mistaken, we apprehend, in considering the three holes observed at the *three west ends* of the church, as marking the *entrance* of the electrical matter, and *three others at the east end*, as produced by it's *escape*. Undoubtedly, it either entered, or went out at all the six apertures; in as many currents, converging towards the spire, or diverging from it; according as the clouds were in a *negative*, or in a *positive* state: that is, according as the electric matter proceeded from the earth upwards through the spire towards the clouds, or descended from the clouds through the spire, towards the earth.

Article LV. *An Attempt to explain some of the principal Phenomena of Electricity, by means of an elastic Fluid; by the Honourable Henry Cavendish, F. R. S.*

The mathematical mode of investigation employed by the ingenious Author in this paper, renders it almost wholly unsusceptible of abridgment. We shall observe, however, that he first lays down an hypothesis with regard to the properties of the electric matter, or the laws of attraction and repulsion that subsist between the particles of the electric fluid among themselves, and between them and other matter. This hypothesis does not greatly differ from one proposed by *Æpinus*; but the Author has carried the theory much farther, and has treated the subject, as he observes, in a different and more accurate manner. Having proposed the hypothesis, he next examines, by a chain of the strictest mathematical reasoning that this mixed subject will admit of, what consequences follow from it; and, lastly, inquires how far the conclusions agree with known experiments. Among other matters, he inquires into their conformity with the *phenomena* of the attraction and repulsion of electrified bodies, considered under their various circumstances; with the phenomena of the *Leyden* vial; with the cases of bodies receiving electricity from, or part-  
ing



ing with it to, the air; and with the quick discharge of electric matter from, or reception into, pointed bodies, according as they are electrified positively or negatively.

With regard to the last mentioned head, the Author considers the quick discharge of the electric matter from points, as in a great measure occasioned by the swift current of *air* caused by them;—an appearance which was long since noticed by Mr. Wilfon, and afterwards more fully and accurately ascertained by Dr. Priestley \*. It may, however, be said, that this way of accounting for the effect rather pushes the original difficulty a step farther off than solves it: for still a similar question may recur, Why is a current of *air* produced from the points of electrified bodies? The Author, indeed, accounts for this motion impressed on the air, by means of his theory: but still the concomitant extraordinary efflux of electrical matter will scarce perhaps be thought owing, in any considerable degree, to this cause, by one who considers Dr. Franklin's experiment of an electrified ball twirled through several hundred yards of air, without losing its electric atmosphere. It is likewise, we believe, certain, that the *weak* blast of air proceeding from a pointed needle, projecting from an electrified conductor, will be attended with a much greater loss of electricity, than a *strong* blast of air, directed *ab extra* on the same conductor, after the needle has been removed from it.

Article XXVI. *Some Remarks on the Effects of the late Cold in February last, (1771)* by the Reverend R. Watson, Fellow of Trinity college, and Professor of Chemistry at Cambridge.

On the 12th of February, in the morning, at Cambridge, Fahrenheit's thermometer was found by the Author to have fallen to 6 degrees above 0 †. He observes, that the Cam, nevertheless, which is by no means a rapid river, remained unfrozen. We cannot see any thing particular in this last circumstance, as nothing is here said of the preceding state of the weather. The Author further observes, that the Seine was not frozen at Paris, even in the more violent frost of 1709. He offers some remarks on this head, which we shall omit, and shall only recommend to the Author's, and our Readers' perusal, the reasonings of the

\* See his History of Electricity, p. 591. 1st edit.

† At a place about 50 miles to the northward of Cambridge, a still more intense degree of cold was observed a few hours before the time that the Author made his observations. At 9 the preceding night, the mercury, in a very accurate thermometer, sunk to 3 degrees above 0, and continued regularly descending till, at half an hour after 11, had fallen to within  $\frac{1}{2}$  of a degree of 0. From the 27th article contained in this volume, we likewise collect, that on the 12th of February, the thermometer was observed to stand at 4° above 0 at L,ndon, in Kentlandshire.

Abbé Nollet on this fact \*. The Abbé observes, that the Seine is generally frozen over, when the thermometer stands many degrees higher than it stood at that time; and offers some ingenious observations in support of this seeming paradox,—that the great *intensity* of the frost may be the very cause which, in many cases, may prevent a river from being intirely frozen over.

Speaking of the various causes which may suddenly produce a considerable degree of cold in the air surrounding us, such as the influx of cold air from the northern latitudes, and the descent of that in the cold regions of the atmosphere over our heads, the Author adds that, ‘if the air should become unusually dry, and consequently disposed to dissolve much water, a great degree of cold might be almost instantaneously produced.’ In confirmation of this opinion he observes, that during the abovementioned cold, a thick vapour was seen rising from the comparatively warmer surface of the river, and which marked, as it were, its course. The great cold may, perhaps, therefore, he adds, be thought ‘to have proceeded from the *solution of water in air*, which was then carrying on; ‘for the earth was glutted with humidity, and the air was become dry,’ (and consequently attracted and dissolved it the more readily) ‘having been freed from its water by an almost incessant precipitation for three days, under the form of snow or sleet.’

It does not appear to us on what grounds the Author founds his supposition, that cold, much less so very intense a degree of it as that abovementioned, may be produced in *the air*, by the mere solution of water in that element. He only observes, that ‘the cold attending this solution is a phenomenon similar to that attending many other chemical solutions;’ adding, however, no direct, or indeed any other proof of the fact than an observation, that the cold thus produced is, in a ‘less degree, sensibly *felt* by every one who goes into a room newly washed, or street in the summer time lately watered.’

Without meaning to deny the truth of the Author’s supposition, we shall only briefly observe, that his reasoning is not perfectly conclusive. Cold is not produced in *all* chemical solutions indiscriminately. That the solution of water in air *may* be a frigoric solution, we shall not deny. Cold too, we acknowledge, is produced in the evaporation of fluids; but that cold has hitherto been observed only in the fluid itself, or in the body that supports it, (the bulb of a wetted thermometer, for instance) and not in the air, or medium into which the vapour is received. This distinction may be thought too minute; but we

\* See his *Leçons de Physique Experimentale*, tom. 4me, p. 126. 5me edit,



could give some reasons, which would justify our proposing it at least. With regard to the chillness felt by a person on entering a wet room, &c. that sensation may, as plausibly at least, be accounted for on principles very different from those of the Author; who should have given us the unsuspicious and decisive testimony of the thermometer on the case, rather than the very fallacious appeal to feeling.

The remainder of this article contains a few observations made on the effects of this extraordinary degree of cold, on various saturated saline solutions contained in the Author's Laboratory; and an account of some experiments, by which he endeavoured to discover the powers by which different salts, when they are dissolved in water, resist congelation.

Article XXXVIII. *An Account of the remarkable Cold observed at Glasgow in the Month of January 1768*, by Mr. Alexander Wilson, Professor of Astronomy at Glasgow, &c.

In the morning of the 3d of January, the Author was greatly surprized to find the mercury in his thermometer sunk so low as  $5^{\circ}$  Fabr. Suspecting that the cold might possibly have been still more intense during the preceding night, he endeavoured to recover the lost observation. After some meditation on the subject, an ingenious expedient suggested itself to him of detecting this imagined cold, by examining the temperature of the snow then lying on the ground, and which had been exposed to it. On placing the bulb of a thermometer a small way within the surface of it, the mercury presently sunk 7 degrees, or to 2 degrees below 0, and thereby indicated nearly the coldest temperature of the air over night. On the succeeding night and morning, as we collect from a table here given, the mercury, during a space of 10 hours, was never higher than 2 degrees above 0, and was frequently stationary at 2 degrees below that mark.

The Author availed himself of this opportunity of making observations on this very intense degree of cold. Among other experiments, he tried one, which appears to us curious; as it affords a simple, and, at the same time, decisive and visible proof of the *evaporation of ice*, even at a time when the thermometer stood so low as 0. We shall abridge his account of it.

He repeatedly breathed on the polished surface of a reflecting metal belonging to a telescope, and which had acquired the same temperature with that of the air, (or 0.) till it was covered with an incrustation of ice, or frozen vapour, of a very palpable thickness. The air was then still; yet, in a little time, he found the frozen pellicle beginning to disappear at the outer edge, all around, leaving the metal quite clear. The evaporation proceeded gradually and regularly, from the circumference towards the centre of the speculum; the whole surface of which, in about 50 minutes, had parted with its ice. The experiment was



repeated, with the same event (except that it took up a longer time) although the speculum was now defended from the open air, by being placed in a large thin box, having a cloth thrown over it.

Article XXXIII. Either intense degrees of cold have been more frequent of late years, or, from the greater number of observers, they are more frequently noticed, and communicated to the public, than formerly. This article contains a table of Meteorological Observations, made at Caen in Normandy, from 1765 to 1769, by Nathaniel Pigott, Esq; On the same day with that mentioned in the preceding article, the Author's thermometer at Caen sunk to 8 degrees *below* 0. The result of a few experiments is here given relating to different liquors exposed to the cold, when the thermometer was however several degrees above this mark. In one of these, arrack was frozen to a thick jelly, containing icy particles; and rum was converted into a jelly likewise, but of a thinner consistence.

Articles 23, 27, and 28, contain only tables of Meteorological Observations, made at Ludgvan and Lyndon.

Article XXXV. *Letter from the Honourable Daines Barrington, F. R. S. to William Heberden, M. D. F. R. S. giving an Account of some Experiments made in North Wales, to ascertain the different Quantities of Rain, which fell in the same Time, at different Heights.*

Referring our Readers to what we have formerly said on the subject discussed in this article\*, we shall proceed to observe, that Mr. Barrington, desirous of trying Dr. Heberden's experiment on a much larger scale, procured two rain gages of exactly equal dimensions; one of which was placed at the top, and the other at the bottom, of a Welch mountain. In a course of observations continued from July to November, a very trifling difference was, upon the whole, perceived between the contents of the rain gage in the valley, and of that on the top of the mountain. The inference drawn by Mr. Barrington, with seeming justice, from these experiments, is, that 'the increase of the quantity of rain depends upon its nearer approximation to the earth, and scarcely at all upon the comparative height of places, provided the rain gages are fixed at about the *same distance from the ground*'

In a note, signed W. H. annexed to this article, Dr. Heberden (as we suppose) remarks, that the rain gage mentioned in his former account to have been placed *below* the top of a house, and 'into which the *greater* quantity of rain had for several years

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\* See our account of Dr. Heberden's Original Observations in our xlvth volume, April 1771, p. 321, as likewise volume xlv. November 1771, p. 396. where, at line 25. the Reader is desired to correct a gross error of the press, and for '*smaller*,' to read, '*greater*.'

been found to fall, was above 15 feet above the level of the other rain gage which, in another part of London, was placed above the top of the house, and into which the *lesser* quantity always fell.' He proceeds to observe, that this difference therefore does not depend upon the *greater quantity of atmosphere*, through which the rain descends: though this, he adds, 'has been supposed by *some*, who have thence concluded, that this appearance might readily be solved by the accumulation of more drops, in a descent through a greater depth of atmosphere.'

In this passage the Author, we naturally suppose, alludes to the observations which we hazarded on this subject, in the places referred to at the beginning of this article. They were proposed merely as conjectures, and as tending to account only for a *part* of the effect. Notwithstanding their apparent plausibility, they certainly are not easily reconcilable with the present observations. At the time, however, that we proposed them, we could not possibly suspect, that what appeared to be the *lowest* of the rain gages, in the London experiments, was, in reality (as we are here informed) the *highest* of the two. We think not, however, that Mr. Barrington's experiments are so decisive on this point, as the remark contained in the preceding note; on account of the probable influence of a new cause, which might greatly contribute to the supply of his upper apparatus, in consequence of its *very high* situation on the top of a *mountain*, where clouds or vapours might frequently be *condensed* into rain, after having passed over the adjoining low grounds (where the other rain gage was placed) unprecipitated.—The effect may possibly, after all, depend on some unheeded, or, at least, unrelated, circumstance, either overlooked or not thought worthy of attention, on account of its very insignificance.

#### MISCELLANEOUS ARTICLES.

Article XXIV. *A Description of a new Hygrometer*, by Mr. John Smeaton, F. R. S.

In consequence of the labours of Fahrenheit and Reaumur, the thermometer was rendered more extensively useful, in ascertaining the different degrees of heat or cold in the air and other bodies; as by means of their improvements all the instruments of that kind are now constructed in such a manner as to be *comparable* with each other; and, whatever are their forms or magnitude, are made to speak invariably one common language. Philosophers have not been equally successful in their endeavours to construct an hygrometer, which shall universally, and with equal constancy and accuracy, measure the quantity of moisture dissolved in the air;—or rather, to speak more precisely, shall indicate the varying dispositions of the air, either to part with its moisture to other bodies, or, on the contrary, to imbibe water from them.

The difficulties attending this attempt are too numerous, and indeed too obvious, to be here pointed out. The ingenious Author of this paper, however, seems to have reduced the wanderings of this inconstant instrument within much narrower bounds than those by which they had been hitherto circumscribed. He here gives a minute description of the method which he has successfully followed in the construction of some instruments of this kind, which are found to correspond pretty accurately with each other: but even a copious abstract of this article would be unintelligible, without a view of the plate that accompanies it. Article XXV. *A Letter from M. John Baptist Beccaria of Turin, F. R. S. to Mr. John Canton, F. R. S. &c.*

In a former volume of our work \* we described the process for making Canton's excellent *phosphorus*, and mentioned some inferences deducible from certain experiments made with it, respecting the nature of *light*. These inferences receive an accession of strength from the contents of the present short letter, where Signor Beccaria relates some experiments, from which it appears, that this phosphorus, exposed to the light of the sun, transmitted through differently coloured glasses, emits only light of the same colour with that which it received.

Zanottus, and some other members of the institute at Bologna, with a view to determine the question, long agitated between the Cartesians and Newtonians, concerning the materiality of light, formerly exposed pieces of phosphorus to the prismatic colours in the solar *spectrum*; without being able however to discover any certain difference in the colour of the light emitted by the phosphorus. From hence Zanottus concluded, as Dr. Priestley observes †, that as the phosphorus emits only *light* in general, and not the particular colour of the light to which it had been exposed, it was evident that it shone by its own native light, which was kindled by that of the sun.—We need not particularize the causes of their want of success; but Signor Beccaria's experiments shew, that Zanottus was too hasty in this conclusion.

The remaining articles of this volume are, the 6th, which contains only a register of the parish of Holy-Cross in Salop, from 1760 to 1770;—articles the 7th and 8th, in which Father Gramont, a missionary in China, describes the *kang*, or Chinese stoves, a model of one of which he has sent to the Royal Society;—and article 50th, in which the Reverend Mr. Horsley communicates a supplement to his former paper concerning 'difficulties in the Newtonian theory of light;' and in which is given the demonstration of two problems, that furnished him with some of

\* Monthly Review, vol. xlii. June 1770, p. 422.

† See his History of Vision, Light, and Colours, p. 364.



the *data* there made use of. — We should observe, that we have omitted to mention, in their proper places, a short description accompanied with an engraving by Mr. Edwards, in article 5th, of a bird not before known by him, brought from the East Indies; and an account, in article 54. of some Basalt-hills in Hassia, by Mr. R. L. Raspe, F. R. S.

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ART. XII. *Essays on public Worship, Patriotism, and Projects of Reformation.* 8vo. 1s. Payne, &c. 1773.

SYSTEMS of religion, and established modes of public worship, have been rarely adapted to the *few* who *think*; but, in general, have been rather calculated for the *many*, who never think at all.

Hence it is that men of genius, men of superior discernment, and of refined sentiments, have always seen, in the common prescribed forms of devotion, many things which to them have appeared so incompatible with the dictates of reason, the principles of sound philosophy, and every sublime and honourable idea of the Supreme Being, that they have fled, with disgust, from the altars of the gods; and thinking they could never remove far enough from the temples of ignorance and superstition, have wholly abstained from mingling with the multitude in the celebration of their religious ceremonies; and by unhappily running into the contrary extreme, they have not only neglected every outward expression of their duty to their maker, but have also withdrawn themselves from the strongest band and connection of human society.

But, although this may be the case at Dheli or at Pekin, at Constantinople or at Rome, who shall say that any thing like it is to be found in this land of reformation, of light, and of liberty?—The Author of the *Essays* before us is the man! He it is who seems ready to stand up, and, like Paul at Athens, to tell us that, in divine things, we are *too superstitious*: at the same time boldly offering to conduct us to the rational worship of that God whom, as yet, it should seem, we *ignorantly adore*. A serious and truly important undertaking! but not, however, a *novel* one; we live in a country that has long been famous for reformers; and, if REFORMATION is actually wrought, praise be to them all!

The Reformer who at present claims our attention, whatever may be thought of his principles, or his undertaking, appears to be a man of real abilities; and, therefore, what he has to offer to the public, is the more worthy of a cool and dispassionate consideration.

The introduction of a new English liturgy, formed on a more liberal and comprehensive plan than any that hath yet taken place in the Christian world, is the great object which this enterprising,

terprising, unknown, Writer hath in view. His reasons for wishing to see a design of this sort carried into execution are, without much order, scattered through his several essays; and it shall be our business to collect a few of the principal of them for the information of our Readers.

'I address the public,' says he, in Essay I. 'on a subject which I have much at heart, and which I wish to engage attention. Without pretending to be a saint, and having my share of the weaknesses and failings of humanity, I am grieved at the present state of religion. I agree with those who attribute to the want of its influence, most of those evils which are the reproach of the present times. I understand religion as implying every moral obligation, and animating the whole by the sublime principle of piety. This I conceive to be the religion of Christ. The provision made by God for the security and influence of religion, are at present out of the question, and are never a subject of animadversion. Those made by men have not the same privilege; and they are open to every one who writes and speaks with decency and good sense. Among these are the various methods of public worship which obtain in the world. They are like all human institutions, imperfect and ineffectual as to many of their most important purposes. In England this is more remarkably the case than in any other country in the world. Popery keeps its votaries in ignorance, and its devotion is suited to that ignorance. In England, every avenue to knowledge is thrown open, and men carry on their enquiries at their pleasure. But their devotion is not suited to their knowledge. They may become as enlightened as a Newton, and as rational as a Locke, but they must worship on the principles of a Calvin, and in the words of a Cranmer.'

Our Author expresses his approbation of the late endeavours of some of the clergy, to 'throw open the Church to rational and philosophical principles.' He laments their ill success; but acknowledges that 'their attempts have been treated with a decency and candour which does honour to the present age: and he adds, that he is 'glad to find, by private conversation, that many persons are disposed to avail themselves of this public *good temper*, and to provide a form of prayer upon principles less conun'd than the present. My aim is to bring these people to act. This place is so enormous, and the people in it, who may happen to think alike on a subject, are often so dispersed, that I know of no method of bringing them together, and inducing them to coincide in any design, but by calling on them in the papers\*. I wish not to engage in controversies with bigots in or out of the Church. Those who are satisfied with the present book of Common Prayer, may remain where they are; and those who like the extemporary services of the Dissenters, may go to Meeting as usual. My only desire is to see a liturgy provided for those who like neither, and who either go to no place of worship, or go with no edification.'

In his second Essay he endeavours to shew in what respect the introduction of a liturgy, formed on the most liberal principles,

\* The two first of these Essays were originally printed in the *Public Advertiser*.



will be of advantage to the public, and deserve the approbation and countenance of government.

'It is well known, says our Essayist, that there are in London many thousands who hardly ever go to any church or meeting-house, because they do not approve of the services; and that they are persons esteemed for their characters, and honoured for their understandings. The loss of so much benefit as would arise to these people from a public service on their own principles, is a loss to the state, which every real politician knows how to estimate. Men cannot be useful, or good for any thing, when they have lost the great principles of a moral character. It is not necessary they should be superstitious or fanatical, but it is necessary they should be pious. It may be said, that a sense of piety is to be preserved without public worship. I will not say that this is impossible; but I never saw an instance of it.'

Here our Author passes a severe censure on our modern *philosophers* and *wits*; whose licentious conversation, and prophane manner of ridiculing the common received notions of religion and piety, he ascribes, in some measure, to the want of those impressions which might be made by public worship:

'And in some of my acquaintance, says he, I lament it as more their misfortune than their fault. They reverence the works of God, and nature in all her appearances is their idolatry; but they have not been accustomed to direct their thoughts to the Deity in acts of devotion, or to cherish those affections which are principally improved by public worship.

'I need not take great pains to prove that this is an injury to the public. Public virtue and happiness are as general sums from the characters and actions of individuals; and no man is a villain without prejudice to his country. The want of religious principles in such numbers as are those of philosophers, poets, wits, and free-thinkers, must have very pernicious consequences. Their examples are followed by great numbers, who, on the credit of their understandings, give implicitly into their opinions and manners. Here a bigot might interrupt me, and say that the devotion of these people cannot be secured without neglecting the principles of our religion. I know of no principles of Christianity that can, with propriety, be brought into public worship, and hinder the devotion of a conscientious Deist. The worship of God is in its nature simple, plain, and founded on indisputable truths: there can be no room in it for principles that are doubtful, and the duties it should immediately influence are the weightier matters of the law. Matters of debate and strife should never be brought into the presence of God; they defeat the purposes of worship; they contract the heart, instead of enlarging it, and debase our piety into spleen. I believe this might be found to be the case every day the Athanasian Creed, and other uncharitable parts of our public service, are read in the church. Those who have not sense enough to neglect them, come home with a kind of pious malignity, and are disposed to evil under the notion of good.'



In the third Essay our Author introduces a long passage from More's Utopia, which is much to his purpose; and which brings him to this, we fear, Utopian conclusion, That as all disputed opinions should be excluded public worship, so 'all honest, pious men, Calvinists, Arians, Socinians, Jews, Turks, and Infidels, might and ought to worship God together in spirit and in truth. The man who objects to this, may be eminent in a party; but in the estimation of every one who has cultivated his mind by true philosophy; or by those principles which are really to be found in the words of Christ; and especially in the estimate of that God who sees his creatures with an equal eye, he is a weak and contemptible bigot.'

His fourth Essay contains some curious definitions and descriptions of *good men, saints, and sinners*; with some inferences in favour of the latter. It includes also an account of the *free-thinkers*; on whom there are likewise some very sensible strictures.

The religion at present in fashion at St. James's, comes next under consideration; after which we have some remarks on that of the Bishops: and the paper concludes with the Author's declaration that his 'only view in writing these Essays is to induce honest and good men of all opinions and of all religions, to try whether they can *humanize themselves so far*, as to come into a place of public worship; and without quarrelling, without rancour or malice to one another, agree to offer to God, that service which they all allow to be his due. The pleasing and happy consequences of such an event, are not to be described, or easily imagined. My own fancy is so warmed with the view, that I will not trust myself to her guidance.'

As some, who may happen, in the main point, to fall in with our Author's sentiments, may yet imagine that the proposal which is kept in view in all these Essays, 'comes at this time, unseasonably, and is unnecessary, as there are other designs which include it, and which it may obstruct,'—he is, therefore, in his fifth Essay, led into a particular consideration of the present state of patriotism, and of our late projects of reformation.—With respect to our patriots, without any reference to individuals, they are totally condemned; on that principle of *selfishness* which the Essayist considers as the grand characteristic of the times. The Reformers, and their projects, those, we mean, of the established Church, are the subject of the sixth Essay: in which he introduces the celebrated Author of the CONFESSIOAL; but with no very hearty *encomiums*. The sum of his notions of a *Church-reformation* is briefly—that, in the first place, it is hardly practicable; that the descent is so great, from the lofty mysteries of Athanasianism, to Common-sense, that the Bishops would break their necks in attempting it; that their Lordships view religion only as *ecclesiastical policy*; that they will attend to no considerations but those of *public peace*, or of *expedience*; that our nobility and gentry, if they are anything, are free-thinkers, and hold all our religious opinions in equal

equal estimation; that the Clergy is a motley body, composed of learned and excellent men, infidels, bigots, and blockheads; that the people are, in general, unprincipled and debauched; and that they have nothing left of the old religion but its superstition and bigotry. And now, says this very shrewd Observer, "who would go to work with such materials?"

"Let, he adds, the great and filthy streams take their course; let us withdraw into some retired corner, and cultivate some deserted spot in the manner we best approve. If the love of our country, and our wishes for its welfare, cannot be gratified by any of those improvements we want, we may extend our views to other countries, and to future ages. Those western regions to which every thing excellent seems to be sojourning, may take hints even from our little plan; and give to the world, among many other blessings which it has never yet enjoyed, that of *simple and pure religion*."

In Essay VII. our Author animadverts on the Dissenters, and on their methods of proceeding, in their application to parliament, during the late session, for relief from the burthen of Subscriptions. He approves their main purpose, but totally condemns their measures, as inadequate to the great end which they ought to have had in view.

"The right of private judgment, says he, is acknowledged; and men are allowed it in its utmost extent. The magistrate can have nothing to do with the opinions of those who renounce the advantages attending the establishment. The whole business of the Dissenters should have been to ask the repeal of the penal laws, the free exercise of their worship, and the choice of their ministers, tutors, and school masters, and to offer any security of their civil obedience and duty which government itself would require.—To offer a declaration of faith to the magistrate, as a condition of liberty, was giving up their first principle.—They say, the faith was their own. No doubt; it would otherwise have been a bad matter indeed.—They could conscientiously subscribe the words of God.—Here they deceive, or are deceived by a quibble.—Words of God—words of man—words of the devil—it makes no manner of difference: when the magistrate has adopted them, they are his words; and you desert your principle, and injure your integrity; not indeed in subscribing the gospel; but in taking even that Gospel you believe at the hand of the magistrate; and making him the judge of your faith and conscience.—When I have urged this, I have been told that the petitioning Dissenters would not have been heard without a declaration. By whom? By administration? No.—By the House of Commons? No.—By the Bishops?—Those who told you so, should have told you more; that the Bishops were *prepared* to refuse you every thing."

There is spirit in this; but, perhaps, there is more of spirit than of prudence; for, to aim at too much, is seldom the way to accomplish anything.



In his eighth Essay the Writer, speaking of measures for improvement suited to the spirit of the times, boldly throws out another of his *spirited* declarations:

‘ Every plan, says he, should now be formed on the most liberal principles. If we make any alteration in our religion; let us reduce it at once to piety and morality; and avail ourselves of that accession of strength which all honest infidels might afford us. Let us substitute *honesty* instead of *faith*. It is the only foundation of a moral character; and it ought to be the only test of our religion. It should not signify what, or how little a man believed if he was honest. This would put our philosophers to a trial; and draw some of them out of that secrecy in which they lie, induce them to join virtue to their knowledge; and to reverence that God whose works they study. This would put Christianity on the best footing; it would give it a chance of standing or falling by its own merit. As things now are, while many are made Christians by the influence of an establishment; many are made Infidels by an abhorrence of imposition. Nothing has given greater weight to the writings of Deists, than the hints thrown out, that they wrote with a halter round their necks; and that the disciples of Jesus came to them with their arguments for his religion in one hand, and pointing to a pillory or a prison with the other. Set the human mind at perfect liberty; or meddle not with what relates to its operations.’

In his ninth and concluding Essay he returns to his first proposal of a liturgy, ‘ on the pure principles of piety and morality.’ Having given his reasons for wishing to have such a liturgy introduced; and the consideration of other proposals having confirmed him in the opinion ‘ that it would be the most proper and beneficial measure which could be entered upon for the advantage of the public morals;’ he now proceeds to speak of the composition of such a liturgy.

‘ A public service, says he, from the very nature of it, can admit of nothing but indisputable principles; and all allusions, references, and explanatory phrases, are vicious in composition as well as morally injurious. This has ever appeared true to me in regard to doctrines, which at the time I thought them necessary to my salvation, yet I felt they had no natural place in the public worship of God. A Trinitarian will explain to the Deity, the particular form under which he conceives him to exist. A Christian will not only worship on the doctrinal principles of his religion, but he must tell the Deity at the end of every prayer that he does so; and every thing must be done not only with the sincerity, and on the principles of a good Christian, but he must say in so many words that he does it in the name and as the disciple of Christ. By such a conduct, so unnecessary and so improper in itself, he makes it impossible for another to join him who does not believe as he does. Such a man acts from pure selfishness, if not from bigotry and malignity. The spirit and temper of a good man would lead him to withhold his opinion for the accommodation of his neighbour; and the pleasure of that forbearance, as well as the general satisfaction of a rational and social devotion



devotion would give him a delight which religion has been yet a stranger to, and which can be had only on the most enlarged and general principles.—The man who wishes to have his particular opinions recognized, seeks only his own gratification; the man who is content to forbear the profession of them for the public edification, has the true spirit of social devotion.

\* People will clamour—that all must be lost, if we appear to give up our religion. Let them clamour. They want either understandings, or hearts to comprehend any answer which I could give them.

\* All sentiments and doctrines therefore but those of piety and morality should be excluded: and the language should be simple and plain. The sentiments to be recognized admit of no ornament; they are too excellent and important to admit them. The fancy and the passions are to be consulted in the sermon and the music. The liturgy should consist of plain, concise, and significant truths. The present book of Common Prayer would furnish some materials; and should be the model in language; because in English its style has been that of devotion. What was wanting might be supplied from the Psalms and from other compositions in such a manner as to please a conscientious Deist. We might in this manner give a specimen of that worship which should employ all the creatures of God; and of that candour and charity which are the great honour and happiness of human nature.

We shall leave our Readers to their own reflections on this bold and singular performance. A performance which will not fail to excite the curiosity of many, the applause of some, and the indignation of others. For us, whatever are our private sentiments, it is not our province to encounter the principles of every writer whose works may pass in review before us. Men of abilities, of every persuasion, are (as such) entitled to some mark of distinction in a literary journal which, by its plan, is obliged to take notice of every publication; and we have done this Writer ample justice, by affording him room to explain his own intentions in his own words. How far, in this “selfish age,” *he* (as well as the rest of our modern patriots and reformers whom he has so freely and perhaps justly reprobated) may have had regard to *himself*, in his proposal for a new liturgy, is to himself best known; but that he is earnestly bent on carrying his scheme, in some measure, into execution, is manifest from the last paragraph of his prefatory advertisement, viz.

\* Those persons who would chuse to see this plan reduced to practice, are desired to leave their names with either of the publishers; and they will be waited upon or sent to, in order to be present at a meeting of all the friends of the design.

ART. XIII *Letters concerning the present State of Poland.* Lett. III.  
8vo. 1s. 6d. Payne. 1773.

THIS third Letter throws still farther light on the measures taken by the 'three† usurping courts,' in order to force from the unhappy country of Poland, its very existence as a state. It contains, in particular, some irrefragable strictures on the specious but insulting and enslaving *code of laws* imperiously dictated by the Empress of Russia, in 1767, at the time when she seized the whole legislative power of the republic, under pretence of re-establishing her ancient constitution, a constitution which is now, by the lapse of time, and change of political circumstances, become, in some respects, absolutely incompatible with the welfare of the nation: and which, after all, is not, in fact, its real ancient constitution, but a vitiated system, the result of modern innovations‡:—some of which were regarded with horror by the Polish patriots, when they first obtained the sanction of law.

The very sensible and spirited Author has here, also, entered on a refutation of the pretended claims and rights of Austria and Russia to the territories of Poland; reserving his examination of the pretensions of Prussia, to the next Letter: which, he tells us, will be entirely dedicated to this Machiavel of the North.

The great purpose of these excellent *Philippics*, seems to be to rouse the attention and excite the jealousy of *other states*, whose safety, he boldly predicts, will not be long secure, after the ruin of Poland is completed.

\* The Manifesto of the three courts speaks of the measures adopted, as equally necessary, not only to prevent the dissolution of Poland, but also to preserve the mutual harmony and friendship between them; and this last object is asserted to be of the highest importance to all Europe; and in good truth it is, though in a different sense from theirs; what is said of the triumvirs at Rome, is strictly applicable to them:—not their dissension, but their union is fatal to Europe. The secret treaty made about four years since, between the courts of Petersburg and Berlin, by which the then form of government in Sweden was guaranteed and declared immutable; pretensions talked of on other states of Germany; a demand, never relinquished, of near a million sterling which Prussia forms on

\* For an account of the *first* Letter, see Review for December last. The *second* Letter was announced in our Catalogue for January.

† Petersburg, Vienna, and Berlin.

‡ He dwells, especially, on the 'fatal *Veto*,' which, he thinks, did not obtain the sanction of law, till the year 1718, at the diet held at Grodno.

England, and which he may, ere long, be bold enough to pay himself from the electoral dominions:—these, and many more circumstances concur as proofs, that the design of these powers is to submit all the rest of Germany to their yoke; all tend to represent the present unnatural alliances as a league of the northern against the southern powers of Europe.

‘ If they be permitted not only to keep possession of what they claim, but to extend, as they are extending their usurpations in Poland; and to tie up the hands of the republic so as to prevent her ever emerging from her present state of weakness and disorder—what can be expected, but, that occasions will soon be created, and eagerly embraced, to seize upon the rest; and that the final loss of Poland will be the signal for the ruin of the whole Germanic body? What security have Denmark and Sweden, the states of Germany and Holland, the cantons of Switzerland and princes of Italy, that this alliance will not be as fatal to them as to Poland?’

‘ The cause of Poland is now become the cause of all Europe; and especially of the states of the second order: they ought to feel, that nothing but an immediate and firm league can secure them against the tyranny and ambition of three such powers, who are evidently preparing yokes for them all. The commercial and maritime states are almost equally interested in the fate of Poland: and in the probable consequences of this strange alliance. In a word, we may apply to all the southern powers of Europe the words of the Manifesto: it is high time they “should lay aside the spirit of discord and delusion,” and ere it be too late, unite in stopping a torrent, which threatens to overwhelm them all.’

There is an *Appendix*, consisting of state-papers, which are occasionally referred to in the course of the Letter; and which are necessary to illustrate and establish the Author’s arguments.

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ART. XIV. *Doubts concerning the Inversion of Objects on the Retina.* By Marmaduke Berdœ, M. D. 8vo. 1 s. 6 d. Lowndes. 1772.

“ Shut, shut the door; good John! fatigu’d I said,  
Tye up the knocker—Jury I’m sick, I’m dead, &c.”

**A**LAS! Pope, in his easy chair, and with a stout porter at his gate, might say all this; but we poor Reviewers are not in a situation to give ourselves these airs. In an evil hour—it is now—let us see—three and twenty years ago—we voluntarily undertook to receive all comers, of whatever quality, from the press, and give an account to the public of their business. With respect to our present visitant, thrice already have we civilly—much too civilly—out of mere good nature,



## 236 Berdoe's Doubts on the Inversion of Objects on the Retina.

*shewn him the door* \* ; and we were in hopes that he would have taken the hint. On the present intrusion, however, matters are now come to a crisis between us ; and we find ourselves under a necessity, for our own credit's sake, absolutely to turn him out *by head and shoulders*. But before we proceed to this seemingly outrageous act of incivility, let us drop our figure, and, in customary form, consider Dr. Berdoe only as an Author, and ourselves as Reviewers of this his *first* production, within the space of little more than a year.

—"Doubts concerning the Inversion of Objects?"—Well indeed may one, so uninformed on the subject he writes upon, have his *doubts* !—We too have *our* doubts ; and one of them is, Whether the Author was in his right senses, when he formed and executed the astonishing resolution of enlightening the world on an optical question ? Taking for granted that he was not, we shall now, once for all, undertake the ungrateful but charitable task of restoring him to sense and feeling.—Indeed, if a total ignorance of the first and plainest principles of optics will intitle any one to discuss the subject of this article, the Doctor comes peculiarly well recommended for that purpose ; and, in that case, we beg his pardon for this harsh surmise.

It is impossible to follow him through all the mazes and intricacies of his reasonings ; if that can be called *reasoning*, which, from an erroneous or imperfect stating of facts, deduces conclusions utterly foreign to, or inconsistent with, the premises. Let us make some attempt however.

After displaying his reading, as of old, in talking of the Stoics and Peripatetics, the Epicureans and Aristotle, Des Cartes and Newton, and *such worshipful society*, the Author gives us what he calls, the System of Vision according to Kepler ; with a diagram annexed, which he totally misunderstands.

Would you imagine, gentle Reader, that this adept in the art of seeing, instead of tracing the separate pencils of rays proceeding from the extremities of an object, to the point of union with their respective axes (as Kepler describes them, *hugs* his extreme rays, represented by a single line each, through the upper and lower limbs of the pupil, making them paint in their progress an *upright* image just *within* the *Cornea* !—draw them toward the perpendicular in passing through the aqueous and chrystalline humours ;—brings them to a focus in the vitreous humour, and in the very middle of the eye—whence the *deussate*, and proceed onwards through the remaining half of it, to paint the inverted image on the Retina !—Alas, poor Kepler !—But thou shalt be revenged.

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\* See Monthly Review, vol. xlvi. April 1772, p. 443 and 444 and vol. xlvii. August 1772, p. 144.

After this unlucky trip at the threshold, we are not to wonder at 'the little satisfaction,' which the Author, with his accustomed pomposity, informs us, he 'could procure himself from books'—from Newton, and Gregory, and Porterfield, and Smith, and all the numerous learned blunderers, who had gone before him, and led him astray, in this intricate path.—He 'left them all!'—resolving to be his own, and better guide.—He succeeds accordingly, and discovers that no image can *possibly* be formed on the Retina; but that the rays of light *converge* all the way from the object to the bottom of the eye; forming a cone whose base is the object, and whose vertex is at the Retina. The irritation of this *Apex* is the cause of vision; and the soul, by means of this *conical shew-box*, sees the object itself *through* the eye, which, says he, 'is not formed by the hand of Nature to vary the situation of external objects, but [is] a *medium* to represent them to the human mind, as an immediate perception.'

After comparing the eye to a convex lens, or glass globe, he concludes that, because the refracting powers of the two latter do not bring the rays to a focus, *within themselves*, neither can the eye produce this effect?—Hear him!—though you may not understand him: for few possess the patient and painful attention of a Reviewer.

'By every experiment I could make, the eye, in this case, is in every respect to be compared to the other transparent bodies;' (the lens and globe) 'nor do the rays of light passing through the vitreous and other humours of the eyes, *decussate* within the eye, but only when they have *passed* the focal point, which is always *beyond the substance* of the medium.'—'I cannot allow,' he afterwards adds, 'that the *icon* of the objects is inverted on the retina of the eye. For it is certain, that objects are not inverted *within the substance* of a convex lens!'

The strange diagrams which accompany this publication would alone lead the merest tyro in optics to conclude, that the *drawer* of them had not any distinct idea of the different manner in which images are formed by reflection and refraction, nor of the nature of converging and diverging rays. They are the arrantest *jeux d'esprit* that have appeared in the optical way ever since the days of Ptolemy or Albazen. In short, by dint of rule and pencil, the obedient rays are here *drawn* into any direction, and the images clapped into any position the Author's wayward fancy suggests.

In his delineation, for instance, of an object, and of its inverted image, formed by means of a convex lens, the rays are first made to proceed to a focus beyond the glass, *long before* they paint the image; and the size of the image is made to de-

pend upon its distance from this assumed focus. Accordingly the Doctor observes (and repeats it afterwards as a 'very material circumstance') 'that the inversion of an object cannot possibly happen in optics, unless the rays have previously converged to a focal point.'

We do not deal in 'Icons;' otherwise, we would present the Reader with a plan of these *new and unfrequented roads* laid out by Dr. Berdoe for the rays of light:—but here comes an experiment that requires no diagram, and which must confound Kepler, and all his '*sectators*,' the believers in inverted images on the *retina*.

The Doctor, in the most solemn manner, informs us that, having examined, 'with a scrupulous attention,' his own eye, at a looking glass; that of a great dog; and lastly the eye of a friend, who was so kind as to lend it him (not trusting it out of his head however) for the purpose of this important experiment; Kepler's inverted picture was nowhere to be seen: but in all the three he discovered the images of external objects exactly delineated, in their natural and *erect* situation.—“But *where?*—and *how?*”—the incredulous and impatient Reader asks:—Why, Sir, in the *Cornea*; and by *Reflection* from thence.—You seem disappointed, Sir.—But really we must here take the Doctor's part:—for why should people delight in puzzling themselves and others, in poking, with *Kepler and Co.* into the *dark, back-chambers* of the eye; where every thing, according to their own confession, is turned *topsy-turvy*; when by taking a single peep with Dr. Berdoe, *in at the window*, they may at once find every thing set *so rights?*—“But the Doctor makes no distinction between reflection and refraction.”—The Doctor, Sir, is above all these niceties.

Towards the conclusion of his work the Doctor informs us that 'if our eyes were deprived of the vitreous humour, all objects would appear *one hundred times* larger, *perhaps*, than what they are.'—Now of all the Doctor's '*Doubts*,' this ugly *perhaps* is surely the most unseasonable. Were it not for that mortifying qualifier, here is a fair opening towards a noble discovery indeed!—and yet, *diffident* mortal that he is, he does not appear conscious that he is on the very brink of it!—Let us however enjoy the glorious idea.—Away then with your marine chairs, your tottering telescopes, your costly and precarious time-pieces, and the other numerous and complex devices for discovering the longitude at sea!—The thing is here, *perhaps*, done to our hands.—Let but some dexterous operator *tap* the eyes of each marine observer of their vitreous humours, he will then have a little compact and manageable *binocular telescope*, with a charge of 100, always ready mounted, in his head; and then,



then, though tossed about in the Bay of Biscay, not a single moon in Jupiter's train can sink behind his shadow, or pop her head out of it, without his perceiving it, the instant he does but cock his eyes up at her. But to be somewhat more serious at parting.

Out of a work which is, from beginning to end, a cluster of concatenated blunders and absurdities, variously entangled with each other, it has cost us no small labour to unravel, and pick out from the mass, the foregoing specimens. With respect to the main point—whatever may be the case with Dr. Berdoe and his great dog, every other individual, both of the human and brute race, we can boldly assure him, receive their ideas of external objects, by the medium of *inverted* images, on the *Retina*. As he seems to have been betrayed into the above luckless enquiry, and into the denial of a plain and undoubted matter of fact, from not being able to reconcile the idea received from an inverted image, with the erect appearance of the object; we would willingly assist the conceptions of this philosophical Tyro, by referring him to a *popular illustration* to be found, we believe, in *Smith's Optics*: viz. that, though the images of objects are inverted upon the Retina, yet, as *that* part of the object is seen most distinctly, towards which the axis of the eye is directed, we *elevate* the eye, in order to view distinctly the *upper* part of an object, and, *vice versa*, *depress* it to inspect the *lower*. Now, the *consciousness* of these motions of the eye, immediately succeeded by their respective visible impressions, may naturally lead us to form a right judgment of the external position of objects.—If he requires further satisfaction—though we apprehend we are ending him much beyond his depth, we refer him to *Dr. Reid's Enquiry into the Human Mind*, chap. 6. sect. 11 and 12.

The pamphlet concludes in the following alarming manner: 'The rectilinear progress of the rays of light *are* continued to the optic nerve, by which means we see objects without variation. Every phenomenon in the laws of vision may be reconciled to this supposition. The *proof* will furnish matter for some *future publication*.'

But we earnestly recommend to this Gentleman, for his own sake, and all our sakes, not to carry this threat into execution; or at least that he would have the modesty to make himself master of the first elements of optics before he sets up again for a subvertor of systems, and an impugner of plain facts. We may be sorry perhaps that we are not in a situation that enables us to *whisper* our salutary advice in his ear: but his case is urgent and desperate; and we therefore take our leave of him, by *publicly* observing to him, in the words of Horace that, instead of thus exposing himself, and pestering the public, with such

glaring proofs of blindness and vanity, as abound in the publication now before us, it will highly become him for the future

*Quæ non didicit, plane nescire fateri;*

and that his acquiescence in this advice cannot be made known to the public in a more acceptable manner, than by his ceasing to write upon subjects, with which he is totally unacquainted.

## MONTHLY CATALOGUE,

For MARCH, 1773.

### RELIGIOUS and CONTROVERSIAL.

- Art. 15. *Logica Genevensis*; or, a fourth Check to Antinomianism. In which St. James's pure Religion is defended against the Charges, and established upon the Concessions, of Mr. Richard and Mr. Rowland Hill. 12mo. 1s. 6d. Bristol printed by Piney, and sold by Keith in London. 1772.

**M**R. Fletcher continues to push the Calvinists with unremitting vigour. He here encounters two formidable adversaries at once. The veteran, Wesley, who now, perhaps, thinks it time to retire from the well-fought field, is fortunate in having so zealous an auxiliary. We do not recollect that he has, himself, published any tract, (of bulk or price enough to entitle it to notice in the Review) in a controversy wherein he is principally concerned, except his *Remarks on Mr. Hill's Review*. See Monthly Review for November last, p. 397.

- Art. 16. *Logica Westiensis*; or, the Farrago double distilled. With an heroic Poem in Praise of Mr. John Wesley. By Richard Hill, Esquire. 8vo. 1s. Dilly. 1773.

Esquire Hill, who enters at the opposite side of the lists, encounters also two champions at a time, Mr. Wesley, and his friend the Author of the *four Checks*. His weapons are wit and argument, which he handles so dexterously, that we cannot help wishing to see them more usefully employed. The dart aimed at Mr. W. from the heights of Parnassus, is a piercer.—But we thought that this furious partizan of the Tabernacle had been weary of the spiritual warfare in which he has been so long and so actively engaged: surely we could not have mistaken him \*!—Oh! here comes

- Art. 17. *The Finishing Stroke*; containing some Strictures on the Rev. Mr. Fletcher's *Logica Genevensis*, &c. By Richard Hill, Esq; 8vo. 1s. Dilly. 1773.

No—we are afraid not! We shall certainly, have more *la' words* from Shropshire. Here is a fresh attack on the Vicar of Madely; and Mr. H. does not, now, seem at all inclined to let Mr. F. remain master of the field for want of an opponent,—“notwithstanding the resolution he had formed of being silent.”—*Vid.* advert. prefixed to “The Finishing Stroke.”

\* See Rev. August 1772, p. 160, Art. *Some Remarks on the third Check*, &c.

Art. 18. *More Work for Mr. John Wesley; or, a Vindication of the Decrees and Providence of God, &c. &c.* By Augustus Toplady, A. B. Vicar of Broad-Hembury. 8vo. 1s. 6d. Matthews. 1772.

These polemical skirmishers never fail to remind us of Fielding's definition of religion, in one of his fugitive papers. It is comprehended in the following short question, and shrewd answer:

Quest. What is religion?

Answ. A subject of *disputation*.

We wish, however, for our own sakes, as well as on other considerations, that these hostile gentlemen could be prevailed on to *put up*. What the mischief! are they to continue tilting about their—doxies, as long as the Greeks and Trojans were *at it*, about the beautiful daughter of Leda!

Art. 19. *An Appeal to Matter of Fact and Common-sense; or, a rational Demonstration of Man's corrupt and lost Estate.* 12mo. 2s. sewed. Bristol printed; and sold at the Workhouse in Madely-Wood, Shropshire, for the Benefit of the Poor; and at the Foundry, and by G. Keith, in London. 1772.

Although we cannot subscribe to all Mr. Fletcher's religious tenets, we think there are abundance of good things in his writings; and we have no doubt that he is warmly animated by a sincere and pious regard for the salvation of the souls that are committed to his charge, as well as for the spiritual welfare of mankind in general.

Art. 20. *Daily Devotions for the Closet.* To which are added, Prayers on particular Occasions. By the late Rev. Samuel Merivale. 12mo. 2s. Buckland. 1772.

Although these good things are seldom to be praised for excellence of composition; yet to criticise them were an ungracious attempt. We shall, therefore, only add, that Mr. Merivale, the late Author, has given forms of private devotion for every day in the week, occasional forms, and forms of prayer for children. If this book, however, is to be put into the hands of children, we submit it to the consideration of the Editor, whether it would not be proper to omit the clause, p. 108, where the indelicate *sinner* presumes to talk to the SUPREME BEING about 'the *immodesty* and *lasciviousness*' with which his 'words and actions have been frequently tinged?'

#### P O E T I C A L.

Art. 21. *The Works of Andrew Marvel, Esq.* 12mo. 2 Vols. 6s. Davies. 1772.

In this age of Editors, when almost every poet of name has had his works republished by some critic of reputation, it is hard that Marvel should again appear in the paltry edition that was given of him in the year 1726 by one Thomas Cooke. The poet's life, which would have afforded room for the finest and most spirited composition, is narrated in the dullest and vilest manner; and most of his poems appear to better advantage in Dryden's Miscellanies; for that great poet had retrenched those injudicious parts which this Editor made a merit of restoring.

Marvel was a man of fine fancy and extraordinary wit; but his poetry, a few pieces excepted, has too much of that false brilliance

and



and overlaboured imagery which was followed by the taste of his times.

## D R A M A T I C.

Art. 22. *The Prodigal Son.* An Oratorio. Performed at the Theatre Royal in the Haymarket. Written by Mr. Hull. Set to Music by Mr. Arnold. 4to. 1s. Bell. 1773.

The words of an Oratorio seldom afford a sufficient subject for criticism. The poet acts an inferior part, and is under the direction of the musical composer. This is the reason that some of the finest passages in the compositions of our best masters are set to poetical phrases, the most unorth, feeble, and sickly that can be imagined. It is not much to say of this publication, that it is superior to many of those compilations which go under the name of Oratorios, and that Mr. Hull has some merit in it as a Writer. It has faults, however, which we wonder Mr. Arnold did not remove. Some of the recitatives are in the manner of dialogues, and they do not always lead to an air; at least not soon enough to reward us for having attended to them. But the principal objection to the Oratorio is chargeable both on Mr. Hull and Mr. Arnold. The best songs and choruses, both for words and music, are in behalf of vice. This, we are sure, could not be the intention of those gentlemen; but, if they call to mind the conclusion of the first part; and the first air in the third, and compare them with any other passages in the Oratorio, we shall wonder, if they do not think we blame them with reason. They may say, that the words and the music are in character, in a prodigal: we think they are improper in this Oratorio, unless they had furnished something more striking on the side of virtue. These things should be managed like the lights and shades of a picture; and none but a master can always oppose them with judgment and taste. We are far, however, from condemning this performance. It has been favourably received, and with some justice; and it would, perhaps, succeed better in another season, when it may not have to struggle against the bewitching powers of Miss Linley.

## M I S C E L L A N E O U S.

Art. 23. *A Letter on Occasion of the Public Enquiry concerning the most fit and proper Bread to be assized for general Use:* shewing the difficulty of executing the Act of the 31st Geo. II. in a beneficial manner to the poor; the constant Usage and Custom with regard to Bread for many Centuries; the Folly of eating Bread known to be made white by Art and Adulteration, and the great Advantages of eating pure Bread made of all the Flour, including the Heart of the Wheat, as the most salutary, agreeable, and nutritive Aliment. Recommended as an Object of a very serious and important Nature. By an Advocate for Public Welfare. 12mo. o.d. Woodfall, &c. 1773.

When we consider how important an article our daily Bread is, to the whole community; when we consider how far removed the inhabitants of this great metropolis are, from a knowledge of the composition they constantly eat under this name; the hints that have been occasionally given of the unwholesome adulteration of it, will secure a favourable reception to any professed information on so very useful and interesting a subject. To this must be added, that the pamphlet now before us, even on an outside view, appears to claim more than  
ordinary

dinary attention, as the low price at which it is offered, compared with the quantity of it, seems to shew, that mere profit on the sale could not be the author's motive of publication. In this point of observation, the very defects of language in a treatise on a practical subject, far from giving distaste, will rather excite regard to the information evidently dictated by an honest concern for the welfare of the public.

This writer ascribes the adulteration of our bread to the late legal distinctions in the quality of it, and to our growing luxury in making colour the standard of goodness.

Thus, as he observes, by assizing different denominations of bread, the trade of making it became a mystery, and we no longer knew what we were eating.

But the baneful effects of luxury extend much farther than debasing the wholesome qualities of the staff of our lives, for the sake of colour. It appears paradoxical, amidst the great attention bestowed of late years to the cultivation of land and the produce of corn, to hear, among other causes, the high price of bread and other necessities attributed to an actual scarcity! We laugh at thinking men who declaim against the general luxury of the age, as visionary Utopian reformers; but in the instance of corn, we apprehend the argument is here brought to a close pinch, that will not be easily evaded. Our Readers are referred to the particulars at length, from p. 18. to 33.

To our extravagant waste of wheat, for an idle gratification in the colour of our bread, the Author, whose resentment sometimes breaks out with an honest indignation, adds some pertinent remarks on the pernicious luxury of keeping horses; of which he observes that, excepting those Tartars who live in the open fields, and scarcely provide any thing for pleasure, food, or war, beside horses, there is no country on the earth which maintains half so many of these creatures, in proportion to the numbers of people, as ourselves.

In regard, says he, to our foreign traffic in *horses*, if we were to receive 35 l. each for 2000, which seems to be an ample computation, the value is 70,000 l. The question is, if we have not annually imported a much greater value in *oats* for some years past: if we have, such a trade can never turn to account, especially when it is considered that a horse consumes the produce of *two* acres of land, whilst an ox doth not expend the growth of one and a half: if for the sake of horses, we are also become great importers of *tallow*, it cuts double against us.

When the affairs of Bengal are settled, it would be happy if some effectual care were taken of those at home; the ill state of which we feel so sensibly. We shall dismiss this article in the Author's own words:—"in the mean while, we must take mankind as we find them, every one in his humour, and leave *something* to time for the radical cure of the political disease which has so long raged amongst us, particularly in these cities."

#### N O V E L.

Art. 24. *False Gratitude.* By a Lady. 12mo. 2 Vols. Sewed. Noble. 1773.

Although this performance is not crowded with interesting events, it contains incidents sufficient to keep the Reader's attention awake

awake; and some passages in it will not fail to excite the tender and sympathetic passions. The characters are consistent, the sentiments delicate, and the language easy, and not incorrect.—Among the numerous publications of the kind, this female production may be ranked, with respect to its merit, in the middle class.

## M E D I C A L.

Art. 25. *A Treatise on the Venereal Disease, &c. illustrated with Copper-plates.* By N. D. Falck, Surgeon. 8vo. 7 s. 6 d. *Law.* 1772.

The late great multiplicity of medical publications has brought us so deeply in arrears with the public, with respect to this particular department of our work, that we find ourselves obliged to be very concise in our Review of many of them. For this reason, and on account of the indelicate nature of the subject treated of in the present performance, we shall give only the following general sketch of its contents.

The Author divides his work into three parts; in the first of which he gives an anatomical and physiological description of the genital parts of both sexes, and of their functions, illustrated with copper-plates. Though the Author every where professes the highest regard to decency and good manners, this description is, in many parts, unnecessarily loose, and even voluptuous. In the second part of the work, the Author treats of the origin of the venereal disease, the nature of the verolick virus, the distinctions of infection, and the symptoms attending it throughout the various stages of the disease. In the third and last part, 'a rational and true method of cure,' both of the first and second infection, is described, which is preceded by many observations relative to the animal œconomy, remarks on temperaments and regimen, and on the nature and operation of cathartics, diuretics, &c. as well as on the grand anti-syphilitic, mercury, and its preparations. The method of cure recommended by the Author is, in many respects, new, and its efficacy, as he asserts, has been established by a successful practice: his manner, however, of curing the gonorrhœa, we shall observe, by means of injections of calomel, has been long practised, with apparent, or at least declared success, by others. With respect to his theoretical notions, we shall be silent.

As to the merits of this work, considered as a literary composition, we cannot avoid noticing, in the first place, the many obvious errors and imperfections, in the article of language, observable in it; several of which, doubtless, may be justly imputed to the press: though it cannot fairly be chargeable with many of the numerous violations of grammar and decorum that occur in it. Those of the first kind particularly, are so gross, that we can offer no other apology for the Author, than a supposition, founded, however, merely on his name, that he may possibly be a foreigner. The Author, indeed, in his preface, apologises for his style, acknowledging that 'it is not according to the modern *luxurious* mode of writing, and in many places will not stand the test of the delicate critic.'—Now, our complaint against him is, that he evidently affects fine writing, and '*luxurious* expression; and that his style is frequently, and in more than one sense, most disgustingly *meretricious*.'



Art. 26. *An Essay on the Bath Waters, in four Parts, &c.* By William Falconer, M. D. of Bath. 8vo. 6s. Lowndes. 1772.

The Author's former publication in 12mo, under the same title with the present, has been particularly noticed in a former Review\*. That work here appears under a new and improved form. It has undergone several alterations; and many considerable additions have been inserted, which make it, in a great measure, a new work, and render it still more deserving of the patronage of the public. The Author proposes, in a moderate time, to add a second volume, containing his sentiments and observations on the external use of the waters.

Art. 27. *A Candid Enquiry into the Merits of Dr. Cadogan's Dissertation on the Gout.* 8vo. 3s. Hooper. 1772.

We heartily beg this jocular Enquirer's pardon for not having sooner introduced him to the notice of the public†; assuring him, that the omission has not been in any degree owing to a disrespect for his performance. By this time, it is to be supposed, he has, in a great measure, made his own way in the world; at least, among those who interest themselves in the subject of his Enquiry. For the sake of those, however, to whom his character and business may yet be unknown, we shall just observe, that he is the most shrewd, facetious, and sarcastical, of all Dr. Cadogan's numerous commentators. In a continued strain of grave irony, he exposes to view the Doctor's many inconsistencies and contradictions; his unapt allusions, his pomposity and pretensions to originality.—In short, not a wry word, or a lame argument, in the Doctor's Dissertations, escapes him. He is, however, upon the whole, frequently too captious, and his wit often runs away with him, and carries him on to a most exorbitant length.—What a mercy it is for poor authors, that this remorseless wight is not one of Us!

Art. 28. *An Essay on the Force of Imagination in pregnant Women.* Addressed to the Ladies. 8vo. 1s. Baldwin. 1772.

This Essayist endeavours to quiet the minds of the ladies, with regard to the great powers that have been ascribed to the imagination in pregnant women, in deforming, mutilating, or marking the scrotus. The subject has, however, been treated in a much better and more pleasing manner by others.

#### NATURAL HISTORY.

Art. 29. *Spatogenesia. The Origin and Nature of Spar, its Qualities and Uses, with a Description and History of Eighty-nine Species, arranged, 1. in an artificial, and, 2. in a natural Method. A Specimen of a general Distribution of Fossils.* By J. Hill, M. D. Member of the Imperial Academy. 8vo. 1s. 6d. Elmsley. 1772.

The general name of Spars is given to a great variety of crystallised stones, varying greatly in their exterior appearance, and possessing very different properties; so that this part of mineralogy has hitherto

\* See Monthly Review, vol. xiii. December 1770. p. 430.

† Since the first publication of this *Enquiry*, the name of Dr. Sheb-  
care stands prefixed to the second edition.

remained in a very imperfect and confused state. In the present publication, the Author has endeavoured to reduce into order this numerous class of fossils. With this view, after some preliminary observations, he gives, in several distinct tables, an *artificial* arrangement of the different kinds of Spars into orders and genera, &c. and afterwards exhibits, on a single sheet, a *natural* method, founded on a consideration of the origin of the obvious characters of different Spars, or of the causes which produce the differences of form and colour in these bodies; which are variously modified, according as they have passed, while in a fluid state, through different strata of earthy, saline, metallic, or other matter, previous to their concretion.

The Author arranges Spar under the third class of native fossils, and defines, or describes, it to be a pure fossil, heavier than any of the three other pellucid fossils, and composed, even in its minutest particles, of brittle rhombs; distinguishable from talc by its want of elasticity; from selenite, by its want of flexibility; and from chrystal, by its dulness, and by fermenting with acids; and, at the same time, as distinguishable from all bodies in the world, (when pure enough to be seen through) by being possessed of the property of *double refraction*. This quality has been supposed peculiar to that species of it called *island chrystal*; but the Author affirms, that it resides in all the species of Spar that he has examined, and declares it to be 'of its nature; as it arises from the internal construction of the body, which is made up of smaller rhombs, applied one to another.'—'No body, he observes, has this construction, except Spar; therefore, no other natural or artificial substance has this power of double refraction.'—Even Sir Isaac Newton, (adds the Doctor, in his peculiar and quaint manner) has said, chrystal has something of this power; *in vain*: for no authority can stand against the testimony of the senses. All different mediums vary in refraction; but this peculiar power resides only in a pellucid body, formed of connected rhombs.

We shall only add, that in the Author's artificial arrangement, Spar is distributed into ten different *orders*, which are afterwards divided into *genera*, in different tables; in which are given the form, degree of hardness and weight, the colour, quality, place, and use, of each species.

Art. 30. *Fossils arranged according to their obvious Characters; with their History and Description, &c.* By John Hill, M. D. &c. 8vo. 6s. sewed. Baldwin. 1771.

This larger work, though prior in date to the preceding, which constitutes a part of it, has evidently been published after it, as we find the latter referred to in it. The Author's design is merely to lay down an arrangement of fossils, founded on their outward and obvious forms, or sensible qualities; without chemical analysis, or the fatigue of experiments; so that they may be known, and regularly disposed in a cabinet, or collection of fossils. The method is the same with that described in the preceding article; the work almost intirely consisting of tables, in which the form, hardness, weight, &c. of all the known classes of native fossils, are given in separate columns under each of these titles, in a few words, or most commonly in a single word or epithet.

Though



Though the nature or philosophical history of the different fossils is not the object of the present work, which is properly only a methodized catalogue of these substances; yet there are a few observations prefixed to the classes, but which are very short and general; if we except those relating to Spars, where the Author gives us his thoughts somewhat at large concerning the nature and probable mode of formation of this class of bodies. In the short introduction to his 9th class, speaking of nitre, (which he *chooses* to arrange in the order of *acid* salts) and of chrysalization in general, he announces his very late success, after four years fruitless trials, in procuring the actual re-chrysalization of Spar, after solution. We should have been glad to have had it in our power to communicate to the Reader some account of the Author's process, or a general idea, at least, of the track he pursued in this enquiry; but what he says on this subject, in the discourse prefixed to his classification of Spars, is delivered in such concise, oracular, and pointed terms, that we can collect no lights from it relative to his mode of investigation. He observes in one place, that 'the salt produced by slow chrysalization from a lixivium of lime and sulphur, comes nearest of all to Spar;' but still, that 'it is but an approach, and not a sameness;' nor does he conceive, that 'Henkel's receipt, formed on the same foundation, would go any farther.'—We shall not proceed to collect the Author's scattered hints, which are often rendered dark by his peculiar phraseology; for, to use nearly his own words, 'till men speak plain, 'tis vain to endeavour to develop their buried meaning.'

**Art. 31.** *Observations on Mount Vesuvius, Mount Etna, and other Volcanos, &c.* By the Hon. Sir William Hamilton, K. B. F. R. S. &c. 8vo. 3s. 6d. Boards. Cadell. 1772.

The pretty large extracts which we have already, at different times, given of these observations, in our accounts of the three or four last volumes of the Philosophical Transactions (where they were originally published) render it unnecessary for us to say any thing further concerning them, than that they are here collected and republished in a convenient pocket form; and that they are illustrated with six plates, and a few additional explanatory notes by the ingenious Author. In their present detached state, and commodious size, they will be more peculiarly acceptable to those who may have an opportunity of viewing the curious and magnificent scenes described in them.

## CORRESPONDENCE.

**M**R. Whyte, in a candid and friendly Letter, dated at the English Grammar-school, Dublin, 16 Feb. 1773, informs us, that the double insertion of the epigram noticed in our account of the *Shamrock* (Rev. December last, p. 484) had been discovered by him, before the publication of the book, and that the sheet was, thereupon, cancelled; so that it must have been wholly owing to the carelessness of the bookbinder, that the single copy, which fell into our hands, was not rectified.—For an account of the origin of the said epigram, Mr. W. is referred to the last page of our Review for February.

**N. B.** The Reader is desired to correct the following error of the press in our transcript of the title-page of the *Shamrock*; viz. for *general*, read *original*.



\*.\* The continuation of the *General Index to the Review*, which Mr. W. enquires after, is intended to be given.

*Amicus* takes notice, in the most obliging manner, of some little escapes of the pen, or the press, or both, in several of our Reviews. Our candid Correspondent is not, we suppose, much acquainted with the nature of a periodical work. Publications of this kind rarely allow the Writers any opportunity of perusing the proof sheets. When, therefore, *Amicus* considers this circumstance, he will not, for the future, be surprised at meeting with such slips as he has pointed out in our monthly compilement: in justice to the printer of which, we may here take the opportunity of acknowledging, that we have often heard it observed, to his credit, that our Journal is uncommonly correct, in the printing, for a periodical publication, the hurry of which will not afford time for the Authors to review their own compositions.

\*.\* If the Writer of the Letter dated from *Coggeshall* pleases to communicate his address to the Publisher, it will be esteemed as a favour.

A gentleman who signs J. H. complains of our account of *Ufong*, p. 166, in the Review for last February.

'I was ravished with it, says he, in the translation, and am now happy and warmed again in reading the original. Be assured that a warm imagination is the talent of Haller, which all the chastity of his judgment cannot extinguish. His poetry is exceeded by no poet of any age or nation; and *Ufong* will not allow me, when I take it up, to lay it down again. How do I wish that the person who drew up that article would do himself the justice, if he has time, to read it again, the article and *Ufong*. I am happy in living to see such a book as *Ufong* in the hands of princes, or within their reach. I have been these several hours with *Ufong*, and have had no other thoughts but his: and surely virtues like those of *Ufong* must strike the imagination with fire and flame, as they are so useful, so desirable, and charged with thousands of the best effects.'

In answer to this Correspondent, we have only to regret, that we are not so sensible as he is, to all that fire and flame which he has found in *Ufong*. We read it with great attention, and with strong prepossessions in favour of the Author; and we can perfectly recollect the impressions it made on us. In the first adventures and distresses of his hero, the Author has displayed considerable powers of imagination; and has been happy in what the painters call the *costume*. When *Ufong* is seated on the throne of Persia, his regulations are wise and good; but the Author's manner of relating them is minute and unpleasing. Moral and political improvements should have some circumstances in them extremely striking, or be related in a very agreeable manner, to engage the attention of an English reader.

We have all the respect for the genius of Baron Haller which this Correspondent can wish us to have: but if our immortal Milton had sent *Ufong* down from heaven, we could not have said that we admired it.

\*.\* We are obliged to defer the Single Sermons to the next month's Review.

THE  
MONTHLY REVIEW,  
For APRIL, 1773.

ART. I. *Comedies of Plautus*, translated into familiar Blank Verse  
by the Gentleman who translated *The Captives*. Vols. III. and IV.  
8vo. 12s. Becket. 1772.

AT the same time that we congratulate the public on the progress of this valuable undertaking, we cannot but offer our sighs to the memory of the ingenious translator of the two first volumes. We would not hereby suggest any invidious comparison. The translator of the volumes before us is confessedly a gentleman of considerable merit and abilities. We mean only to express our private and personal concern for the loss of the late Mr. Thornton, whom we knew, and whom to have known must be to lament. His friendly temper, his fine classic taste, his pleasant manners and lively fancy, can never be remembered without a mixture of pleasure and regret.

Mr. Warner, who translated the *Captives*, printed in the two first volumes, has taken up Plautus where Mr. Thornton laid him down. Something the last-mentioned translator had done toward the volumes before us, and what he had done Mr. Warner has respectfully preserved. This consisted of the first and second Acts of the *Menæchmi*, with the Prologue, and the whole first Act, with the first Scene, and somewhat more, of the second Act of the *Epidicus*.

These two volumes contain nine of the comedies of Plautus; and four only remain to appear in a fifth volume of this translation, which is in great forwardness, and will be given to the public, if the translator, as he modestly expresses himself, shall be judged not absolutely to have failed in so arduous an undertaking.

It must be allowed the undertaking had its difficulties; for Plautus is no easy author; and it required considerable skill in  
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the antiquities of Greece and Rome, as well as a great share of classical learning to understand him. Notwithstanding this, we have the pleasure of being well satisfied that Mr. Warner is far from having failed in his attempt. In justification of this opinion, we shall present our Readers with a Scene or two from the *Mofcellaria*, or, as the translator calls it, *the Apparition*.

In the second Scene of the first Act, Philolaches, an extravagant young fellow, appears on the stage in a very moral soliloquy, full of resolutions of amendment, which the appearance of his mistress Philematium, and her maid Scapha, very soon put an end to. The scenes abound with wit and with strong traits of nature and character.

### THE APPARITION.

#### ACT I. SCENE II.

#### Enter PHILOLACHES.

- PHI. I've long and often thought, and argued deep,  
And in my heart (\* if I have any heart)  
Have long debated and revolv'd, What's man,  
Just born, to be compar'd to? and have now  
Found out his likeness. Man is a new house—  
I'll tell you how; and, though you think it not,  
I will convince you, what I say is true.—  
When you have heard, you'll think and say as I do.  
Lend me your ears, and you shall hear my arguments;  
For I'd have all as knowing as myself—  
As soon as e'er an edifice is plann'd,  
Built up in taste, and † polish'd with exactness,  
The architect's commended: and his house  
By all approv'd; each takes it for a model,  
And spares no pains, no cost to have one like it.  
But when a tenant comes, unthrifty, mean,  
Neglectful, with a lazy family,  
The fault is strait upon the building laid;  
Good in itself, but kept in bad repair.—  
Then, as it often happens, comes a storm;  
Demolishes the tiling, spoils the gutters,  
And the too careless owner takes no heed  
The damage to repair. A shower succeeds;  
Washes the walls, the roof admits the water,  
The weather rots the builder's edifice,  
The house grows worse by use: and in all this  
The architect is not at all to blame—  
A great part of mankind affect delay;

\* —[if I have any heart] The original is, *si est quod mihi cor*, if I have any courage. We use our word *heart* in the same double sense.

† —[polish'd with exactness] From this and other passages in our author, where a house is compared to a mirror, it should seem probable that the houses of the Romans were polished on the outside,



And, if it cost them money to repair it,  
 † Delay it still, till every wall falls in,  
 And the whole's new again from the foundation—  
 Thus much for buildings.—Now, how men are like them,  
 First then—All parents are their children's architects;  
 They first lay the foundation, and then raise  
 The superstructure of their education—  
 They carefully add firmness; that they may  
 Become good men; and be an ornament  
 As well as use and safeguard to their country—  
 And to such ends, they spare nor cost nor pains;  
 Expence \* on this account, they count for nothing:  
 Refine their manners, teach them letters, laws:  
 And by their cost and care, endeavour still  
 That other men should wish their children like them—  
 † Then to the army—There their fathers place them  
 Under protection of some great relation;  
 And so they pass out of the builder's hands,  
 'Ere they have serv'd a year—You then may see  
 A sample how the building may turn out.  
 For I myself, as long as I was under  
 The builder's hands, was sober all the time,  
 And honest—But as soon as e'er I follow'd  
 My own inventions, I at once undid  
 All that my architect had done before.  
 Then enter'd idleness—That was the storm  
 Brought on my hail and rain; quite overthrew  
 My modesty, || and each restraint of virtue,  
 And utterly untild me—Heedless I,  
 Again to cover in my edifice;  
 Love, like a torrent, rush'd into my heart,  
 O'erflow'd my breast, and soak'd quite through my soul.  
 And now, my fortune, credit, and fair fame,  
 My virtue and my honour, all have left me.  
 By negligence, I'm grown still worse and worse;  
 These rafters are so ruinous, so foul,  
 With rotting moisture, that, by Pollux' temple,  
 I see no means remain to patch it up:  
 The whole must fall, and its foundation fail,  
 Without an hand to help me. My soul's vex'd,  
 When I but think of what I once have been,

*Delay it still, till every wall falls in*] A sentiment not much unlike this we find in Holy Scripture.

*† much slothfulness the building decayeth, and through idleness of the hands it droppeth through.* Ecclesiastes, chap. x. ver. 18.

*on this account they count for nothing*] There is a jingle between *sumptus* and *quod*, which we have here endeavoured at imitating.

*en to the army—There their fathers place them—Under protection of some great* The Romans always appointed a guardian to their sons the first year they entered into the military service.  
 DE L'ŒUVRE.

*and each restraint of virtue*] The original is, *Hæc veremuriam nobis et virtutem detrahunt. Virtutis modum, i. e. modum quem virtus statuit, the restraints imposed by virtue.* The same idea is also expressed *atque adeo* by modestia.

And what I am. None of my age more active,  
 † Or at the discus, javelin, ball, at wrestling,  
 In horsemanship, in racing, or in arms—  
 I then enjoy'd me, an example liv'd  
 • Of thrift and of hard living; an example  
 The best have copied; but I now have found  
 By following my inventions, after all,  
 I am myself become as 'twere just nothing.

[Exit

## SCENE III.

Enter PHILEMATIUM and SCAPHA.

PHILEM. By Castor's temple! now I swear, my Scapha,  
 I've not this long while bath'd with greater pleasure;  
 Nor ris'm more pure from the cold wave, than now.

SCA. † Th' event of every thing with you succeeds,  
 † Like the rich harvest to the year—

† Or at the discus—] The *discus* or quoit was made of stone, iron, or copper, five or six fingers broad, and more than a foot long. Throwing this was an exercise among the Greeks and Romans; and he who threw it highest and farthest was the victor. At wrestling—*arte gymnasticâ*.

• Of thrift and of hard living] *Vicitabam volupè*, that is, says Lambin, *duriter a ita tamen jucundè*. This seems forced. We rather approve of Acidus's correction, *vicitabam haud volupè*, agreeable to which we have translated the passage.

† The event of ev'ry thing, &c.] Something similar to this we again meet with in our author—

Eu. *Quin tu istas omittis nugas, ac mecum hic intro ambulas?*

Ch. *Hospes respondit, Zacyntos ficos fieri non malas.*

Eu. *Nihil mentitus est.* Ch. *Sed de amica sese inaudisse autumat*

*Hic Athenis esse.* Mercator, A&V. Scene II. V. 108.

Eu. Have done with trifling, and walk in with me?

Ch. 'Faith, says mine host, the figs, Sir, at Zacyntus  
 Are no bad figs.

Eu. Your host is in the sight.

Ch. As for your mistress, I believe, I've heard

She is at Athens—

COLMAN.

There is a passage in Shakespeare so extremely like this, that I can scarce think it possible, but that justly admired dramatic writer, must have had his eye upon it. It is in *1 Henry IV.* A& I. Scene II. between Prince Henry and Falstaff.

Fal. "—Is not mine hostess of the tavern a sweet wench?"

P. Hen. "As the honey of Hybla, my old lad of the castle; and is not a buff-jerkin a most sweet robe of durance?"

Fal. "How now, how now, mad wag? What in thy quips and thy quiddities? What a plague have I to do with a buff-jerkin?"

P. Hen. "Why, what a pox! have I to do with my hostess of the tavern?"

This has been observed by Mr. Colman in a note on the above cited passage in *The Merchant*, in the second volume of this work, A& V. Scene II. V. 140.

† Like the rich harvest to the year—] The original is, *velut horne messis nugas fuit*. *Hornus* properly signifies, of the present year. So Horace uses it.

*Et bornâ dulti vina promens dolio*

*Dapes inemptas apparuit*—

Epode II. v. 47.

—If unbought dainties crown their feast,

And luscious wines from this year's vintage press,

FRANCIS

Used here for the year in general. The time of this drama is made the very ter end of autumn, and probably was acted first at that season of the year, *i. e.* November. For after this harvest and the vintage were ended, festivals were brated in honour of Bacchus; and dramatic entertainments always had a place in all the festivals of that god.

PHILEM

PHILEM. What's harvest  
To my cold bath? —

SCA. Just what your bath's to harvest.

Re-enter PHILOLACHES.

L. [*apart.*] Love's lovely goddess! This, this is my storm  
That strip'd the modesty once cover'd me.  
Cupid and love have rain'd into my breast,  
Nor can I roof it in. My heart's strong walls  
Soak'd through, my fabric fails—

PHILEM. I prithee, Scapha,  
Look if this dress becomes me; for I'd fain  
Please my Philolaches, \* my lov'd protector—  
That pretty person, is it not adorn'd  
Enough with pretty manners? No: our garments  
The men admire not, but † what fluffs them out.  
L. [*apart.*] Now as the gods shall love me, Scapha's waggish.  
How knowing the jade is! and how prettily  
She has learnt the art of love, and lover's maxims!  
M. What say you now?

SCA. What should I say?

PHILEM. Look at me;  
And see if this becomes me? —

SCA. In yourself  
You are so handsome, every thing becomes you.  
L. [*apart.*] This day, my Scapha, shalt thou find me grateful;  
Nor ever shall thy praise of her I love  
Pass unrewarded —

PHILEM. I'd not have you flatter me.  
A simple woman! Had you rather then  
Be discommended, when there is no room for't,  
Than prais'd with truth? By Pollux! I'd much rather  
Be spoken well of, though there were no truth in't,  
Than be found fault with; and to have my beauty  
A laughing-stock for others—

PHILEM. I love truth;  
And wish to have it always spoken to me:  
I hate a liar. —

SCA. May you so love me,  
So may your own Philolaches love you  
As you are truly charming! —

PHILOL. [*apart.*] Ah! the jade?  
‡ What adjuration! — By my love to her!

Why

[—my lov'd protector—] The original is, *meo oculo, meo patrono*. We have, to be short, thus translated it. But if the full meaning of *ocellum* was to be added, we might add, *dear to me, as the apple of my eye*. Our English word *patron* has a different meaning from that of *patronus*, as used by the old Romans, who by it, protector in their law-suits, and other affairs.  
[—what fluffs them out.] i. e. the body.

[—that adjuration!—] The allusion is to that adjuration, common with the gods to the truth of what they said. *Ite me dii ament!* So may the gods love me!



Why was not added, by her love to me!  
You've lost again your promis'd recompence.  
Then I revoke my gifts; 'tis over with you.

SCA. By Pollux! 'tis amazing! you that are  
So clever, so accomplish'd, so brought up,  
And not a fool, should act so foolishly—

PHILEM. Tell me, if I'm in fault—

SCA. By Castor! yes.

It is a fault, when your whole wish is center'd  
In him alone, and still to humour him  
Your chief regard; all other men despis'd.  
\* 'Tis a wife's duty, not a courtesan's,  
To be devoted to a single lover.

PHILOL. [apart.] Jove! what a plague is this come to my house!  
May all the gods in the worst way confound me,  
If I be not the death of that old jade,  
By hunger, thirst and cold—

PHILEM. I would not Scapha  
Should counsel me bad measures—

SCA. Fool indeed!

If you can think to keep this man for ever  
Your friend and benefactor. Take my warning,  
When age and when satiety come on,  
He will desert you—

PHILEM. Nay, I hope not so.

SCA. † Things we not hope for, oftner come to pass,  
Than things we wish—If you'll not take my word,

which implied an imprecation on themselves, if what they said was not true; but expressed only a wish or prayer, that the gods might love them. Only in this latter sense, Philolaches understanding Scapha's oath, took offence at it. It might therefore be translated as well thus—

What wish was that! that so I might love her!

Why was not added, so may she love me!

\* 'Tis a wife's duty, not a courtesan's,

To be devoted to a single lover.] This sentence we

meet with in Terence; but expressed more at large. It is spoken by a courtesan.

*Nam vobis expedit esse bonas, non quibuscum res est non finunt.*

*Quippe forma impulsit nostra, nos amatores colunt:*

*Hæc ubi immutata est, illi suum animum alio conerunt.*

*Nisi si prospectum interea aliquid est, desertæ vivimus.*

*Vobis cum uno semel, ubi ætatem opere decretum si viro*

*Cujus mos maxime si consimilis vestrum, hi se ad vos applicant.*

*Hæc autem Timoreumena, Act II. Scene IV. Bæcchi.*

Virtue's your interest: those with whom we deal,  
Forbid it to be ours: for our gallants,  
Charm'd with our beauty, court us; but for that;  
Which fading, they transfer their love to others,  
If then mean-while we look not to ourselves,  
We live forlorn, deserted and distressed.

You, when you've once agreed to pass your life  
Bound to one man, whose temper suits with yours,  
He too attaches his whole heart to you.

COLMAN

† Things we not hope for, &c.] See the same sentiment expressed in a manner little different, Act I. Scene I. V. 82.

Let fact convince you. See an instance here,  
In what I now am, and in what I have been.  
I once had my admirers, as you now;  
And was to one devoted—And that one  
Left me, as soon as age began to change  
The colour of my hair—Deserted me—  
And this will be your case—

PHILOL. [*apart.*] I scarce refrain  
From plucking out the eyes of this incendiary.

EM. 'Tis right I keep myself alone for him,  
Who of himself alone, with his own money  
Gave me my freedom.

PHILOL. [*apart.*] By the immortal gods!  
She's a sweet girl—and of chaste disposition!  
By Hercules! I've done well; and I rejoice,  
That I'm not worth a drachma for her sake.

A. Silly indeed!—

PHILEM. Why so?—

SCA. To be uneasy,  
Whether or no he loves you.—

PHILEM. And why, prithee!  
Should I not be uneasy?

SCA. You're now free:  
You have what you desire—Of his free choice  
If now he did not love you, he'd have lost  
The money which he gave to buy your freedom.

OL. [*apart.*] I'll die myself, by Hercules! but I'll put  
That jade to a most cruel death! This bawd,  
This ill-persuading bawd is absolutely  
Corrupting of the girl—

PHILEM. No, never can I  
Repay, as he deserves, my obligations.  
Scapha, persuade me not to love him less.

A. Expect then, if you will devote your prime  
To him alone, to sigh in vain when old—

OL. [*apart.*] O that I now were chang'd into a quinsy,  
To seize her throat, and strangle the vile jade.

M. 'Tis fit that I preserve the same mind now  
That my desires obtain'd; to compass which,  
I sooth'd him with caresses—

PHILOL. [*apart.*] May the gods  
Act all their pleasure on me, for that speech,  
If I'd not free thee once again! and be  
The death of Scapha!—

SCA. If you're well assur'd  
Your lover still will to your yoke submit,  
And be your own for life, e'en humour him,  
And him alone.—\* Be to him like a wife.

*Be to him like a wife.*] Limiers tells us from Festus, that it was usual, when  
wed women on their wedding-day, for the marriage ceremony, to add six rows  
to their hair; and that this ancient custom was in imitation of the Vestal  
who were dressed in that manner. So that *capere crines* was used to mean, *to*  
*wife, to marry.*



PHILEM. People thrive well but as their names are fair.  
 Let me but keep my fame and character,  
 I shall be rich enough—

PHILOL. [*apart.*] By Hercules!  
 If it must come to selling, I'll e'en sell  
 My father, rather than I'll suffer thee  
 To want, or be a beggar while I live—

SCA. What's to become then of your other lovers?

PHILEM. They'll love me better when they see me grateful.

PHILOL. [*apart.*] O, that I now could hear my father's dead,  
 That I at once myself might disinheret,  
 And make this girl my heir;—

SCA. He can't hold long.

Whole days and nights consum'd in eating, drinking,  
 No thought of thrift—the fellow's a meer ity—

PHILOL. [*apart.*] By Hercules! you first shall feel my thrift,  
 For you no more shall eat and drink with me.

PHILEM. Speak well of him; talk on: but if you abuse him,  
 By Castor's temple! you shall suffer for it.

PHILOL. [*apart.*] By Pollux' temple! \* had I sacrific'd  
 To mighty Jove what I disburs'd for her,  
 I'd not so well bestow'd it—Mark how well,  
 How heartily she loves me—Wisely done,  
 To plead my cause, I've freed † an advocate.

SCA. Philolaches, I see, outweighs mankind  
 In your esteem—I'd better join with you,  
 Than smart for him, since you're so well assur'd  
 He'll be your friend for ever—

PHILEM. † Reach the mirror;  
 The casket too, where all my trinkets are:  
 Quick! that I may be dress'd, when my delight,  
 My dear Philolaches shall hither come.

SCA. The woman that neglects herself, her youth,  
 Had need a mirror use: but why should you,  
 Who are yourself a mirror to the mirror?

\* —had I sacrific'd to mighty Jove what I disburs'd for her, I'd not so well bestow'd it.—] 'Tis I think, a little surprising the Romans would suffer such a sentiment upon the stage, so derogatory from the honour of their supreme god.

† —an advocate] a protector, i. e. an advocate. The original is, *patronum*. See the preceding Note \*, P. 253 of this Article.

† Reach the mirror.] The ancients made their mirrors (what we now call looking-glasses) of metal finely polish'd; sometimes of brass and tin mixed together, more commonly of silver.

*Ut omnia de speculis peragantur hoc loco, optima apud majores fuerant Brundisii stannum et ædum mixtum. Prælatæ sunt argenteæ. Primus scit Praxiteles magni Pompei ætate, nuperque credi coeptum, certiorum imaginem reddi, auro opposito, aversis.*

PLINIUS, Nat. Hist. lib. xxxiii. cap. 9.

To go through in this place with all things concerning such looking glasses, the known in old time unto our ancestors came from Brundisi, and those consisted of brass tempered together. But when silver mirrors came in place, those went down and these were preferred before them. The first that made them of silver, Praxiteles, in the days of Pompey the Great. Of late, men had this opinion of silver mirrors, that they would represent an image more lively and aruly, in case the back part were laid over with gold.

PHILEMON HOLLAND.

PHILOL.



PHILOL. [*apart.*] Scapha, that pretty turn, shall something add  
To your own stock. Sweet Philematium!

PHILEM. See if each hair be nice, and in its place.

SCA. So nice yourself, doubt not your hair's so too.

PHILOL. [*apart.*] What character can e'er be given worse  
Than is that jade's? All flattery now; before,  
All opposition —

PHILEM. Quick! give me the white,

SCA. What need have you of white? —

PHILEM. To paint my cheeks,

SCA. Oh! that's like making ivory white with ink.

PHILOL. [*apart.*] Wittily said that of the ink and ivory!

'Tis well said, Scapha; I applaud you for it.

PHILEM. Give me the red then! —

SCA. No—You're merry sure!

What! spoil a finish'd piece with a new daubing?

Such bloom as thine, no paint should ever touch,

No wash come near, ceruse, nor white of Melo—

PHILEM. Take then the mirror —

PHILOL. [*apart.*] What a jade! she has kiss'd it.

\* O for a stone to break it all to shatters!

SCA. Here, take the towel—Wipe your hands—

PHILEM. Why so?

SCA. Lest having touch'd the mirror they smell silvery;—  
And never must Philolaches suspect  
You have been touching silver —

PHILOL. [*apart.*] I scarce know

I ever met with a more cunning bawd —

Why, what a witty thought; a subtle one

The jade had 'bout the mirror! —

PHILEM. What do'st think?

Should I perfume me? —

SCA. By no means.

PHILEM. And why?

SCA. † A woman's best smell is to smell of nothing:  
I swear 'tis true—Your 'nointed hags, who still

New

\* O for a stone to break it all to shatters! The original is, *que ego illi speculo divinum caput*. This indeed might seem to suit better with glass; but will do for silver.

† A woman's best smell, is to smell of nothing. *Mulier recti olet, ubi nihil olet*. It may not be displeasing to the reader to find, that Cicero has adopted this sentiment, and expressed it almost in the same words.

— *Mulieres ideo bene olere, quia nihil olebant, videbantur.*

*Epist. ad Atticum, B. ii. Ep. 1.*

— Women seem to smell well when they smell of nothing.

Martial too has twice made use of the same allusion.

*In Postumum fatidum.*

*Esse quid hoc dicam, quod olent tua basta myrrham,*

*Quodque tibi est nunquam non alienus odor?*

*Hoc mihi suspectum est, quod olas bene, Postume, semper*

*Postume, non bene olet, qui bene semper olet.*

*Lib. ii. Ep. 12.*

New vamp themselves, and hide with paint their wrinkles,  
When once the sweat and perfumes mix, will stink  
Worse than the greasy compound, when a cook  
Pours all his broths together. None can say  
Of what they smell; but only they smell ill.

PHILOL. How learnedly the jade treats every thing!  
The knowing ones less knowing than herself!

*[to the Spectator.]*

You know this true, who have old wives at home,  
That bought you with their portions——

PHILEM. This gold robe!

Set, does't become me well enough, my Scapha?—

SCA. That is not my concern——

PHILEM. Then, prithee, whose?

SCA. I'll tell you—"Tis Philolaches's—His;  
That he may never buy you what you like not:  
For 'tis with gold and purple lovers buy  
\* Their mistress' favours; and what need have you  
To make a shew of what he does not want.  
Hide age in purple—Gold becomes not youth,  
A naked beauty is more charming, than  
From head to foot in purple. 'Tis in vain  
A woman is well dress'd, if ill behav'd.  
Ill conduct soils the finest ornaments,  
As bad as dirt: for if a woman's handsome,  
She's dress'd enough——

PHILOL. *[apart.]* Too long I've held me from her.

What are you two about?—

*[showing himself.]*

PHILEM. I'm decking out

Myself to please your eye——

PHILOL. You're dress'd enough.

Do you go in *[to SCAPHIA]* and take this finery.

But you, my Philematium, my delight,

I would regale with you——

Why does thy breath of amber ever smell?

Why, without foreign sweets, thou ne'er art well?

Too justly, Posthumus, we may presume

He smells not well, whose smell is all perfume.

IN CORACINUM

*variis unguentis opprimentem fetidum balium.*

*Quod semper casaque, cinnamomoque,*

*Et nido niger alitis superba*

*Fragras plumbæ Nicotiana,*

*Ride nos, Coracine, nil olentes,*

*Malo, quam bene olere, nihil olere.*

Lib. vi. Ep. 55.

Of richest spices thou dost ever scent,

Nor is the Phoenix' nest more redolent;

Laugh not at us, who not in sweets excel;

'Tis better smell of nought, than thus smell well.

\* *Their mistress' favours—*] *Meretricis mores*: which in this passage, as well as  
universally in Plautus, means *favours*.— M. DE L'ORVILLE.

PHILEM.

PHILEM. And I am for you,  
My love, my only joy, your pleasure's mine.  
L. That word, my love, is cheap at twenty minæ.  
M. Then give me ten, my dear—I'll sell a bargain.  
L. You have got ten already—Cast the account.  
I gave just thirty minæ for your freedom.  
M. And why reproach me?—

PHILOL. Can I then reproach thee?  
With what I wish to be reproach'd myself?  
I have not laid out money, many a day  
More to my satisfaction—

PHILEM. And I'm sure,  
I never better can employ my pains,  
Than in the love I bear you—

PHILOL. We're agreed—  
Debtor and creditor—We love each other,  
And both, we think deservedly—May all  
Who joy in ours, joy in their own good fortune,  
Who envy us, ne'er envy'd be themselves—  
M. Then take your place—Some water for our hands—  
Boy set the little table here—The dice—  
Would you have perfumes?—

PHILOL. Ah! what need of perfumes?  
When happy, I recline myself near you.  
But is not that my friend, who's coming hither,  
And with his mistress too?—See Callidamates  
Approaches with his mistress—Come on, love—  
Our comrades! See, they expect to share our plunder—

This extract will give our Readers an ample idea both of the  
of the translation, and of the notes that accompany it.  
It remains for us to do, in a critical capacity, is to offer  
strictures to the consideration of the ingenious Translator  
each passages, in various parts of these volumes, as may, in  
opinion, admit of amendment in a future edition.

# The TWIN BROTHERS.

II. Sc. I. V. 24. Note. *In scirpo nodum quæris*, is not  
to signify 'making a difficulty where there is none,' but  
after impossibilities; and so it is used here. Menæchmus  
says, he will never desist from seeking his brother.  
servant tells him, that he seeks a knot in a bulrush. The  
lator has understood it right, but has expressed it wrong  
note.

V. 44. Left you should say in Epidamnum, damn 'em.  
seems to be misconstrued; the original is,

*Ne mihi damnum in Epidamno duit,*

Left you should do me some mischief in Epidamnum.

ter the sense for the preservation of the pun, we presume,  
ot worth while.



## ACT II. SC. IV. V. 7.

But where, where is he *whom* the cook inform'd me  
Was at the door,

Instead of, *who* the cook inform'd me, &c.

Ibid. V. 39. ————— She smells the purse

Which you have there—————

On this passage should have been a note, explaining where and in what manner the ancients wore their purses. We think they depended from the neck, and were fastened by the girdle. Thus *Hor. Zonam qui perdidit.*

ACT III. SC. I. V. 11. Note. 'At Rome, when the senators did not attend, part of the reward they used to have for their attendance was retained and divided among those who were present. This they called *pignoribus captis multari.*'

For this note Mr. Warner quotes *Limiers* from *Grovius*, and by that means propagates a mistake. We know of no rewards that the Roman senators had for attending; but if a senator, after being summoned, refused to attend, the proper officers went to his house, and took from thence some valuable piece of furniture, which was retained till he appeared, and this was *pignoribus captis multari.* Vid. Plutarch's *Lives.*

## The DISCOVERY.

ACT IV. SC. II. Page 148, L. 10 of the Notes. 'of our minds.' Seneca is here made to say more than he meant to say. The sentiment of the passage is indeed very fine, and well deserved quotation.

Ibid. SC. II. V. 41. The jingle of this line is disagreeably low.

Ibid. Note on Verse 45 may as well be omitted, at least the latter part of it.

Ibid. SC. III. Ver 96. ————— Shall I who had my name  
Before so many edicts—————

The original is, *Qui in tantis positus sum sententiis.* The commentators have differed with respect to the meaning of this.—In our opinion it means, 'Shall I, who am proverbial for my wisdom;' or, 'Shall I, who have my name in so many proverbs.'

Ibid. SC. IV. V. 17. He is familiar to me.

This follows the Latin too closely, and introduces a phraseology foreign to our language, which, in translations, we think, ought always to be avoided most carefully, because in those it most commonly presents itself. What is meant by it is, 'I have had intimate connections with him.'

## The APPARITION.

A& I. Sc. II. V. 40. Note. In our opinion both the jingle in the verse, and the observation on the jingle in the note, ought to be avoided, as too puerile, not to say ridiculous, for this respectable translation.

Ibid. Sc. III. V. 55. SCAPHA. ——— take my warning,  
When age and when satiety come on,  
He will desert you —

PHILEM. Nay, I hope not so.

SCA. Things we not hope for oftner come to pass  
Than things we wish —

The original is,

*Moneo ego te: te deseret ille ætate et satietate.*

PHI. *Non spero.* Sc. *Insuperata accidunt magis sæpe quam quæ sperer.*  
The word *spero* here, as on many other occasions, is to be translated by *expect*, not *hope*.

Ibid. P. 217. De l'Oeuvre's Note does not deserve a place here.

Ibid. A& III. Sc. II. V. 42. Note. *Musici agitis ætatem*,  
You live merrily, not particularly the life of a music girl.

In the Note at the end of the third A&, a needless compliment is paid to Plautus on his address in dismissing Simo. The thing was obviously necessary, and the most bungling playwright must have done the same.

## The CHEAT.

A& I. Sc. I. V. 28. Note. 'One who could divine what she could not read.' The allusion here seems to be made to the famous dispersion and recollection of the Sybil's writings.

Ibid. Sc. II. V. 94, better here omit the Note.

Ibid. V. 110. The Elzevir reading appears to us to be right here, which Mr. Warner, from his Note, does not seem to have consulted. It is not *unâ parte hæc*, but *unâ cunctis peste hæc*. This is, undoubtedly, the true text, and *amant a leone*? must not be divided.

## VOL. IV.

## CONJUGAL FIDELITY.

It is no wonder if, in so long and so difficult a work, the original should sometimes be misunderstood. We must, however, pay Mr. Warner the compliment, that he has very seldom mistaken it. In the following passage, indeed, he appears to have fallen into an error:

A& I. Sc. I. V. 5. ——— For whose affairs  
We, as we ought, are anxious day and night.

The original is,

*Quorumque nos, negotiis absentum, ut æquom est,  
Solicitat, noctes et dies, soror, sumus semper.*

*Negotiis*

*Negotiis* here depends on *absentum*, and *quarum* on *solicita*. The construction is 'of whom, or for whom, being absent on merchandise, we are day and night solicitous. This error is of the greater consequence, as the poet meant to signify to the audience the occasion of the husband's absence. And it was even necessary so to do: for had it been left to supposition, that, instead of leaving their wives awhile for good reasons, they had abandoned them for none, what in those wives appears a rational virtue, might have been deemed a romantic attachment. We have no doubt but Mr. Warner will rectify this in a future edition.

Ibid. Act I. Sc. I. V. 39. ————— Let us remember  
The duty we owe them, nor more expose  
Our weakness to their strength—————

In the original,

————— *Ne quid magis obnoxia*  
*Simus, opibus omnibus nostrum officium nos decet*  
*Meminisse*—————

The construction, 'that we may not render ourselves more obnoxious, it becomes us, *with our utmost power*, to do our duty,' Mr. Warner will here easily see what has led him into the mistake.

Ibid. Sc. II. V. 111. '*Suus rex reginae placet*, is not to be understood here in a literal sense.' In a literal sense, certainly. *Placet* signifies no more than, *is agreeable to*. The text of the translation is right, and the whole Note, notwithstanding its defence of the prerogative of husbands, had better be omitted.

Ibid. V. 129. An ironical allusion to their poverty is here meant by the father, and it should have been made to appear in the translation.

Ibid. V. 134. *Holla!* does not suit a lady's mouth.—Better, *Hark-ye!* or something of that kind.

Ibid. Sc. III. V. 61. —————Snakes, don't you see 'em?

The Parasite asks the Servant, what he had got in his basket, and the latter, supposing that he smelt fish, to mortify him, tells him that they were snakes, consequently no food. Something like this should have been the note on the passage. The quotation of Muretus is superfluous.

We have now proceeded as far in examining and comparing this important work with the original, as our limits will at this time allow. The remaining Plays we shall attend to, and give an account of, when the fifth and last volume is published.



ART. II. *Miscellaneous Antiquities; or, a Collection of curious Papers:* Either republished from scarce Tracts, or now first printed from original MSS. No. 1. To be continued occasionally. 4to. 2s. Strawberry-hill printed; and sold by Bell in the Strand. 1772.

THE Reader will not be at a loss to conjecture from what hand this publication principally proceeds. Though the advertisement speaks of several gentlemen as engaged in the undertaking, the name of *Strawberry-hill*, together with the subjects here offered to our consideration, sufficiently indicate the curious and assiduous enquirer after antiquity who is the great promoter of this design.

The Editors observe that, 'The taste for anecdotes and historic papers, for ancient letters that record affairs of state, illustrate characters of remarkable persons, or preserve the memory of former manners and customs, was never more general than at present.'

To indulge this disposition, we are informed that, having several original MSS. in their own possession, and having been promised the use of others, they propose to publish, in Numbers, some of the most entertaining of these literary curiosities; at the same time intending to mix with them other pieces formerly printed, though now little known, and not to be met with but by accident. It is farther said, that the Numbers will not appear with any periodic regularity, but as it shall suit the leisure and convenience of the Gentlemen who have undertaken the work, which is an imitation of Peck's *Desiderata Curiosa*, and is solely calculated for amusement: on these accounts the Editors enter into no engagements, but acquaint the public that, they shall take the liberty of continuing, varying, or dropping the plan, when and in what manner they please—a notice, it is added, they think right to give, that no man may complain hereafter of being disappointed.

Such is the account which the publishers give of their performance and design. This first Number presents us with no original pieces. It consists of eight chapters, extracted from a thin folio written by Sir William Segar, Norroy; and called by the author, *Honour military and civil*; printed at London in 1602. Among other curious notices in this work, the third book has preserved some of the splendid and romantic ceremonies, practised in the reign of our heroine Elizabeth. These with some other chapters are here presented to the public.

We are here acquainted with the ancient forms and methods of directing *Jufts* and *Tournaments*, and other martial diversions. The Reader is amused with an account of, *A Triumphe in the reigne of Richard the Second, 1390*; also of, *A Militaire Triumph at Brussels, Anno 1549*; which last is the most romantic of any here mentioned. Some *Triumphes Military for Honour and Loue*

of Ladies : brought before the Kings of England, are also here related, beginning with one before King Edward the Third, 1343, and concluding with, *Another Action of Armes published in the Chamber of Presence at Westminster by a King of Armes, 25 of November in the 1 & 2 of Philip & Mary.*

In the seventh chapter we have some account of *Actions in Armes* in the reign of *Queene Elizabeth.*

*The originall occasions of yeerely Triumphs in England* is the subject of the last chapter. ' Here, says the writer, will we remember also (& I hope without enuie so may) that these annuall exercises in Armes, solemnized the 17 day of *November*, were first begun & occasioned by the right vertuous & honourable Sir *Henry Lea*, Master of her Highnesse *Armorie*, & now deservingly Knight of the most noble Order, who of his greatesse zeale & earnest desire to eternize the glory of her Maiesties Court, in the beginning of her happy reigne, uoluntarily vowed (vnlesse infirmity, age or other accident did impeach him) during his life to present himselfe at the Tilt armed, the day aforesayd yeerely, there to performe in honour of her sacred Maiestie the promise he formerly made. Whereupon the Lords & Gentlemen of the sayd Court, incited by so worthy an example, determined to continue that custome, and not vnlike to the ancient Knighthood *della Banda* in *Spaine*, have euer since yeerely assembled in armes accordingly: though true it is, that the Author of that custome (being now by age ouertaken) in the 33. yeere of her Maiesties reigne resigned & recommended that office unto the right noble *George Earle of Cumberland.*'

The above quotation is followed by an account of the ceremonies of this assignation, ' publicly performed in presence of her Maiestie, her Ladies & Nobilitie, also an infinite number of people beholding the same.' Among other parts of this ceremony, we are told that, ' the musique was accompanied with these verses pronounced & sung by M *Haies* her Maiesties seruant, a Gentleman in that arte excellent, & for his voice both commendable & admirable :

' My golden locks time hath to silver turn'd,  
(Oh time too swift, & swiftnes neuer ceasing)  
My youth 'gainst age, & age 'gainst youth hath spurn'd,  
But spurn'd in vaine, youth waineth by encreasing.  
Beauty, strength, & youth, flowers fading beene,  
Duty, faith, & love, are rootes & euer greene.

My helmet now shall make a hieue for bees,  
And louer's songs shall turne to holy psalmes :  
A man at armes must now sit on his knees,  
And feed on pray'rs, that are old ages almes.  
And so from court to cottage I depart,  
My Saint is sure of mine vnspotted hart.

And

And when I sadly sit in homely cell,  
I'll teach my swaines this carrol for a song,  
Blest be the hearts that thinke my souereigne well,  
Curs'd be the soules that thinke to doe her wrong.  
Goddesse, vouchsafe this aged man his right,  
To be your Beadsmen now, that was your Knight.\*

Surely the ingenious Dr. Cotton had seen the foregoing verses; the two last lines of the first stanza of which are closely followed in his *Verses to a Child*:

“ But, dear girl, both flowers and beauty  
Blossom, fade, and die away;  
Then pursue good sense and duty,  
Evergreens that ne'er decay.”

Dodley's Miscell. vol. iv. p. 257.

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ART. III. *Miscellaneous Antiquities; or, a Collection of curious Papers, &c.* No. 2. 4to. 2s. Strawberry-hill printed. 1772.

**T**HIS second Number contains the *Life of Sir Thomas Wyat the Elder*, together with his *Defence after the Indictment and Evidence against him*; to which is added, an Appendix, consisting of a quotation from an ancient book written in defence of Henry VIII.

The papers relative to Sir Thomas Wyat were copied by Mr. Gray from the originals in the Harleian collection now in the British Museum. ‘The Parnassian flame, say the Editors, that had prophesied from the mouth of the Bards, could condescend to be a transcriber. In this instance his labour was the homage of justice paid to a genius, his predecessor. What Mr. Gray thought worth copying, who will not think worth reading?’

This Sir Thomas Wyat the Elder\* was born, we are told, in 1503, at Allington Castle in Kent. His family was ancient and honourable——‘a circumstance which the Editor mentions to his glory, only because he did not think it a dispensation from every other kind of merit.’ He appears to have received an excellent education, which adorned his retired and illustrated his political life. He was greatly in favour with Henry VIII. Such interest had he with that Prince, and so ready was the King to receive his recommendations, that when a man was newly preferred, it was usual to say, *that he had been in Sir Thomas Wyat's closet*. Henry, after knighting him, showered down favours upon him: lands were bestowed on Wyat amongst

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\* So called, to distinguish him from Sir Thomas Wyat who suffered death for high treason in the reign of Queen Mary.



others, and embassies were heaped on embassies, even beyond his wish, as he owns in his defence.

Notwithstanding this. Sir Thomas was twice disgraced and imprisoned. The grounds of the first imprisonment have been misrepresented, and the accounts disagree. It has been said that he fell into the King's disfavour about the business of Queen Anna Bullen; but this our Author endeavours to disprove, and thinks it entirely set aside by what *Wyat* says in his defence upon the second trial, where he expressly impures his first imprisonment to Charles Brandon, Duke of Suffolk, who had done him ill offices. 'His first misfortune, we are told, flowed from a court cabal; the second from the villany, jealousy, and false accusation of that wretch Bonner. Bishop of London, whose clownish manners, lewd behaviour, want of religion, and malicious perversion of truth, Sir Thomas paints with equal humour and asperity.'

His defence on this trial, which is added to the account of his life, is sensible, spirited, and well worthy of being preserved. But, 'clear as his defence is, it is observed, we should not be justified in presuming from thence that he was acquitted, though he artfully insinuates to the jurors that the Peers who tried Lord Dacre had dared to find a verdict in his favour. But there is better evidence of his acquittal, from the silence of historians, and from his having been again employed.'

The last commission he received from the King proved fatal. 'Riding post in the heat of summer he was attacked with a malignant fever, which carried him off at Shireburne in Dorsetshire, in the year 1541, when he had not completed the 38th year of his age. His works that remain, which, in a life no longer, and so busily employed, could not well be many, are a few songs and poems, printed with those of his entire friend the Earl of Surrey; the penitential psalms in English metre, and the whole psalms of David; his defence on his trial, and some of his dispatches during his embassy in France.

'According to Lloyd, Sir Thomas Wyat commenced the reformation by a bon mot, and planned the fall of Wolsey by an apocryphal story. It was an apologue of curs baiting the butcher's dog; but the particulars are not told us. The other was a short reflection well expressed. Henry was lamenting the Pope's dilatoriness in the affair of the divorce—"Lord, said Wyat, that a man cannot repent of his sin, but by the Pope's leave!" He expressed as concisely very sound advice on church-lands; and if the policy of dispersing those lands among the nobility and gentry was embraced from that apothegm, Sir Thomas Wyat may justly be said to have placed the key-stone of the reformation, which holds the whole fabric together. Henry was  
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afraid of seizing the estates of the Popish clergy: "Butter the rooks nests, said Sir Thomas, and they will never trouble you." This we are informed meant, "sell and give their lands to considerable families, whose interest it will become to prevent the re-establishment of the Roman religion." I am glad, adds the Writer, we are told the meaning, for in truth I should not have understood the phrase——with its comment it deserves remembrance.\*

This Writer informs us, that in Vertue's MS. collections he finds that Mr. Vertue was acquainted with a Mr. Wyat who lived in Charterhouse-yard, and was the representative descendant of that respectable family. In 1721, and at other times, Vertue saw, at that gentleman's house, portraits of his ancestors for seven descents, and other pictures and ancient curiosities. It is added, in a note, It would be fortunate if mention of these pictures should lead to the knowledge of the person who now possesses them.

The account of Sir Thomas Wyat's life concludes with the following just remark: 'The great merit of the elder Sir Thomas demanded the foregoing discussion; yet his own oration will undoubtedly give the Reader more satisfaction than the very limited success that has attended the pains taken to clear up his story\*.'

We shall only observe farther, that the extract in the Appendix is taken from a book entitled, *Le Peregrine*, and addressed to the famous Peter Aretine, in an epistle bold and singular, by William Thomas, Clerk of the Council to King Edward, Prebendary of St. Paul's, &c. In the course of his attempt to exculpate King Henry, he brings a charge against Anne Boleyn of adultery, and of conspiring against the King's life. This is the more remarkable, as the author was a warm Protestant, and lived at the time: but, on the whole, our curious Antiquarian observes, that he knows not how to allow the authority of a man who seems wantonly or ignorantly to have grievously exaggerated the accusation; and, on the whole, concludes that Master William Thomas had intended to make his court to, perhaps his peace with, Henry, and did not weigh very scrupulously the authority on which he grounded his compliments.

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\* The Reader will find some just remarks on the literary character of Sir Thomas Wyat, in the account given of him in Cibber's *Lives of the Poets*, vol. i.

ART. IV. *The Man of the World.* 12mo. 2 Vols. 5s. sewed.  
Cadell. 1773.

THE Author of this work is known to the public from the *Man of Feeling*, and the *Pursuits of Happiness*. The Reader will find that he continues to write in character. There is the same improbability in his fable, the same affectation in some of his *sentiments*, and the same quaintness in some of his phrases,—the same love of virtue, the same philanthropy, and the same pathetic and happy touches which distinguished his *Man of Feeling*. The *Man of the World* is a sad man indeed; and the Author makes him do such things, as we hope were never done. He is almost as wicked as *Lovelace*; but his portrait is not drawn with so masterly a hand.—When he is brought on the stage, in the second part, he continues inactive too long. He had ruined young *Annelly*, the son of a neighbouring clergyman, in order to debauch the daughter. This amiable woman died in child-bed, and the infant was committed to the care of a female stroller, who, in one of her difficulties, dropt the child in the way of Sir Thomas (the *Man of the World*) who brought her up as a foundling. It is to be supposed, she was the most extraordinary creature that had ever been seen. The Author, therefore, keeps all business at a stand till he has reared a lover for her, and told us all how and about him. Sir Thomas then comes forward; makes the same attempts on the daughter as he had made on the mother; but is prevented by such a combination of circumstances as would shock the credulity of a monk. In a lonely hut, on a common, where the villainy of Sir Thomas was to be perpetrated at midnight, the Author brings together the *uncle*, who had been transported to America, the *nurse* who had dropped the girl, and who had been transported too, and *Bolton* the lover. They prevent the mischief; discover all; and turn the heart of Sir Thomas; who, in the stile of the Methodists, is converted, and prays, and goes to heaven.

While we thus disapprove of this Gentleman's tale, and, in the conclusion, of his morality and religion (for the *Man of the World* should either have been sent to the devil, or his reformation should have been in consequence of a long and bitter repentance) we must observe, that the book abounds with such useful and pleasing passages as the following:

*Annelly*, who had resided several years among the Indians, describes the death of an old hero, by whom he had been adopted, in a manner that greatly pleased us.—‘The composure with which the old man met his dissolution, would have done honour to the firmest philosopher of antiquity. When he found himself near his end, he called me to him to deliver some  
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final instructions respecting my carriage to his countrymen; he observed, at the close of his discourse, that I retained so much of the European as to shed some tears while he delivered it. "In those tears, said he, there is no wisdom, for there is no use; I have heard, that, in your country, men prepare for death, by thinking on it while they live; this also is folly, because it loses the good by anticipating the evil: we do otherwise, my son, as our fathers have better instructed us, and take from the evil by reflecting on the good. I have lived a thousand moons without captivity and without disgrace; in my youth, I did not fly in battle; and in age, the tribes listened while I spake. If I live in another land after death, I shall remember these things with pleasure; if the present is our only life, to have done thus is to have used it well. You have sometimes told me of your countrymen's account of a land of souls; but you were a young man when you came among us, and the cunning among them may have deceived you; for the children of the French king call themselves after the same God that the English do; yet their discourses concerning him cannot be true, because they are opposite one to another. Each says, that God shall burn the others with fire; which could not happen if both were his children. Besides, neither of them act as the sons of truth, but as the sons of deceit; they say, their God heareth all things, yet do they break the promises they have called on him to hear; but we know, that the spirit within us listeneth, and what we have said in its hearing, that we do. If in another country the soul liveth, this witness shall live with it; whom it hath here reproached, it shall there disquiet; whom it hath here honoured, it shall there reward. Live, therefore, my son, as your father hath lived, and die, as he dieth, fearless of death." With such sentiments the old man resigned his breath; and I blushed for the life of Christians, while I heard him.

We can, upon the whole, recommend this novel to the perusal of the Reader, who will be more benefited by it than by most of the productions which have lately appeared under that name.

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*ART. V. Tables for correcting the apparent Distance of the Moon and a Star, from the Effects of Refraction and Parallax. Published by Order of the Commissioners of Longitude. Folio. 11. 10 s. in Sheets. Printed at Cambridge, and sold by Nourse, &c. London. 1772.*

THE improvement of navigation is in every view an object of very great importance; and nothing seems to be more necessary for this purpose than to enable the mariner to ascertain his place at sea with sufficient accuracy. The latitude of every

place is easily discovered by taking the altitude of the sun or of a star; and the longitude would likewise become known, if we could readily resolve this problem, viz. Having the hour at the ship given, to find the hour at the same time in any place whose longitude is well known. Suppose, therefore, that we could accurately determine the moment of any observed phenomenon in the heavens, and that this should happen one hour sooner at one place than another, the difference of longitude between the two places of observation would be  $15^{\circ}$ ; and that place would be so much to the East in which this phenomenon happened soonest. But this is a problem much more difficult than that on which the knowledge of the latitude depends; and many attempts have been made by mathematicians in different ages towards the solution of it. The Editor of these tables has given us a brief abstract of the history and present state of this part of nautical science.

The first person who recommended the investigation of the longitude from observing the distance between the moon and some star, is here said to have been *John Werner*, of Nuremberg, who printed his annotations on the first book of Ptolemy's Geography in 1514; *Peter Apian*, professor of mathematics at Ingolstadt, in 1524; *Oronce Finé*, of Briçon, about 1530; *Gemma Frius*, at Antwerp, in 1530; *Nonius*, (*Pedro Nunez*), in 1560; and *Kepler*, in 1630, all suggest and recommend the same method. In the year 1598, *Philip the Third*, king of Spain, offered a reward of 1000 crowns for a solution of this problem: this noble example was followed by the States-General, who offered 10,000 florins; and in 1633, *John Morin*, professor of mathematics at Paris, proposed a method of resolving it to *Cardinal Richlieu*; but the commissioners, who were appointed to examine this method, judged it insufficient, on account of the imperfection of the lunar tables. However, in 1645, Cardinal Mazarin procured for him a pension of 2000 livres. In 1665, King *Charles the Second* erected the Observatory at Greenwich, and appointed Mr. *Flamsteed* his astronomical observer, with this express command, that he should apply himself *with the utmost care and diligence to the rectifying the table of the motions of the heavens, and the places of the fixed stars, in order to find out the so much desired longitude at sea, for the perfecting the art of navigation.* To the fidelity and industry with which Mr. *Flamsteed* executed his commission we are in a great measure indebted for that curious theory of the moon, which was afterwards formed by the immortal *Newton*. This incomparable philosopher made the best use which human sagacity could make of the observations with which he was furnished; but as these were interrupted and imperfect, the difference of Sir *Isaac's* theory from the heaven's would sometimes amount at least to five minutes.

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Dr. *Halley*, who was indefatigable in his application to the improvement of mathematical science, employed much time on his subject; but for want of proper instruments he could not succeed in making the necessary observations. In a paper on his subject he expresses his hopes, that the instrument just invented by Mr. *Halley* might be applied to taking angles at sea with the desired accuracy. See *Phil. Trans.* No. 421. This instrument has since been tried at sea, and found to answer these expectations. We have lately had occasion to take notice of some considerable improvements that have been made in this instrument, both by the Astronomer Royal and Mr. *Dollond*.

Professor *Mayer of Gottingen*, encouraged by the reward offered in the act of the 12th of Queen *Anne*, applied himself to the calculation of lunar tables more correct than any that were before published, and he succeeded so far as to give the moon's place within one minute of the truth. *Monf. de la Caille* attempted to bring this lunar method into use, but failed of success. This honour was reserved for Mr. *Maskelyne*. In his voyage to St. Helena, in 1761, he practised this method, and found it answer to the discovery of the longitude within a degree; and in order to facilitate the general use of it, he proposed a *Nautical Ephemeris*, the scheme of which was adopted by the *Commissioners of Longitude*, and first executed in the year 1767. It is needless to add, that it has been regularly continued ever since. But as the rules that were given in the appendix to one of these publications for correcting the effects of *refraction* and *parallax* were deemed too difficult for general use, it was proposed to reduce them to tables. These tables were calculated, at the desire of the *Commissioners of Longitude*, by Mr. *Lyons*, Mr. *Parkinson*, junior, M. A. Fellow of Christ College, Cambridge, and Mr. *Williams*, M. A. of the same College. By the assistance of the *Nautical Ephemeris* and these tables, the calculations relating to the longitude, which could not be performed by the most expert arithmetician in less than four hours, may now be done with greater ease and accuracy in half an hour.

The Editor \*, after giving this brief account of the *Lunar Method* for finding the longitude, subjoins a few hints of what had been done by means of *Time-keepers*. *Gemma Frisius* was the first who suggested the method of determining the longitude by means of small clocks or watches. This was again attempted by *Marius* and some others without success. The celebrated *Huygens*, about the year 1669, proposed the use of pendulum watches at sea; but he was not more fortunate than his predecessors. \* What is known of watch making in France, says

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\* The preface is signed, "A. Shepherd, Plumian Professor of Astronomy, and Master of Mechanics to his Majesty."



our Author, was principally owing to *Henry Sully*, who left England in 1714; and in 1716, he presented a watch of his own making to the Academy of Sciences, which was approved, first, on account of the considerable diminution of friction in it; secondly, what remained of it was by a singular address made uniform; and, thirdly, because the equality of the parts of this watch shewed great sagacity in the invention. In 1726 he went to Bourdeaux to try his marine watches, and whilst he was engaged in perfecting them, was seized with a disorder in his breast, which occasioned his death in some days. The famous *Julien le Roy* was his scholar, and has perfected many of his inventions in watch-making.\*

Our countryman, Mr. *John Harrison*, began to apply himself in the year 1726 to the construction and improvement of time-keepers. His watch has been tried in two voyages at sea; but does not, our Author says, appear sufficiently exact to answer the condition of the act of the 12th of Queen *Anne*. This, together with the three machines which he first constructed for this purpose, are preserved in the Royal Observatory at Greenwich. Other attempts have since been made in this way; how far they will answer expectation is not yet determined.

Our Author concludes his preface with observing, for the honour of our country, 'that of the sixteen voyages, said by M. *Bougainville* to have been made round the world, nine have been performed by Englishmen, and four in the reign of his present Majesty \*.'

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\* ART. VI. *A Letter to the Clergy of the Archdeaconry of Winchester.* Being a Vindication of the Petition presented the last Sessions of Parliament to the Legislature, for the Removal of Subscription to human Formularies of religious Faith and Doctrine, from the Misrepresentations of Dr. Balguy, in a late Charge to the Clergy of his Archdeaconry, &c. By Benjamin Dawson, LL. D. Rector of Burgh in Suffolk. 8vo. 1s. 6d. Cadell, &c. 1773.

WE have here a very sensible, spirited, and manly answer to Dr. Balguy's celebrated CHARGE.—Dr. Dawson sets out with observing, that though the opposers of a reform of our ecclesiastical establishment, as proposed in the *Confessional*, have all founded their arguments on a principle which would justify the establishment of popery, or of any religion whatsoever but the Protestant, none of them, excepting *one*, have hitherto avowed the principle.—'One only, continues he, is not ashamed—One only is not afraid—One alone thinks it not discreditable nor unsafe, (such are the times!) to re-enter unmasked the stage of debate. Dr. BALGUY stands single in

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\* The method of using these Tables is explained in the Introduction, where the Editor has given several precepts and examples for this purpose.

openly denying the use of reason in religion to the bulk of mankind. Dr. BALGUY stands single, *as yet*, in declaring to the world, that he *means* to defend popery.

After a short, but pertinent address to the clergy of the archdeaconry of Winchester, Dr. Dawson proceeds to shew, and, in our opinion, shews, in a very satisfactory manner, that every thing Dr. Balguy has said in disparagement of the *Petition* is either mere *aspersions*, or proceeds from the grossest *misconstruction of its nature*, or rests on *such reasonings* as must discredit the understandings of those who can be imposed upon by it. He confines his remarks to the first fifteen pages of the *Charge*, the remainder of it referring, for the sentiments of what Dr. BALGUY terms the *Party*, to a printed paper unauthorized by the *Petitioners*.

It would give us pleasure to accompany our Author through the whole of his Letter, but we must content ourselves with laying before our Readers the following extract, which, we apprehend, will give such of them as are unacquainted with Dr. Dawson's character as a Writer, no unfavourable opinion of his abilities.

"We are now arrived, says our Author, (p. 40) at the last effort of your Archdeacon, which I proposed to consider, to prejudice the public against the *Petition*; and it is made somewhat in the shape of an Argument for Subscription, as here followeth—"All forms of religion are not to be favoured *equally* by the civil magistrate—To *what* forms the preference is due, *he only* is the proper judge—He is *equally* a judge of the evidence, by which the opinions of men are to be known—But, as in many cases these opinions may not be immediately discoverable from *actions*, it seems to follow, that they ought to be openly declared in some public and authorized form of *words*—The Subscription of men's names is, or ought to be, the test of their doctrines."

"That we may do all possible justice to your Archdeacon in our examination of this argument for Subscription to human forms of religion, we will be as liberal in our concessions to him as he can desire—To return to the first of his Positions.

"ALL forms of religion are not to be favour'd EQUALLY by the Civil Magistrate."—We allow it; and that some should be established in preference to others. Then says he, "To *what* forms the preference is due, HE ONLY is the proper judge."—For argument's sake we will indulge him thus far also, and suppose that, though the Magistrate might be justified, and could by your adroit Archdeacon be defended in establishing *Paganism, Judaism, Mahometanism*, or any religion under heaven, yet, that he has established in preference to any other, the *Christian* religion. What next? Well, this farther Postulatium—"He is EQUALLY a judge of the evidence by which the opinions of men are to be known"—What say you to this, Gentlemen? May we venture with safety any farther in our concessions?—Or shall we stop here?—We will proceed; Nay, we will venture farther than this, and grant him *all* he demands of us, on *this* term, however, that if we  
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like not the complexion of the argument in *the issue*, we will be at liberty to recede.

‘ Let the Civil magistrate, then, be allowed “ the *only proper judge of the evidence by which the opinions of men are to be known* ;” and farther be it allowed, that “ *their opinions ought to be openly declared in some public and authorized form of words* ;” and finally, that “ *a Subscription of their names thereto ought to be taken, as a test of their doctrines* ”—There! We have now granted *all*. And what follows?—his follows—That the *Decrees of the Council of Trent* MAY be that public form of Words to which the Magistrate is authorized to require Subscription.

‘ Whether this is not a just and regular deduction from your Archdeacon’s premises, I appeal to you, Gentlemen. Does the argument, on *this fact*, conclude more in favour of an establishment of our present system, than of the above-mentioned—more in favour of a *protestant*, than of a *popish* formulary of religious faith?—If he should say, that the 39 articles, being more *rational*, are therefore to be preferred, this would be to retract the power which he allows to the Civil Magistrate in this matter, and to make *himself*, not the Magistrate, the proper judge, to *what* forms the preference is due.

‘ The argument, therefore, you see, cannot conclude in favour of a requisition to subscribe the 39 Articles, or any other *unscriptural* formulary of religion, without bringing us *as directly* to *Popery*. That indeed, you are *too* well assured, is an objection against the argument of no great moment *with your Archdeacon*. With you, I trust it is a very strong objection. And, therefore, let us now try if we cannot admit that authority which Dr. Balguy allows to Civil Magistrates, and *apply* it, in pleading the cause of the *Petitioners*, more consistently with the *general* principles of our present Religious establishment, and without such a shameful revolt from protestantism.

‘ The Civil Magistrate being, we now grant, the *only proper judge* to *what* form of religion the preference is due, has preferred that of *Christianity*. But, because the profession of Christianity, *as* it is established at *Rome*, appears to him unfit for his subjects, subversive of their liberties, and dangerous to his own just authority, and he *only* being the judge of the evidence by which the opinions of his subjects are to be known, He has therefore preferred *Holy Scripture* to *every other* form of Words, as the test of their religious doctrines, judging it also to be the Word of God.

‘ Having thus got the Civil Magistrate on the side of the Scripture, and the argument on its right and *protestant* footing, we can safely proceed with your Archdeacon to a conclusion in favour of *Subscription*—a Subscription, however, on a much more equitable and *creditable* plan, than that on which he would vindicate it. Does he contend, that “ as, in many cases, the opinions of men may not be immediately discoverable from *actions*, they ought to be openly declared in some public and authorized form of *Words* ?—*Holy Scripture*, we say, is that public and *authorized* form of Words. Does he farther contend; that “ the *Subscription* of men’s names is, or ought to be, the test of their doctrines ?”—Let this be the test. Let *Subscription* be required to that public and authorized form of Words, which the Magistrate has preferred for that purpose. Will he still in-  
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fit upon the propriety and expediency of requiring Subscription to some *human* form of words, rather than to the *Holy Scriptures* at large? — Let this also be done. We are not, (though we are often represented in that invidious light) either so averse to *all* Subscriptions, or so scrupulous about subscribing to any *human* formulary whatsoever, but we can indulge your Archdeacon, consistently with our principles, in this point too. Only let this be done in *confidence* with the preference already made by the Magistrate. For a test of the religious opinions of his subjects, he has preferred *Holy Scriptures* to any other form of words declarative of mens religious opinions. If, then, an *human* form of words can, in this case, be admitted as expedient to be subscribed, it must be *such* a form as refers to *Holy Scriptures*, not to the determinations of *men*, such a form as binds upon the Subscriber the exclusive authority of Scripture, as a rule of his religious faith and doctrines. And thus we are come by just steps to a conclusion full in favour of our Suit to Parliament, and equally consistent with the rights of Civil Magistracy, with every claim, which, in the matter of religion can be justly laid to an authority over the subjects of this free *protestant* State.

‘ If, Gentlemen, in being the more particular on this part of my subject, I have trespassed on your patience, the peculiar propriety and importance of discussing this point must be my apology. Because the authority of *the Church*, or *Church governors*, to impose unscriptural articles of faith, as pleaded in the outset of this debate by Dr. *Rutherford*, being of some time given up, the argument for such an Imposition from the rights of *Civil Magistracy* is still continued. And, though enough has been said in a *general* way, to evince the weakness of the argument on *that* ground also, yet it was still left to our opponents (but it was *all* that was left *them*) to try to render our attempt suspicious to the *Civil Power*. Indeed, our applying to the Legislature itself for *its* sanction to our cause, as it seems to have offended certain churchmen of *the antiquated* cast of thinking on these matters, might, one would think, have prevented all apprehensions of a design on the *other* hand.’

What reply Dr. Balguy will be able to make to this Letter, or whether he will think it necessary or prudent to make any reply, we pretend not to know; this, however, we will venture to say, that it will be extremely difficult, or rather impossible for him, to make any satisfactory reply, consistently with the genuine and universally acknowledged principles of Protestantism.

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A. T. VII. *An Essay on Toleration*: With a particular View to the late Application of the Protestant Dissenting Ministers to Parliament, for amending, and rendering effectual, the Act of the 1st of William and Mary, commonly called the *Act of Toleration*. By Philip Furneaux, D. D. 8vo. 1s. 6d. Cadell. 1773.

THE application of the Protestant Dissenting Ministers to parliament, for *legal protection*, has occasioned the publication of several judicious and valuable treatises upon the sub-

ject of Toleration; and it would be great injustice to the Author of this Essay not to rank him among the ablest advocates for religious liberty, and the sacred and unalienable rights of conscience and private judgment. He appears to have studied his subject with the greatest attention; he writes like one who is master of it; places it in a clear, distinct, and satisfactory point of view; applies general principles to particular cases, and illustrates them with great perspicuity and strength of reasoning.

The Essay is divided into seven sections, in the two first of which he states and examines the argument for Toleration from the nature of religion, and the origin and ends of civil government, and then proceeds, in the third, to shew that Toleration not only extends to the open profession of every religion, consistent with the safety of the state, but to the giving, and receiving, of public instruction in such religion. This point, which certainly deserves a very attentive consideration, Dr. Furneaux enlarges upon particularly, and makes it clearly appear, that it is an essential branch of Toleration, for a man to be permitted to avow, explain, and, if he be so disposed, support by arguments, the religious sentiments which he professes, and thinks important.

It is generally admitted, that religion is not to be controuled by the magistrate, as far as it is a principle existing in the mind; and that he is not to search out concealed errors, in order to punish them; but should allow all persons to enjoy their own sentiments. Yet it does not follow from hence, it is said, that he is not to controul the actions which flow from those principles. Our Author's answer to this is as follows:

‘ I am ready to admit, that if those actions are real injuries to society at large, or to any individuals, the magistrate should controul, and punish them; because he is the conservator of the rights of all his subjects. But, if they are merely of a religious nature, I then assert, that he is not to controul them. For if we do not include in the idea of Toleration, that the magistrate is not to coerce, or controul, by temporal penalties, any merely religious profession, reasoning, or action; we may boast, in theory, of maintaining Toleration, but, in practice, we destroy it altogether. If religious liberty is confined to inward sentiments, and does not comprehend the actions which flow from them, I mean those which are not injurious to society; it then amounts only to this futile notion, that the magistrate is to tolerate what, while it is concealed, he hath no power over.

‘ But, in order to obtain a positive proof of that right of public profession and public instruction, which I am pleading for, as belonging to all good subjects, though of very different religious opinions; I ask, whether the dictates of conscience, and a sense of duty, may not induce men to worship God publicly? May not induce some to give, and others to attend on, religious instructions? And if so, it is plain, this can be done by such persons in no other way than they

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think acceptable to God, agreeable to truth, and conducive to their future happiness? On what pretence, then, is the magistrate in such cases to interfere, and restrain them by pains and penalties from so doing; unless something more than mere religion, I mean the safety of the state, is concerned?

\* That I have not made an extravagant supposition, in presuming, that conscience may lead men to the actions I have just mentioned, persons of religion and virtue will easily apprehend. I would not be understood therefore, as speaking now to merely political men, but to those who join *religion* with politics; to whom, consequently, it would be injurious to suppose, they have not always the strictest regard to conscience. They will tell us, that we are obliged to the performance of public worship, to discover our veneration of the Deity, and uphold it, by our example at least, in the world around us; that we are obliged to promote truth, virtue, and happiness among men, according to our ability and opportunity; especially among our children and dependants; and among those, who desire and encourage us to assist them in the knowledge and practice of religion. And they know, that this cannot be done by any in a way contrary to the dictates of their own consciences.

† They will also inform us, that those men of undissembled piety, and inflexible virtue, who have in any ages risen up, and been instruments in the hand of God of reforming both the church and the world, delivering them in many instances from worse than Egyptian darkness, by the light of their instruction and their example, have done this on a principle of conscience, often in opposition to human laws, and human terrors; and are worthy of the highest honour for so doing. Far be it from me, to compare the persons, whose cause I am now pleading, with those great men; or the present occasion, with such great occasions. All I mean is, that persons, used to reflection, will easily perceive, that the principle, which vindicates those renowned instructors of mankind, will apply in a proportionable degree to an inferior, but similar, case; and that it is not possible to maintain the rectitude of their conduct, in endeavouring to enlighten whole nations and kingdoms, but upon the same principles, which will vindicate any person in attempting to instruct a small neighbourhood, who desire his services: *They* have a right to ask them, *he* hath a right to give them; and both are injured, if their respective rights are defeated by penal laws.

‡ Thus, I think, it appears, that Toleration cannot be complete; nor the natural inherent rights of mankind, with respect to religion, be preserved inviolate, and maintained in that degree, in which it is the duty of the magistrate to maintain them; if every good subject be not allowed a full liberty of professing his own religion, and every religious society permitted to worship God, and to be instructed by persons whom they shall choose, under the security of law; provided nothing be done by the teacher, or his hearers, contrary to the rightful authority of the magistrate, and the safety of the state. For this reason, the worship, and the instruction, should be public, that all may have an opportunity of seeing, and hearing, what passes. Now it is, in my judgment, a very groundless imagination, that such public places of divine worship, and religious instruction, are likely



to be theatres of seditious discourses, or seditious actions. And why should a more vigilant and suspicious eye be fixed upon them, than upon private clubs, social meetings, or public lectures for philosophy, science, or politics? These, which are generally held by a more select company, and in a more private manner, are, on these accounts, more liable to be abused for bad purposes. There have been a few instances, it must be owned, of public disturbances, after having grown to a head from other sources, being augmented and inflamed by, what Hudibras calls, the *drum ecclesiastic*: but That, I will venture to say, was not the original cause of them; for, to continue the allusion to the poet, that drum is never beat with a staff, till another kind of drum hath been beat with a stick; or in other words, there is nothing which any settled government hath to fear from the pulpit; because, That government must, from other causes, be first overtopped by some state party, before any of its ecclesiastical partisans, if it have any, can venture to inveigh against it so publicly. And how, then, is a case to be provided for by law, which cannot happen, till the law itself, being set aside by violence, hath no longer any effect \* ?

Our Author goes on to observe that some persons talk with much seeming liberality of the right of private judgment, who yet, by the restrictions which they at last throw in, appear to mean nothing more by it than that judgment, which is to be kept private, and to be locked up in a man's own bosom. For, though they will allow him the right of private judgment, they will not allow him to publish that judgment, with the reasons and grounds of it, to others. But such a Toleration, our Author says very justly, amounts to nothing more, than that they will not extort his sentiments from him by torture; for while

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\* ' I hope in God never to see the day when violence shall, in this country, take place of law: not that I think there is any probability of it. As for the Dissenters, I am sure, ever since they have been freed from persecution, they have discovered themselves to be as peaceable and well-disposed subjects as any in the kingdom. Individuals among them, as well as among the members of the established Church, have not always entertained the same opinion concerning particular measures, or men; but surely such individuals should be allowed to follow their own judgments on such occasions, as well as other British subjects. I will venture to say of the Dissenters in general, that they are enemies to licentiousness in every shape, and lovers of order, law, and liberty; and I am persuaded, should any remarkable crisis ever arise, to put their loyalty to the proof, they will be found to be, upon principle, among the firmest friends of the amiable Prince now on the throne, as they were in the year 1745, of his venerable predecessor; for they esteem the Protestant succession in the present illustrious family to be the grand support of our constitution, laws, and liberties. And all their ministers now ask of the legislature, is, that they may be under the legal protection of their Sovereign, and be secured by that constitution, and by those laws.' they

they suffer him to be silent, it is not in their power to deprive him of the right of thinking; the only private judgment which they are willing to grant him.

‘ All intelligent writers on the subject of Toleration, continues the Doctor, understand by a man’s *private* judgment, his *personal* judgment, in opposition to the judgment of others; and by his *right* of *private* judgment, his right to follow, or be directed by, his judgment as the guide of his actions; or, in other words, to do all, which that judgment leads him to do, as far as is consistent with the rights of others; of individuals, or of the community at large. Now, if I worship God according to the dictates of my own conscience; and give, or receive, such religious instructions, as I judge most agreeable to reason and scripture, and consequently most conducive to my own, or others education; how does that prevent my neighbour from doing the same; or the magistrate from encouraging, if he is so inclined, those sentiments which are agreeable to his judgment: or how does it injure either the one, or the other, in any of their respective rights? Why, then, must I be obstructed in any acts, which are the result of my judgment and conscience, when they do not interfere with any rights or claims of other men, either magistrates or subjects? He, who does not allow me my private judgment in the extent here pleaded for, does not allow it me in any sense worthy of a rational agent, whose reason was given him to be the guide of his actions, especially in matters of religion: in any sense, worthy of a Christian, a Protestant, an inhabitant of a Free Country; who, in all these views, is, or ought to be, master of his own conduct, when no injury is thereby done to others, no public or private right invaded.

‘ Again, the right of public instruction in matters of religion, is, in my opinion, a certain consequence of the right of private judgment; on supposition we understand by the latter, merely a man’s right of judging for himself. For, if a man is to judge, in this, as in all other cases, he is not to be debarred from the best means of informing his judgment. He cannot be said to be completely allowed the right of private judgment, who is precluded from being instructed in the nature and grounds of religion, by those, whom he thinks qualified to give him information; or in other words, from using those means, which shall appear to him best calculated for his instruction: and I know no authority any one hath to controul his choice, or dictate to him what teachers he shall, or shall not, attend; provided neither he, nor they, are chargeable with any crimes, of which the magistrate can take cognizance.

‘ Public instruction is, to the bulk of mankind, the principal means of religious information: cut them off from That, or let it be limited to the path marked out by the majority, or by the power which happens to be uppermost in every country; and the generality will have very little opportunity of knowledge; and will, it is probable, acquiesce contentedly in that religion, which is the result of fashionable, or established superstition and absurdity. It is owing to the genuine doctrines of Christianity and Protestantism not being allowed to be promulgated in Popish countries, that their inhabitants  
remain,

remain, in general, perfectly satisfied in the belief and practise of such enormities, as would shock an enlightened Heathen. If we are upon a better footing in our own country, it is to be ascribed to the spirit of enquiry, and to the degree of freedom with respect to public profession, and public instruction, both from the pulpit, the press, which the lenity and moderation of the times, more than the law, have allowed, and which the bigotry of a few hath been able to suppress. But should not then the law, and the manners, of every age and country, breathe the same spirit, and speak the same language?

As for Christianity and Protestantism, they appeal to reason, and invite enquiry, they claim to be heard for themselves, and are ready to hear what can be said against their reasonings and arguments; and they allow to all persons, the right of judging and determining, upon the merits of every religious question for themselves. But can those persons be said to have it in their power to form adequate and impartial judgment, upon any question, who are permitted to hear the evidence relating to it only *ex parte*, on one side? Does not the magistrate, in this case, judge for his subjects, instead of allowing them to judge for themselves? Certainly, there is a connection between the unalienable right, which every man hath of choosing his own religion, and the free and unrestrained liberty of public instruction, than is sometimes imagined. Pretending to give a man free liberty of choice, and debarring him at the same time every measure, from the means of choice, is, in my humble opinion, little less than a contradiction in terms.

I have already said, that it is the glory of Christianity, that it appeals to men's understandings and consciences; that it needs not human power, no penal laws, for its support; that it requires not of any Christian magistrate the suppression, in its own favour, of any other religion whatsoever. And should any such magistrate, by penal laws, prohibit the public profession, or teaching, of any particular species or mode of the Christian religion, in places of public worship, appropriated to the use of its professors; it deserves to be considered, upon what principles his conduct can be vindicated, which will not alike vindicate a Mahometan, or Heathen magistrate, in prohibiting the Christian religion in every form. If the judgment and conscience of the magistrate are to be the standard, the consequence will inevitably be as fatal to the Christian religion in general in one country; as to any particular mode of the Christian religion, or even as to the Mahometan or Pagan religion, in another.

In the fourth section our Author briefly considers a distinction made, by the author of the *Letter to the Protestant Dissenting Ministers*, between discipline and doctrine; as if a difference existed from the established Church in the former had a rightful claim to Toleration, but not a difference in the latter. In the fifth he shews that a legal Toleration of a supposed erroneous religion, is not, properly speaking, an encouragement of that religion. In the sixth, he makes it clearly appear, that the education of children and youth in the way, and by the per-



most agreeable to their parents, is an essential branch of Toleration; and in the last section he proves, that Toleration implies more than a state of connivance; namely, a state of legal security and protection. These several points are discussed in a concise and liberal manner, as will be allowed, we make no doubt, by every attentive and impartial Reader.

To conclude: It must give great pleasure to every generous mind to observe, that though the Protestant Dissenting Ministers have failed in a second attempt to obtain legal security and protection, yet the number of sincere friends to religious liberty is daily increasing, and that there is good reason to think, that the period cannot be very distant, when TOLERATION, in its full extent, will be universally acknowledged, by every Protestant, to be as agreeable to the maxims of sound policy, as to the dictates of reason, and to every feeling that does honour to humanity.

ART. VIII. *Riedesel's Travels through Sicily, &c.* concluded. See our last Month's Review.

WE proceed with pleasure to lay before our Readers some farther account of this entertaining work. The second letter to Abbé Winckleman contains a description of that part of Italy, formerly called *Magna Græcia*, and now constituting the kingdom of Naples.

Baron Riedesel seems to have confined himself chiefly to the East or South-East side of the country, in a kind of coasting voyage from *Reggio* to *Gallipoli*, frequently landing at different places, that he might make his observations. At *Gallipoli*, he dismissed the seven sailors with the *Speronara*, in which he had sailed a whole month from *Malta* to that place, and continued his journey by land to *Naples*.

In the description of *Reggio*, we are told, that its environs and situation are very pleasant, and the fields finely planted with mulberry, orange, and lemon trees, and vines: most of the *Calabrian* silk is raised hereabouts; they sell, one year with another, 80,000 pounds of silk at *Reggio*, and would perhaps produce double the quantity, if the duties on it were not so great as they are; they were laid on, it is said, by the former *Neapolitan*, and afterwards *Spanish*, prime minister, the Marquis *Gregori Squillace*, who has by that means entirely hindered the manufacturing of silk, and spoiled the trade.

The Baron is still employed in searching after the remains of antiquity; but we shall only select the following relation: *CAPO COLONNE*, is the *Promontorium Lacinium* near *Croton*, on which the famous temple of *Juno Lacinia* stood, and of which considerable remains are still extant. This temple was of the same ancient *Doric* architecture as those of *Pæstum*, *Girgenti*, &c. It is 66 paces broad, and 132 long, as measured by my own paces; from whence you may form an idea of its considerable size. On one side, a part of the wall of the *Cella* remains standing, in which I observed, as a very singular circumstance, that they were built up with stones and bricks alternately. The first layer is of stones seven palms and a half high,

and the second, which I could not measure on account of its height, consists of an *Opus reticulatum* of bricks. It is plain that this was done to make the walls light; but whether above this row of masonry, there was again another of stone, or whether it all consisted of *Opus reticulatum*, I am not able to determine, because the wall is no farther preserved. It is probable, that all the rest was of bricks, because they would have been crushed down, if any stones had lain upon them. It is built towards the East, like all the *Greek* temples, and its entrance was on the West side. Only a single column at the farther hall is preserved, and that is, as already mentioned, of the *Doric* order, without a base. It is observable, that this column is very small, in proportion to the extent of the temple, and has 23 instead of 21 flutes, which all other columns of this order have; this I can assert, because I counted the flutes three or four times over. Four steps led up to this temple, and as many led down from it. Another singular circumstance is, that the *Cella* was four steps lower than the rest of the temple; each step was one and a half *Neapolitan* palms high. The floor of the *Cella* is covered with earth, which could easily be cleared away, and its whole form discovered, unless destroyed before; for this soil has but lately been thrown on it, when digging up the steps on the sides of the temple, not (as you might perhaps imagine) to see or to discover them, but to break them, and employ them at the new harbour of *Cotrone*. When I complained of this sacrilege, to the engineer of the harbour, he comforted me, saying, that there was enough to be seen at the *Portico*, to make up for what was wanting in the rest of the temple. The situation of this temple is the most delightful that can be imagined for such a building; the promontory on which it stands juts eight miles out into the sea, and on both sides you enjoy the prospect of the gulph, and a great extent of land; it is probable that the town of *Crotone* stood on this spot, because you here meet with considerable and numerous remains of tombs and houses, but all so destroyed, that nothing can be distinguished in them.

Concerning *Corigliano*, which is seated in the best and finest part of *Calabria*, we are informed, that 'all its products are excellent: here they make the greatest quantity of the best oil in *Calabria*; the wine of these parts is also the best in the province, and has a taste of fennel, which is very agreeable; they sow as much corn as they want, so that they need not buy any; oranges and lemons are abundant, and of the best sort; their cattle are excellent, and the Duke annually breeds 300 horses; the sheep give very good wool; all kinds of animals are numerous, and exceedingly good of their kind. They also collect here vast quantities of manna, tar and pitch; and raise some silk. They dig up the *Regolizia* or liquorice-root here, of the juice of which the Duke has an annual clear income of 4000 ducates, after deducting an equal sum for the expences. The wood, which grows on the tops of the hills, is likewise sold; and the flax and hemp are exported. All kinds of fruit of the apple and pear kind, which are seldom abundant or good in *Italy*, are plentiful here, and excellent in their kind; and that nothing may be wanting, the sea in this neighbourhood is richer in fish than in any other part of the gulph of *Tarentum*, which is so famous



that very account. All the advantages of this excellent country natural, and art has a very little share in them, though the Duke made some improvements.' Of the town itself it is added, that neat; that it contains 8000 inhabitants, and is the residence of Duke. Its situation is vastly pleasant, and the prospects are excellent.

We shall next take notice of what our traveller relates of the city *Tarentum*, formerly so famous and powerful, which opposed the forces of the Romans, and supported Hannibal in Italy. Now consists, says he, of 16,000 inhabitants, part of whom are of the nobility of very scanty fortunes, or quite poor; and the rest a race of fishermen, who earn their daily bread by fishing in the harbour, now called *Mare Piccolo*. All other trades are exercised by strangers, such as Neapolitans and others, and the country is ruled by the *Calabrese*. I know not whether I shall call this ancient indolence or modern laziness? So much, however, is certain, the mildness of the climate and of the air inspires idleness and slothfulness. The modern citizens of *Taranto* are much addicted to ease, and I have nowhere seen more contented or joyful countenances. They are well shaped, their women really very handsome, and of Greek features. The common people are extremely idle, and at each house, in the fields or vineyards, the stranger is invited to come in, and they willingly share all they have in the house with him, without requiring any consideration. The men are jealous, and immediately hide the women, as soon as a stranger enters their houses. The populace spend most of their time in dancing and playing, which is the very reverse of the *Calabrese*, who are industrious, and preserve the unpolished manners of their ancestors, the *Itali*: nay, the different character of these two nations immediately appears in their different pronunciations; the *Calabrese* pronounce every word harsh and rough, distinguish *d* and *t*, *b* and *p*, like the *Itali*, and make many guttural sounds; the *Tarentines*, on the contrary, express the vowels still more than the *Neapolitans* themselves, speak every word very open, and their provincial dialect has more Greek words.

Of the river *Galesus* our Author remarks, 'That river, so much celebrated by the ancients, (*Dulce pellitis ovibus Galei flumen*, Horat. *l. i. od. 6.*) is now a small brook, flowing into the *Mare Piccolo*, (the Sea) which is a kind of bay formed by the coast behind *Taranto*, and divided into two parts by a neck of land projecting into it.'

To the above we may add the following short paragraph: 'As I walked all round the *Mare Piccolo*, I found, near the mouth of the *Galesus*, in the midst of the salt water, the famous spring, which is very strong, and from which you can take the fresh water pure and unaltered, even in the middle of the sea; the inhabitants call it *Il Vite*, which seems to be an old Greek word, κρῶν, like many words in their language.'

The account of the *Lana Penna* is very curious: 'This shell, which is near half a palm long, is taken in great abundance near *St. Vito*, the southern part of the harbour of *Tarentum*. Notwithstanding its size, it gives but a small quantity of that silk of which



they knit stockings, gloves, and other things, and of one pound of the raw wool or silk, only three ounces remain after it is properly prepared, and forty or fifty shells are required to give this small quantity. The fishermen sell a pound of the raw-wool for 12 or 16 *Carlini*: a pair of gloves for 30, and a pair of stockings for 100 or 120 *Carlini*, or from 10 to 20 ducats: the preparation is laborious and ingenious; only the tips of the wool can be used, and the other half is thrown away; they wash it a number of times in cold water, and dry it in the air, till it is cleared of all impurities; then they comb it on a fine wire card, and last of all spin it on small spindles and knit it. Many mix it with silk, by which the work gets more firmness, but loses that softness and warmth which it hath naturally.

*Gallipoli* is 60 miles distant from *Taranto*, and together with that is in the province of *Otranto*, which the Baron speaks of as one of the richest provinces in the kingdom of *Naples*: "It is, he tells us, a little town, containing only 8000 inhabitants, who are, however, all in affluent circumstances, and it is pretty well built; like *Taranto* and *Syracuse* it is cut off from the land, and only joined to it by a bridge. This little town carries on the greatest trade for oil in all *Italy*, that article succeeding well in the province of *Otranto*, and being very plentiful; corn, wine, and fruits likewise, grow in sufficient quantity in the environs to supply the town, and cotton is here plentifully cultivated and manufactured into muslins, &c. The oil, according to its present price, pays a duty of 40 per cent. for the exportation, because a quantity, which is sold for 12 or 13 *Carlini*, pays 5 to the king. The whole town, which stands on a rock, is undermined, and the vaults filled with oil, because it has been found that this rock is of such a nature, in summer especially, as to cause a fermentation in the oil, which clears it, and makes it better, but causes a most intolerable heat. In 1766, they exported from *Gallipoli* 1395 *last* \* of oil to other towns of the kingdom of *Naples*, and 17,323 out of the kingdom."

From the observations which this writer makes on *Brundisium*, or *Brindisi*, as it is now called, a town so famous in the times of the ancient *Romans*, we shall only select the paragraph which criticises on the name: "*Brindisi*, in the purest *Tuscan* dialect, signifies drinking of healths: I asked—Don *Hortensio Leo*, whether he could not explain the etymology of this word, since all common explanations deduced from the excellence and abundance of the wine, or the custom of drinking hard at *Brindisi*, or from a company of witty people, who lived here in the preceding century, and introduced the custom of making a rhyme *all' improvviso* to each glass, did not satisfy me. His explication, though it goes far into antiquity, appears to me to be the most natural. He says other parts of *Italy* produce as great quantities, and of as good wine, as this neighbourhood; the natives of *Brindisi* are not peculiarly addicted to drinking, and the *bons esprits* of this place have never been the patterns or those of all *Italy*: he therefore believes, that on account of the frequent voyages

\* To one *last* they reckon 11 *salma*, but a *salma* holds about 40 gallons wine measure, accordingly each *last* is 440 gallons.

ans from *Brundisium* into *Greece*, that port was the place  
 their relations and friends accompanied the travellers, and  
 them on their return, where they accordingly made their  
 red their wishes, took their farewell, and first beheld them  
 m hence he supposes that the word *Brindisi* took its origin,  
 wards was commonly used in all kinds of wishes, and is  
 wn to our times, because we are used to wish when we

I insert another passage, from that part of the letter in  
 Author gives some account of the town of *Cannæ*; it is as  
 Beyond *Ofanto*, (that is the river *Ofanto*, anciently called  
 the famous field of battle where *Hannibal* defeated *Teren-*  
 it is to this day called *Campo di Sangue*, *The bloody field*,  
 inhabitants. The river was low when I saw it, and flowed  
 a marshes for a considerable tract; it is likely that in violent  
 bulk is much increased. The field of battle is a great plain,  
 is at present sown with barley; they to this day find old arms,  
 and other antiquities hereabouts. *Salpe* lies ten miles from  
 plain towards the *Adriatic*, and the *Romans* fled to this town.  
 situation of the field of battle proves the bravery of the *Punic*  
 for a perfect plain, like this, cannot be more advantageous to  
 ne party than to the other.

It is but just to add the note of the translator on the above passage,  
 which indeed has been one reason for our inserting it: 'In this re-  
 mark, it is said, our Author seems to be mistaken; the field of  
 battle is rather a proof of the great advantage *Hannibal* had over the  
*Romans*, his cavalry was certainly more numerous than that of his  
 enemies, he must therefore have had a great superiority over  
 them; but it was not by his bravery alone that he conquered at  
*Cannæ*. The fierceness of the *Roman* consul offering him battle in  
 this plain, determined him, as a great and skilful general, not to  
 decline so fine an opportunity, where his cavalry could act to so  
 great advantage. All this appears incontestably from *Livy*, b. xxii.

Towards the close of his letter, the Baron gives some account of  
 the famous spider which is found in great numbers in the neighbour-  
 hood of *Taranto*, having its name from that town, but is likewise  
 frequent in the province of *Lezze*, *Bari*, and *Apulia*. He acknow-  
 ledges it to be true, that the persons supposed to be bitten by the  
*Tarantula* are cured by dancing to a peculiar tune called by the  
 same name; but nothing is more probable, he apprehends, than  
 that the bite is not by far so dangerous as is imagined, and does not  
 produce the effects observable in such persons as are supposed to have  
 been bitten; that the dance is not the only remedy to cure the coma  
 mint, and lastly that custom and imagination have a greater share  
 in than the bite itself. This, he observes, is generally the opinion  
 the most sensible physicians in and about *Taranto*. The Author  
 before us some reasons both for and against the supposed effects  
 the bite of this spider, but, for his own part, concludes on the  
 whole, that it is one of the numerous prejudices which time has  
 bred in the minds even of the more enlightened part of mankind,  
 which will long govern the world. The following is an abridged  
 account of one person whom he saw under the imagined malady:



'At *Otranto* I found a young woman of twenty-two years of age dancing in order to be cured of this bite; she was well dressed, proportionably to her rank, in a small room ornamented with little looking glasses, and gay silks and flowers; she did not dance like a raving person, or one full of ideas of pleasure, but in a cool manner with down-cast eyes, sometimes before the mirror studying to put on her best looks, and adjusting her head-dress whilst she danced. The music consisted of two violins and a tamburino; she washed her face several times during the dance, and observed all that passed about her. Her looks were not wild or insane, but rather mild, and it seemed that she danced rather with reluctance than pleasure. During the dance, she gave one of the women among the spectators a common field flower, but soon afterwards took it again and swallowed it. She danced ten hours without intermission; then she was led away, and put into a warm bed.'

Our Readers may remember to have seen the vulgar notion of the bite of this Creature, and its effects, still farther exploded, in some former numbers of our Review, particularly in Vol. *xlvi.* p. 95. No. for Aug. 1772.

Baron Riedesel appears greatly delighted as he advanced in his progress nearer the city of *Naples*: 'I with pleasure approached, says he, the happy *Campania*, where Nature showers down her choicest blessings; and though I had travelled through fine provinces, yet you cannot imagine how great was my joy, when I again viewed this country, and beheld the beautiful *Terra de Lavoro*. The populousness, the cultivation, the abundance of provisions, the sight of contented people, all are proofs of the happiness of this country; and how much more happily could the people live, if a wise government would contribute to their welfare.'

Here our traveller finishes his relation, having returned to *Naples* on the 8th of June 1767, from which city he began his voyage to *Sicily* on the 13th of March in the same year.

The remainder of the volume consists of a journey into *Egypt*, translated also by Mr. Forster, from the French. The Author appears under the name of *Granger*, which for some unknown reasons, we are told, he was obliged to take, though his real name was *Tourtesbot*. He was a native of *France*, a surgeon of great abilities, and engaged by Mr. *Pignon*, the French consul at *Cairo*, who was his friend and knew his merit, to attend him into *Egypt*, and continue there some time with him, in the years 1731 and 1732. He travelled into several other countries, though his journey through *Egypt* is the only one which has been published.

He enters on his relation with censuring other writers who have given accounts of this country, from whence he expected to have found it pleasant, healthy and fertile; 'instead of which, says he, I found nothing that came up to their descriptions, and am therefore inclined to believe that some of them have not had sufficient judgment, and the rest have been misled so far as to relate untruths, by a strong desire of telling miracles.' The vast number of inhabitants which other writers have attributed to this country, Mr. *Granger* considers as almost incredible, as he also does their farther assertions of the land's producing several crops in one year, and of the sheep's going



going with young annually more than once: neither of which is the case at present. He observes, that the inhabitants now till as much land as they did of old, leaving no spot uncultivated which can be made use of, and yet it is past a doubt, though they are now melted down to a very small number, in comparison with what they are said to have been formerly, should they live on nothing but wheat bread, there would hardly grow enough in all *Egypt* to feed them, though the crops were ever so rich.

The translator in his note very properly remarks, that this Author looks on the testimonies of the ancients in an unfavourable light, and has, perhaps, entirely forgotten, that there were formerly a great many parts of *Egypt* arable land, and well cultivated, which are at present covered with sands: all the environs of *Memphis*, near the village of *Monf*, are now a sandy desert, and the ancient classics describe this spot as agreeable and fertile. Besides which there were even large tracts of land in the deserts on both sides the river, that formerly were made fertile by the water of the *Nile*, conducted thither by aqueducts, which now are destroyed. To these considerations some others are added, which tend greatly to remove the Author's objection.

Some travellers have said, that the soil in *Egypt* annually produces two crops; Mr. Granger imagines that this account has arisen from their having seen, from a barge, the people making furrows in the sand, and planting gourd, melon or cucumber seeds, in *March* and *April*, which the others have mistaken for seeds of corn. Again, we have been told, that the soil was so rich, that it was necessary to mix sand with it, in order to diminish its luxuriance. But had these travellers more attentively examined, Mr. Granger says, they would have discovered that sand is only made use of close to the banks of the *Nile*, and no farther up the country, because the soil is more clayey, and more hardened in these parts by the heat of the sun; therefore they make a bed consisting of equal parts of sand and pigeons' dung, in which the seeds can strike root; for without this dung they can expect no fruit.—'They sow the corn in *Egypt* in the month of *January*, after the soil is well soaked by the waters of the *Nile*, and in *Upper Egypt* they pluck it up in *April*, but in *Lower Egypt* in *May*. I choose the phrase, *pluck it up*, instead of saying, *they reap it*, because the people really do the former, in order to make use of the entire straw.'

The swelling of the water of the *Nile*, this writer observes, has long puzzled the learned, but to him it appears to be one of the most natural phenomena in the world, and which is seen in almost every country. \* The rains, it is added, which fall in *Abyssinia* and *Ethiopia* cause the increase and overflowings of this river; but the northerly wind is to be considered as the principal cause, 1. Because it carries the clouds to *Abyssinia*. 2. Because by blowing up the two mouths of the *Nile*, it forces back the waters, and by that means prevents too great a bulk from emptying into the sea. This circumstance may be observed every year; for when the wind is northerly, and at once veers round to the south, the *Nile* falls in one day as much as it can rise in four.'

After several remarks, by which Mr. Granger opposes some relations of other writers, he concludes the first chapter with saying, 'Provisions, and especially bread, have no taste here, nor can it be otherwise; for the soil consisting of earth and salt, and being watered only once every year, it cannot produce corn or plants of any good taste; for this reason likewise we see few strong and healthy people in Egypt. This country was in the same state in the time of the patriarch Jacob; Pharaoh being greatly surprized at finding that a man could live an hundred and thirty years.'

Whatever justice there may be in the above reflection, in other respects, we do not recollect that we have any intimation of Pharaoh's surprize at the account which Jacob gave of himself: the translator thinks, that his Author's arguments for the insalubrity of the climate in Egypt, and its insipid food, are the effects of too hasty a judgment.

It is well known that this country furnishes a great deal of entertainment for the curious and learned traveller: Mr. Granger is in the number of such, and presents us with many descriptions of the antiquities he observed in every part of the country. His accounts of the ruins of *Thebes*, *Hermontis*, with many other places and particulars, are very entertaining, though generally too long for us to insert. We shall select the following passage concerning *Affra*, a village, as it is remarked by the translator, built on the spot where *Latopolis* was situated. 'This town, it is said, is not built on the declivity of a hill, as *Thevenot* reports, according to the information of the Capuchin-friar *Prothais*; but it is situated in a plain above four miles from the nearest hills. Here are the remains of a dyke of free-stones, and of a temple, whose front measures one hundred and sixteen feet in length, and sixty-two in breadth; and half of it being buried in the sand, its height is only thirty-five feet above ground. Above the door is a globe supported by two fish, like lampries, the same as at *Tentyris* and *Thebes*. The inside of this temple was one hundred and two feet long, and fifty feet broad; it is full of relief figures and hieroglyphic characters. In the middle of the temple are four rows of six columns each. They are thirty-five feet high without their capitals, and eighteen in circumference; they support a ceiling painted with various colours in good preservation. In this town, it is added, there are about two hundred *Coptic* families, under the care of sixteen priests, who hardly know how to write their own names.'

Mr. Granger passed some fatiguing days in travelling to places in which some *Arabs*, who accompanied him, assured him he would find woods and scarce plants; but though his attendants gave him joy on his arrival, and required a reward, he found very little to afford him satisfaction. This was also the case as to a journey he took to see some petrified sheep in one part of the country, and in another petrified ships, which, when he came to examine them, proved to be, as one should suppose, mere craggs or pointed rocks buried in the sands, a *lusus naturæ* arising from the mixture of different earths, though at a distance, he acknowledges, they do indeed bear some resemblance of the above-mentioned objects.

The Author relates an odd adventure he met with, after his rambles in the desert of *Kayan* and in the province of *Fayoum*, at the castle *Caren*, where he took up his night's lodging. — Four *Arabs*, he says, came to me, each of them provided with a sack; they hoped to fill these sacks with gold, which every body said I should dig up in the castle; for fame had spread in the country that I was a celebrated necromancer. A little before day-break four other *Arabs* arrived, who had taken care not to come without their sacks. I was awakened at their arrival, and the eight *Arabs* told me, I should make haste to discover the treasure I was in search of, as a longer delay would diminish both their and my share of it, because a whole troop of *Arabs* were expected to come. I could have wished they had let me sleep a little longer; but being thus prevented by their ignorant avidity, I got on horseback and hastened to *Fayoum*, where I arrived the 18th of *August* at eleven o'clock in the morning, in company with my *Arabian* treasure hunters. They immediately accused me of sorcery before the *Cady*, and informed him that I had a little box containing a wheel, by means of which I attracted every treasure. The *Cady*, to whom I shewed this pretended wheel, which was no more than a little compass-box, immediately acquitted me, and sent away my accusers.

During his stay at *Suez*, he made a short voyage to some of the isles in the *Red Sea*, of which there are vast numbers, besides the rocks which lie two or three feet under water. 'These islands, we are told, are of a red colour, and full of corals of the same hue, which have probably given occasion to call this gulph the *Red Sea*. Having seen every thing which could gratify my curiosity in these islands, I landed on the western shore about twelve miles from *Suez*. I saw two wells there, one with warm, the other with cold water, which the *Arabs* call the eyes of *Moses*. A little farther from this place is the spot (according to the report of the common people) where the *Israelites* crossed the *Red Sea*. It is called the *Sea of Pharaoh and Moses*. I find no difficulty in believing this, first, because the sea is not wide in this part; and secondly, on account of the two points of the mountains, one on the north, the other on the south side, which may perhaps be those mentioned by the names of *Raalzephon* and *Magdalon*.'

About twelve miles from *Manfura*, Mr. Granger says, 'you still find the chapel of *Latona*, where the most famous *Egyptian* oracle was. This chapel was in a temple, which is destroyed; it is built of a single granite stone, and rests on a foundation, which likewise consists of a single stone. Its height is thirty-two feet, its breadth sixteen, and its length twelve. The roof, which makes part of the same stone, is cut into faces with the angles as sharp as in a diamond, and is four feet thick.'

He takes a particular notice of the *Lake Manslet*, as it is sometimes called, and sometimes *Tanis*, or *Behira*, not only on account of its great extent, being the largest in all *Egypt*, but also on account of its very plentiful fishery, which is farmed for forty thousand piastras annually. 'The fishermen, he tells us, have various methods of catching the fish, but the most curious and singular is that with a bird. When the fishermen have set up their long nets, which they draw



draw quite round, they let two tame pelicans swim in the lake, having fastened a thread to their eye-lids, by means of which they can tie up their eyes during the whole fishery. The fishermen are obliged to take this precaution, in order to prevent the birds from eating too many fish. The pelican having a strong scent, pursues the fish around him, and the people on its sides prevent them from going off side ways, so they are driven into the nets. The dolphins, which are very numerous in this lake, especially in the *Mendesian* mouth, pursue the fish and oblige them to take refuge in little ponds full of reeds; as soon as they are got into these ponds, they cannot escape, because the fishermen shut up the entrance into the lake with nets. The fishermen, who reap so great an advantage from these pursuits of the dolphin, almost look upon it as a miracle, and they are ignorant enough to take the dolphins to be some good spirits, sent on purpose to do them this service.'

The city of *Alexandria*, our traveller observes, which in the time of the *Ptolemies* and *Romans* was the capital of Egypt, and had many magnificent temples and palaces, has now long been buried in its own ruins. Some great towers and walls remain standing, but are already much decayed, and their architecture being neither *Greek* nor *Roman*, we must infer that they were built by the *Saracens*. However the commerce of *Alexandria* is in a very flourishing condition on account of its double harbour. The old port is destined for the ships of the Grand Seignior, and the new one is open to *European* vessels. The column commonly called *Pompey's*, and an obelisk which still stands upright, besides another which is fallen down, are now the only things which deserve attention in *Alexandria*.—There are neither woods nor pastures to a great distance round the town. The land is covered with sand, and some few date-palms grow on it with difficulty. It is really a matter of surprize, that this spot should be chosen for so great a capital to be built upon, where it is so difficult of access to ships, and so destitute of wood, water, and all other necessities of life. But it is much more to be wondered at, that the *Ptolemies* spent such immense sums to populate this place, and to collect there the greatest abundance of all things that are to be had in the world.'

Concerning the revenue of *Egypt*, Mr. Granger tells us, 'it brings ten thousand purses, or six hundred and twenty-five thousand pounds sterling, to the Grand Seignior's treasure, besides which he gets two hundred and ninety-six thousand seven hundred measures of corn, two thirds in wheat, and the other third in barley and legumens. The measure weighs two hundred and fifty pounds of thirty-two ounces each. Of the above ten thousand purses, the Grand Seignior gets only twelve hundred; for the rest go in pay to the soldiers, and towards supporting *Mecca*. He gets likewise twelve hundred quintals and seven hundred measures of lentils. Besides these revenues which are paid from the cultivated lands, the Grand Seignior has many duties and other imports, which the *Basha* farms for one thousand four hundred and fifty purses, but he accounts for eight hundred only. The *Basha* has no other power or liberty in *Egypt* beyond this which relates to the revenues: the *Bey*s are possessed of all the troops and the power.'

This Writer gives a short account of animals, birds, fish, and plants in *Egypt*: he has one chapter which relates the method of preparing *Sal Ammoniac*, and is curious and entertaining: 'it is false, he says, that sea-salt or the urine of camels constitute any part of it, for it is made of common foot without any additions. Those chimnies in which nothing but cow-dung is burnt, give the best foot, and they generally can make six pounds of sal ammoniac from twenty-six pounds of foot.' The last chapter of the volume presents us with a particular relation of the famous *Egyptian* common method of hatching chickens, ducks, and geese.

We shall only add, that the Translator's account of Mr. Granger's writings appears to be very just. His travels display the man of abilities, application, and genius. He was not easily carried away by prejudices: his journey through *Egypt* is a proof of this, though it is not without some imperfections. Mr. Forster has endeavoured to remedy his inaccuracies and mistakes by several notes, which add to the value of the performance: though we must regret, as on former occasions, that this useful Translator is yet so imperfect in his English.

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ART. IX. *The Origin and Progress of Despotism, in the Oriental and other Empires of Africa, Europe, and America.* Small 8vo. 5 s. Amsterdam. 1764. Published by Evans. 1773.

**W**HETHER this treatise was printed at Amsterdam or at London, the date appears to be so far true, that we remember to have seen it several years ago; though we believe it was not publicly advertised till very lately. The work is a translation from the French, and the Writer pursues an ingenious train of investigation, which carries him back, far beyond the records of history; where though the imagination has free scope, yet he does not resign himself altogether to so uncertain a guide, but argues hypothetically from ancient usages to their foundation in times anterior to all known history.

The object of his inquiry is expressed in the following passage:

'The more one has reflected on the features that characterise the Asiatic monarchs and their subjects, the more intense becomes the desire that was excited of investigating how the human race, born free, enamoured with, and jealous in the extreme of their natural liberty, especially in the primitive ages, could dwindle into a total oblivion of their rights, their privileges, and lose that precious property which ratifies the worth of existence. In effect, what motives, what events have been able either to subdue, or to induce men, endowed with reason, to render themselves the mute instruments, and insensible objects, of the capriciousness of an individual, their equal; a Being no better than themselves! Whence happened it, in a climate such as that of Asia, where religion hath always had so great an influence over the minds of men? Whence happened, I say, that there the human species, by an unanimous agreement, should reject the most beautiful, the most powerful, and the most valuable gift

received

received from nature, and should renounce the dignity which they had derived from their Creator?"

He traces the various opinions formed on this fact, physical and moral; and he decides against them all, as inadequate to the resolution of the problem. Among these rejected opinions is that of the influence of climate on the natural disposition of mankind.

Whatever, says he, may be the power of climates, upon the different inhabitants of this earth, we may be certain, for instance, that there is no physical influence which can extinguish in man his natural perception, in regard to his own immediate interest, unless education and prejudice co-operate, by imposing on him, from his infancy, false principles in regard to his real happiness and the true duties of life. Every object impresses on the mind of a young African that he is a slave, and ought to be so: the European learns, from every thing around him, that he is a rational being: the American sees and feels that he is a free agent.

The Author is hence led to seek some other cause for these local varieties in the human mind. But we cannot follow him without first hinting that a fondness for his own train of ideas has, we apprehend, induced him too hastily to overlook the influence of climate on the human constitution. He has observed that Cortez and Pizarro found two great empires, Mexico and Peru, enslaved, when they first discovered those countries: and whatever may have first given strength to despotic power, we find it most firmly established, and most readily submitted to, in the warmest regions. From the laxity of the human frame in hot countries, the mind does not usually exert itself with that vigour observable in those latitudes where the nerves are firmly braced by a colder atmosphere. Even Europe, though happily divided into a number of independent states, by the active efforts of the natives against slavery, will exhibit some observable differences between its southern and northern parts.

The Author says, 'I shall not here accumulate against these pretended influences of heaven and earth, a multitude of other reflections which sound philosophy and natural sense are capable of suggesting to men of inquiry; the result whereof must always be, that the state of nations and their different governments are essentially dependent on their prejudices.' But will not the sound philosopher inquire what these prejudices are dependent on? Will he not, on strict investigation, discover them to spring from their climate, their soil, their natural food, and other local circumstances, which dictate a peculiar bias to their hopes, their fears, and their natural desires? But in a general view, why have the Eastern nations yielded to despotic power more easily than their harder neighbours? The question suggests a ready



ready answer: because those neighbours are hardier. The mechanical constitution of our bodily organs has greater influence on our modes of thinking than is generally admitted. This being premised, we may attend to our Author's origin of despotism in a secondary view, though he assumes his principles without reference to the peculiarities of climates.

Despotism, says he, is an error, and a continuance of the errors of the human species; wherefore it is neither by the physical influence of each place, nor by the assistance of any philosophical system, that we must research for its source in order to shew it to mankind for their instruction. It is to facts we must have recourse; it is upon them we must found our proofs, which also ought to be facts. The objects of our study should be to enter into the details, into the usages and all the customs of this sort of government; then to collect, confront, and endeavour to conciliate them one with the other, as well as with the great chain of human errors, in order to know the true spirit of them, and consequently to attain the indisputable points of view, which those usages and customs primitively looked towards. It is by pursuing such a method, assisted with all the knowledge I have laboured to acquire in the history of nature, that I think I have at last been enabled to discover the true Origin of Despotism; which appears to me to have established itself upon earth, neither through consent nor by force: and in the very beginning was but the dire effect, and almost natural consequence, of that kind of government which men had forged for themselves in very remote ages, when they took for model the government of the universe, as it is reigned over by the Supreme Being; magnificent, but fatal project! which has plunged all the nations into idolatry and thralldom, because a multitude of suppositions, that were then expedient to be made, have been since adopted as certain principles; and that mankind, then losing sight of what ought to have been the true principles of their conduct here below, went in quest of supernatural ones; which, not being fitted for this earth, not only deceived but rendered them unhappy.

After professing to trace the strict but fatal alliance between idolatry and despotism by the principles of sound philosophy, he adds,

There is another advantageous and consolatory point of view that true philosophy neglects not to point out to mankind, even in the picture of their errors; which is, that all false opinions, all prejudices, all corrupt usages, have, in their origin, been founded on some great truth, and often upon principles that do honour to humanity: whence it follows, that an historical narrative of those errors becomes their most striking proof and thence is the courage of man raised up anew. He feels, re-infused into him, that proper confidence in his reason, which he was very near renouncing. He learns, that his falling state is not owing to any abuse he has made of his reason, or to his pride; but that it is due to his having ceased to make use of his reason, and not having held it in the esteem he ought. He acknowledges, that if he has fallen into all sorts of errors, it is not because his nature has degenerated, and been infected with

with a pretended corruption, but because he has paid too great a respect to the institutes of his forefathers, without harbouring the least distrust against time, which corrupts the best things: because he has not perceived the alterations by which they have been insensibly vitiated: because he has continued blindly respectful of them, by ceasing to think and reflect for himself: and finally, because he has imagined that he always followed the laws and the customs of his ancestors, when he followed but the spectre and phantom of them.\*

He supposes, after other writers \*, that this globe has undergone many disastrous convulsions, which have nearly destroyed the human race; and he undertakes to give the history of mankind during unknown ages, before even the fabulous beginnings of all history, from the time when the scattered remnants of the human race may be supposed wandering on the ruins of the world; with equal abilities, but destitute of those attainments in knowledge that they have since acquired. Imaginary as this task may seem, and vague as all conjectures of this nature must actually be; not only the mythology of several nations, but more certain evidences deposited in the bowels of the earth, wherever human industry has penetrated into it, all indicate this general truth, that great alterations and concussions have really taken place, though the chronology of them is irrecoverably lost. If this is doubted, it may be asked how beds of marine productions, and of combustible substances, should be found even on the highest grounds? How came vast rocks to be jumbled into the irregular position in which they are every where found, both at land and at sea? How came the several strata of the earth, like so many successive adventitious coats or crusts, to be so regularly laid one over the other; and sometimes so violently disturbed? Even in a common gravel pit, why are the stones, seemingly in their natural beds, and never before injured by human means, often found broken, without their corresponding pieces near them, and with their edges rounded and worn by long and unknown motion and friction? These and many more questions of a like nature may be put; and if any one should think a single deluge, however general, that subsided within a year, sufficient to produce all these phenomena, it is not worth while to disturb his opinion. These suggestions will furnish ample materials for an active philosophic imagination to work with, and the Author before us has made use of them to account for the establishment of despotic power over mankind.

\* What, says he, would be our thoughts if we were no more to receive light from the extinguished sun? if the sublimely concerting powers of nature were to be rendered forgetful of their harmony,

\* Particularly the author of an ingenious performance called *Teliamed, or Indian Dialogues*: see Rev. vol. ii. p. 37.



and dashed into a new chaos? if the seas were to deluge the earth? if the earth was to rise up against them? what would our exclamations be, were we to see a thousand fiery volcanos break forth on every side? if we were to behold fire, sulphur, and bitumen vomited in torrents from the torn entrails of convulsed mountains? if most of the continents, all shattered, were to sink under us? what ultimately would be our thoughts if the now human beings were to find themselves in the midst of so many terrifying scenes, and such universal desolation? There needs neither philosophy nor metaphysics to form a conjecture.

\* All mortals in such a dire dilemma would think the end of the world near; they would imagine that the day of justice, and of vindictive wrath was come; they would expect every moment to see the coming of the Supreme Judge to call this world to a strict account, and to pronounce the formidable edict always feared by the wicked, and always hoped for by the just. With such sentiments and like to these would our minds be occupied and our imaginations affected.

\* The revered doctrine of the end of the world, of the last judgment, of the Great Judge, and of the life to come, would be strongly impressed upon our minds, and would both deeply and universally affect all inhabitants in the different nations of the earth. These very dogmas will hereafter affect our descendants, whenever they shall be alarmed by such fatal circumstances. It was they also, that affected our forefathers, on their beholding a cessation of the primitive harmony of the universe.

\* Perhaps these notions will be thought too simple or too complicated for those times, up to which I have remounted in idea. It may probably be wished, that I had penetrated into the human mind, to research how such notions were first engendered therein; but that is a work I resign to others, who may play the philosopher at their ease, about such moments of terror, which are not the moments of philosophy. It is enough for me at present to know that these were the dogmas that acted in so lively a manner upon the minds and hearts of the human race in all the violent vicissitudes of nature. Let us now proceed to the consequences, good or bad, that have emanated from these impressions.

This representation is ingenious, and as the Writer has free scope, without any certain known facts to obstruct the career of his imagination, it is amusing to follow him, and see how he brings down his system, and connects it with early history.

\* It is not, continues he, an easy matter, for instance, to persuade one's self, that however general might have been the destruction of the human species, but one only society should have escaped, and in one only region of the earth. These destructive events, such as, under the guidance of reason, we ought to receive them (disregarding all pre-conceived prejudices) must have spared, in every climate, some of its inhabitants, especially in the more elevated, in the mountainous parts, that must have proved an asylum and nursery for new-born society, much more naturally than the flat countries of China, of Egypt, and of Assyria. I could collect a variety of proofs, that, for a long period after these events, mankind made choice of the



the mountains for their abode, and that several societies, which came to a knowledge of each other afterwards, were not in the least indebted, on either side, for their origin.

But, that we may not deviate from this enquiry, the title of *autochthon* (self-engendered) of which all the nations in remote antiquity were so jealous, affordeth us sufficient matter to think. Moreover, what to me seems a very strong proof of the multiplicity of witnesses concerning the revolutions which have happened to the earth, is the very diversity of traditions about the deluge; and in each of them I have often observed details and anecdotes, that are evidently relative to the situation and influence of the climate in which they were preserved.

After the fermentation of the earth was subsided, and the wrecks of the human species were collected in different countries, to form new societies there, and to give reciprocal aid for the supporting of their afflictions, and to provide for their wants, mankind having still in view the august spectacle of the universe destroyed and re-established, and having deeply impressed on their hearts the sacred dogmas, which were inseparable from the amazing object, they instituted a religion, of which the principal motives were an infinite acknowledgment to the Supreme Being, for having saved them; and their desire of transmitting a knowledge of it to all posterity.

That the memory of the revolutions which they had been witnesses to, might be perpetuated, they instituted commemorative festivals, calculated by the details which they represented, constantly to remind the nations of the frailty of their abode, and to warn them, by the picture of past vicissitudes, of those that were to come. The judgments of God, which had been executed upon the Earth, were therein represented as monitory lessons of the divine judgments that should be hereafter executed; as well as remembrancers of past conflagrations, and so became forerunners of the future ones. Hence was derived the universal doctrine of the expectation of the world's next end by fire; a dogma known and received in remotest antiquity. The Hebrew people, and the Oriental doctors, made its origin to ascend to the first patriarchs, to Seth, and to Adam, which is a proof, that in the remotest antiquity known to us, there had already happened conflagrations, which were the foundation of this fear.

These commemorations have also, in succeeding ages, given rise to all the prophetic and apocalyptic books that have so often disturbed the peace of mankind: such as were known to the Pagans under the name of *Sybilline oracles*, or the *Acherontic books*; to the Hebrew people under the title of Revelations made to their ancestors before and after the deluge.—All these people were ignorant of their true origin, because these books, at long run, were rendered corrupt and degenerate. They consulted them, however, upon all the irregularities of nature, to wit, in all public calamities.

It is also not improbable, that the Hebrews have drawn from this magazine their prophecies of Jeremy, of Isaiah, Ezechiel, and others, wherein they constantly associate with their ideas a crowd of apocalyptic details, which, it is evident, belong only to the general revolutions of the universe, concerning which the people were instructed in their assemblies and festival days, that the curb of fear

might

might keep in those who would otherwise prove refractory to the voice of reason, and the inhibition of the laws.'

These opinions he fortifies and illustrates by an examination into the ancient Heathen mysteries and festivals, the latter of which he finds to be regulated by astronomical periods. Even those of the Hebrews are made to contribute toward the formation of his hypothesis, though he will undoubtedly be thought to have indulged himself in too great liberties when he undertakes to account for their institutions on common principles: of this he is aware, and therefore adds—'notwithstanding the respect we have for the very antique annals of this people, in philosophical disquisitions they are not to be held in a different light from those of other nations.'

The primitive meaning of early religious rites, he argues, being in time forgotten, proved the innocent source of infinite errors, where once the remembrance of the part was diminished, and when the motives of these periodical instructions were misinterpreted and corrupted.' He supposes that when societies enlarged so as to require the establishment of political government, men were naturally led to submit to a theocratic model. They 'saw but one sun in all nature; and acknowledged but one Supreme Being in the universe, which was God. It was thence concluded, that something was wanted to complete the legislation; wherefore, society was as yet but in an imperfect state; in short, a King was wanted to be the chief, and the father, of this great family, to conduct and regulate it, as the sun regulates all nature, and as the Godhead conducts and governs the universe.'

He confesses that history fails in furnishing direct proofs and examples of the universal formation of theocratic governments; but to clear the ancient poets and other writers from giving way to absurd imaginations, he observes that this primitive mode of government is indicated by 'the constant traditions of the most ancient nations of the world, when they mention the reign of the gods upon the earth; which preceded the reign of the demigods, and that of kings, whereof they have almost distinguished the three successive epochs. Without citing here the Egyptians, Phenicians, the Chaldeans, the Greeks, and the inhabitants of ancient Italy, whose mythological Theocracies have disgusted all our chronologists, the Indians, the Japanese, and even the very Americans, have all preserved the remembrance of a time when their country had been honoured by the presence of the gods, who were descended upon earth to fix the happiness of mortals, to civilize and give laws to them. The fabulous duration of those periods is almost ever regulated by the grand periods, and astronomical numbers. The particular motives for such descents, as given by all the nations, are the misery



At length, 'the people, continues he, being harrassed under the intolerable yoke imposed upon them by the ministers of the theocratic king, and tormented by the plundering tribes, which the disorderly state of the polity had spawned forth in all the nations; finally resolved to secure themselves from the assaults of so many enemies, by making a reformation in their government; and the wisest step they thought they could take was to return to the primitive unity, and put into the hands of one all the authority, which, until then, had been usurped by the sacerdotal families.

'This transition, from the theocratic to the other form of government which succeeded to it, might have been effected in the several nations of the world, at different periods of time; and the events which made it take place may have been accompanied with different modifications and circumstances. We might be induced to surmise that even from that very epoch the ancient theocracies suggested the ideas of forming a republican government, were it not that through the sad experience of the evils suffered under the administration of many, it seems very probable, that no society at that time made choice of the republican system; therefore I do not think, that to the revolution above alluded to, the epoch of the government can ever be ascribed.

Although the people were disgusted with an administration of the priesthood during the theocracy; they, however, did not lose sight of that ancient chimera. They always retained a pious tendency towards it, and did not renounce it even at their taking to them a king; but imagined that in so doing they only made a reformation in the too numerous organs of the monarch-deity, whom they still continued to look upon as their true and only king. The various nations of the earth took each to itself a king, for no other intent, but that he should be the organ, the image, and the representation of the invisible monarch; in whom then, as until that time they always had done, they supposed the supreme power resided. This opinion is confirmed by the pompous title of, *Image of the Divinity*, which the kings of the earth took care should be preserved to them.

Having thus given a full view of this historical system of despotism, through all its stages until it is connected with the histories of ancient nations, and brought down to known forms of government; it must suffice to add, respecting the remaining part of the work, that the Writer justifies his supposed state of unknown ages, by finding a suitable pious allusion to the Divine Governor of the universe, in all the regal ceremonies and usages preserved in the several nations of the world; coincident with the idea of primitive theocracies. In this, the Hebrew theocracy and the analogy found between Jewish and Pagan institutions, afford him no small assistance; nor is he dissident in the use of it: though he sometimes draws inferences from the premises which will not be readily granted him by those who discriminate cautiously between sacred and prophane history.

In conclusion, the Author treats of the decline of despotism in single hands in Europe, by the formation of republics in



Greece and Italy, to guard againſt the abuſe of power over mankind: but even in theſe, at Athens and at Rome, he obſerves, the prejudice in favour of regal government preſerved the ſhadow of royalty in the titles of their prieſts, and hence we may derive the dignity of King of the Sacrifices, and King of the Augurs. The republican form of government has however been found, as he obſerves, inſufficient to inſure peace and exclude deſpotiſm; and we find that Rome was frequently obliged to have recourſe to ſovereign authority in ſingle hands to relieve her from the diſtreſſes into which ſhe fell. This brings the Writer down to the preſent frame of limited monarchical governments in Europe, which, as better adapted to the ſtate of mankind, ſets a juſt value upon men, and leaves them in the free enjoyment of their ſentiments concerning their civil and natural ſtate. 'I do not, ſays he, intend now to enter into a detail of the differences from each other, obſervable in the preſent monarchies of Europe. They are all, more or leſs, founded upon true principles; one thinks ſhe enjoyeth a perfect conſtitution, though ſtill infected with the errors of the ancient monarchies: another waſtes herſelf in complaints, although, perhaps, happier and nearer to perfection than ſhe is aware of.' Whether the governments of France and Britain are here intended or not, it may be obſerved from the intoxicating nature of power, that however near the government of any nation may approach to perfection, nothing leſs than a vigilant and conſtant attention on the part of the people to the conduct of the ruling powers, can preſerve it from degenerating, and going back to deſpotiſm.

By a note in the title-page of this ingenious theologico-political diſquiſition, we are told that it is calculated for an introduction and key to Montesquieu's *Spirit of Laws*; and this is expreſſly declared by the Author in his laſt ſection, where he pathetically regrets that great genius not being alive to have entered upon this work as his own property. As it is, the taſk has not devolved on a deſpicable pen, this hypothetical hiſtory of deſpotiſm being conducted according to the known operations of human nature; though ſome claſſes of men may not willingly aſſent to the truth of the principles advanced in it.

ART. X. *Reflections on the general Treatment and Cure of Fevers.*  
8vo. 2s. Dilly. 1772.

**I**N this ſhort eſſay, which, we are informed, is written by Dr. Lettſom \*, a method is propoſed which has been found by the Author to be very frequently effectual in curing, or put-

\* Author of the *Natural Hiſtory of the Tea-Tree*. See M. Rev. vol. xlvii. Auguſt 1772, p. 129.

ting a stop to the progress of fevers, at their first appearance; without suffering the morbid cause to continue within the body, and there exert its mischievous activity, while the physician supinely looks on, or interposes in a feeble and ineffectual manner; waiting, forsooth, for an expected *natural* crisis of the disease.

The various false theories which have prevailed in different ages—particularly the ancient and venerable hypotheses of Crises, concoctions of the humours, and critical days,—have been the principal causes of this inactivity in the physician; which has been so marked in this particular class of disorders, that an intelligent observer of his conduct, in the conflict between *nature* and the *disease*, would really be led to judge, from the tameness of his *manœuvres*, that he only stood to see *fair play* between the combatants; with a fixed resolution not to assist the first, till she had fairly got her antagonist *down*; or *at an advantage*. It is evidently high time totally to give up this temporising system; and accordingly it is the intention of this pamphlet to propose and recommend a more early and spirited plan of interposition, between the two contending parties.

The Author previously, and briefly, treats of the nature of fevers, in general, and of their varieties, in particular. He next enquires into the actual sources of these disorders, and in the course of this enquiry seems very little disposed to allow the power of *cold*, in any considerable extent; though diminished perspiration has formerly been pretty generally considered as one of the most frequent and active causes of most of the disorders of this class. He considers *Marsb miasmata*, and various kinds of contagion, as the most frequent sources of febrile disorders; particularly those of the intermittent or remittent and nervous kinds.—Concerning the inflammatory fever, which now indeed seems to have well nigh taken its leave of this country, he is totally silent.

After some reflections on the general symptoms of fevers, the Author proceeds to treat of the remedies usually employed in the cure of these disorders; such as bleeding, emetics, camphor, &c. Among other articles, he considers with what propriety saffron, valerian, castor, and contrayerva have been admitted as contributing to the cure of fevers, and their exhibition authorised by long and almost universal custom. He confirms the suspicions which surely must long have been entertained, by the judicious and observant practitioners, of the utter inefficacy of these drugs; which, though inoffensive themselves, become highly injurious, by the dependance placed on their supposed virtues, and the consequent exclusion of more efficacious means of relief.

Speaking

Speaking of contrayerva, in particular (of which three grains are the usual dose, in the compound powder of that name, but of which three hundred, the Author is persuaded, might be given without effect) he properly expresses his surprize that such an observer as the celebrated Sydenham should have ranked it amongst his stronger cordials; (*'Cardiaca fortiora,'* cap. iv. p. 63) 'with which he joins a cordial still less efficacious, bezoar stone; and to complete this *powerful cardiac*, he advises the addition of *Gaseign's* powder, and gold leaf; the whole of which composition is no better than so much chalk; and this was to cure the continued fevers of 1661, 1662, &c!—Huxham has likewise recommended it in his nervous and putrid fevers as a good cordial.'—One cannot peruse without concern the learned and ingenious Boerhaave's equally ridiculous and even childish recommendations of that despicable drug, saffron; which, we can affirm, has been taken to the quantity of half an ounce, without any sensible effect. Thus have the most eminent and enlightened professors condescended to transcribe, and give their sanction to, the superannuated reveries of Galen or Dioscorides; and, so far as authority extended [and it has been too extensive!] have authenticated, and thereby continued to perpetuate, the traditional, long-lived error.

It is really lamentable to consider how much the progress of the healing art has been retarded by the supine acquiescence and credulity of some of the most eminent of the faculty, with regard to the imputed medical virtues of various substances; which have yet got a place in dispensatories, though it would puzzle the wisest head to discover on what title; and still keep their footing in those orthodox codes (promulgated under the sanction of the highest medical authority) to the reproach of common sense, and in defiance of daily observation of their insignificance. A reformation has indeed been lately gaining ground in private practice; but the venerable College, whatever may be the sentiments or practice of its members, as individuals, concerning these and other matters nearly related to them, seem, like the heads of a more reverend body, very little inclined to be active, much less to lead the way, in the work of a thorough reformation.

For the Author's proposed method of extinguishing fevers, we must refer to the pamphlet itself; only observing, that a mode of treatment in some respects similar to that here recommended has been gaining ground for some time past; and that he lays the principal stress on a combination of emetic tartar with opium, exhibited on the first appearance of the disease: by which the spasm, which is here supposed to be the cause of most fevers, is removed; and together with some other means



here indicated, a speedy and final solution of the disease may be effected: or, at least, such a remission may be obtained, as may afford an opportunity of preventing the recurrence of the fever, by an exhibition of the peruvian bark.

ART. XI. *The Principles, Elements, or primary Particles of Bodies acquired into; and found to be neither those of the Chymists, or of the Natural Philosophers; but Earth, Water, Air, Fire and Frost. Taken from the Observance of Nature, and numerous Experiments.*  
By John Gibson, M. D. 8vo. 2s. 6d. Nourse, &c. 1772.

ACCUSTOMED as we are, in our unceasing course of multifarious reading, to the pompous and deceitful professions contained in modern title-pages, our disappointments on this head sit easier upon us; and are less frequent and unexpected than those of common readers, of more limited experience. In the present instance, indeed, we were prepared for some degree of disappointment, from the title itself of this production; where the Author announces to us his discovery that the elements of bodies are "neither those of the Chymists, or of the Natural Philosophers," but that he has 'found' them to be 'Earth, Water, Air, Fire, and Frost.' Now it appears, at first sight, that the four first of these principles are neither more or less than the old Tet of elements left us by Aristotle; and therefore by no means the invention or property of Dr. Gibson: and as to his fifth element, or *frost*, it is equally well known that Gassendi, Boyle, De la Hire, Nieuwentyt, and the Corpuscularian philosophers in general, have long ago anticipated him, in considering freezing and the other phenomena of cold, not as the consequences of a mere privation of heat, but as the effects of a positive cause, or of certain *frigerific particles* acting upon bodies. Nevertheless we find the Author, to our great astonishment, here pompously introducing *frost* to the notice of the world as a novelty, in the character of an element, 'consisting of proper specified particles':—a doctrine which, he declares, on the introducing his own reveries on this subject, 'no one has hitherto dreamed of, so far as he knows.'

But setting aside any farther enquiry into the prior claims of the Peripatetics or Corpuscularians, we shall observe that the Author maintains a much more creditable opinion than that last mentioned, when he considers *fire* as a real element, or as one of the constituent principles of bodies; contained in them sometimes in a quiescent, and at other times in an active state. But here again he astonishes us when we find him calling this opinion 'my doctrine of the element of fire.'—Has Dr. Gibson then never heard of the names, or read the writings, of Homberg, or Lemery, or Stahl, or still more recently of Dr. Franklin; whose ideas and conjectures on this subject, we took a pleasure

pleasure in explaining and illustrating, in the Volume of our work referred to below\*?

But the Author may possibly call this last doctrine *his*, on a presumption that he has proved the truth of it by new and more decisive observations, or explained it in a more satisfactory manner than his predecessors in this enquiry. This, however, is very far from being the case. Indeed his mode of philosophising on this and every other subject is so vague and illogical, that even when he maintains a probable opinion, he indisposes the reader against the reception of it, by the inconclusive and ridiculous arguments adduced in support of it.

Passing over the trite or trifling observations which we meet with in his four first divisions, on Earth, Water, Air, and Fire, we shall attend him for a little while in the fifth; and shall give the substance of a part of his reasoning in that Chapter, where he undertakes to raise *frost* from the low estate of a *privation*, into the high rank of an *element*.

In the first place, the fluid parts of water, he observes, are absolutely united and cemented into a solid body, by the means of cold.—Further, many persons have been *frozen*, as well as *burnt*, to death; that is, have been as completely dispatched by the intense action of the particles of frost, as by those of fire.—Now is it a likely matter that water, or melted glass †, and men and animals, all of late so liquid or supple, should thus at once be stiffened and rendered motionless, by a mere privation, a non-entity, in short, by *nothing*? ‘In Holland,’ says the Doctor, ‘I have found a dead body entirely frozen, so that it cut like ice; nor could it be dissected till the weather grew fresh.’—Now whether this man’s death was the work of the *fifth element*, or of other hands, it matters not; but surely he was not reduced to this hardened state by *no body*; nor could a *non entity* enable him thus stiffly to resist the knife of the anatomist.

The Doctor ‘proves’ likewise, ‘in an unquestionable manner,’ from many other considerations, that *frost* has an equal title with *fire*, its antagonist, to the rank of an element; and particularly from our feelings. We are sensible, says this close reasoner, of *cold*, as well as of *heat*, and are warranted to conclude from our feeling, in the former as well as in the latter case, that these contrary sensations are excited in us by particles of an opposite nature.—Now had we room and leisure,

\* See M. Review, Vol. xlii. April 1770, page 296, &c.

† As our Inquirer now here settles the boundary between the dominions of fire and frost, we are authorised to consider freezing of melted glass or iron to be each as much the *positive* effects of the last mentioned element, as the congelation of water or quicksilver.

greatly could we enlarge the number of the elements by a set of observations, and by a mode of reasoning of the same kind and force with those employed throughout this whole treatise. At present we shall do little more than feel the pulse of the public, by proposing to raise three more supposed *negations*, as fairly eligible, into the rank of *principles*; namely, the elements of *drought*, *vacuum*, and *darkness*. Hereafter, indeed, if the Doctor's mode of philosophising should be relished, we may possibly, not cursorily and as Reviewers, but in set form, and in our *individual capacities*, favour the world with a few octavos on these matters.

With regard to the first, strictly copying the Author's mode of reasoning, we would say, that by the different and contrary sensations excited in us on the putting on a dry shirt, or one taken dripping out of the washing tub, we are warranted to infer, 'in an unquestionable manner,' the existence of the element of *drought*, as an antagonist to that of moisture, or *water*. This (to use a little of the Inquirer's language) *the good housewives know*, who hang out their wet linen on a dry day; well judging that in such weather *the element of drought abounds*, and that its particles will soon pervade every thread, and will finally ferret out or repel the associated particles of water from every pore.—Again, who, that has been a witness to the many notable and striking effects produced on animals and inanimate bodies, in an exhausted receiver, can deny the existence and activity of the *element of vacuum*, the appropriate antagonist of air?

But of all our three new elements, most copiously and satisfactorily could we discourse, in our Author's manner, on the nature, properties and laws of the *tenebrific principle*, or the *element of darkness*. We could point out the grand storehouse, the bowels of the earth, from which it proceeds; and on the surface of which its particles may actually be seen, even in the strongest sun-shine, in the form of shadows; which the vulgar herd of philosophers indeed consider as mere privations, but which, 'to the happy few,' will clearly appear to be clusters of particles of the tenebrific element, that issue from the earth, and constantly arrange themselves behind bodies illuminated by the sun, according to stated laws, and in direct opposition to their antagonists, the particles of light. We could shew that the different gradations of twilight, dusk, and particularly that compound termed by one of our poets, *darkness visible*, are mixtures of these two contrary elements neutralising each other. But we will not further anticipate the many new observations we have to offer on this rich and truly maiden subject.



Lest the justice and cogency of these and other proofs of a similar kind should be denied or resisted, the Author has happily hit upon a method of even rendering the fifth principle, or the element of frost, *visible*. \* I would willingly, says he, bring the particles of this element into view, and make the eye judge of their existence;—I flatter myself, that this is in my power, by a few simple observations that were occasionally made. Any person who looks up to the *firmament* with attention, must observe the *azure colour* of the vault of heaven: this appearance I would attribute to the collected particles of the *principle of frost*, which are there copiously lodged, and equally diffused through the rarer part of the atmosphere. Is not the presence of the elementary particles of frost in the air proved by a *blue film*?—Without looking quite so high, often have we ourselves beheld the frigorific principle perching upon and tinging the frost-bitten nose of a shivering urchin creeping to school on a sharp frosty morning:—Little did we then suspect it was the livery of an element.

\* *Seeing* is believing, says an old homely Adage, but *feeling* is the truth.—This last decisive testimony in proof of the existence of the fifth element, is here triumphantly produced. Where is the philosopher so sturdy as to resist the nipping evidence that follows.

\* The philosophers have asserted, says Dr. Gibson, that the sensation of cold in us is merely a privation of heat: *this is talking like the vulgar*: and to convince any one of these gentlemen that the elementary particles of frost are really existing, and exceedingly active, place him before a confined current of north or east wind, which will in a very short time carry conviction through every part of his body, &c.—*This the brutes know*, and run to shelter, &c.—But we have still better, indeed irresistible testimony, of the plentifulness of the new element, even during the hottest rage of the dog days. \* Happily for mankind, *who live on the face of the earth*, says the Doctor, they are never entirely deprived of the elemental particles of frost: *This the ladies know*, and by the use of their fans in the hottest weather, and in the warmest rooms, while they wave them, *they bring the frost into quicker motion*, which raises on their faces and necks an agreeable sensation of cold.—The sly rogues! And have they been thus long acquainted with the doctrine of elemental frost?

Having singly dispatched the five elements in as many chapters, the Author terminates his essay with a chapter on *Acid*. Here we are told that acid is undoubtedly produced by two or more of the aforesaid five elements, and that it probably consists of three; namely air, fire, and frost. That this last element is a principal ingredient in the compound, is rendered indisputable

by the following, among many other equally curious and decisive observations.

By exposing alkaline salts, nay, the Author informs us, *burnt alum*, to the influence of the atmosphere, it is found that they collect the aerial acid, and '*attract more of it in the night than the day*;' for this good reason, that 'the elementary particles of frost abound most in the night.'—Again, 'the collectors of Nitre (a salt, 'from which the Chymists have so often drawn an acid spirit, that *we may rest satisfied in their experience*') have observed that the greatest quantity is formed, when the wind blows from the north: now the north wind, every one knows, '*comes big with frost*;' ergo, Acid undoubtedly contains frost.

But we must refer the Reader to the work itself, for the many novelties, both in fact and reasoning, that occur in almost every section of this profound chapter, as well as in the rest of his performance. He must not however consider Dr. Gibson as a speculatist; for loudly and repeatedly does he declare against the indulgence of the fancy or imagination in philosophical investigations. The Reader will scarce believe how rigid the Doctor is on this article. He gives Des Cartes no quarter, and declares that even the great Newton himself was naughty in this respect. Great, says he, would have been the advances he would have made, if he had *understood the elements*, and had persisted in observing (in the manner, doubtless, that the Dr. has here done) the simple operations of nature: 'but unluckily, he considered acid as the principle of all things, which stopt him in the noble pursuit!'—But it is time to be serious, and take our leave of our luckless Inquirer and his elements.

There is a custom followed in some schools, with a view to perfect the boys in the knowledge of their mother tongue, to lay before them, for their correction, some examples or lessons purposely written in false English. Could a similar plan be prosecuted with advantage, in inculcating the genuine principles of Natural Philosophy, we would heartily recommend the present work as a manual well adapted to such a purpose. The philosophical Tyro will here meet with lessons, or specimens, of almost every kind of vicious reasoning in philosophical matters;—with mistakes in matters of fact, non-entia, defective or incongruous observations, consequences which have scarce any relation to the premises, and, almost in every page of it, apposite illustrations and examples of the Adage, *Posito quolibet, sequitur quodlibet*—where every thing is assumed, and nothing proved.

We are sorry, that by the publication of such a mass of crudities, the Author has laid us under the necessity of passing to  
decisive



decisive a condemnation on a work, of which, from the parade and the air of self-satisfaction so conspicuous throughout the whole of it, he himself appears to entertain no mean opinion. We have bestowed much more consideration upon it than it was intitled to, not without some faint hopes of inducing the Author to reconsider the propriety of sending into the world a larger performance, here frequently referred to, of which this seems to be only the forerunner, and which is here said to be preparing for the press, under the more grand and extensive title of *A Survey of Nature*.—If nature is there surveyed in the same pompous, superficial, unphilosophical, and visionary manner as in the present essay, we sincerely would advise the Author to suppress it without mercy, and not farther to injure the reputation which he may perhaps deservedly possess on other accounts, by a repetition of this ridiculous and solemn trifling; published under a mistaken notion that he is adding to the common stock of knowledge, while he is only increasing the lumber of literature and of the shops.

ACT. XII. *She Stoops to Conquer*; or, *the Mistakes of a Night*; a Comedy: As it is acted at the Theatre Royal in Covent-Garden. Written by Doctor Goldsmith. 8vo. 1s. 6d. Newbury. 1773.

A WRITER so much, and so justly, in favour with the Public, as the Author of this play, is entitled to more than mere candor for his imperfections. When, therefore, we meet with any thing to disapprove in his compositions, it is really with some degree of concern, and we are under a difficulty in discharging our duty to the Public.

Comedy has been defined by all theatrical Critics, from Aristotle down to the correspondents of a News-paper. We do not, however, remember a definition exactly in the following terms: Comedy is a dramatic representation of the prevailing manners of people not in very high or very low life. It must therefore vary, as those manners vary; and be wholly regulated by them. Hence the difference between Plautus and Menander; (as Menander is represented by Terence) and between all those original writers, who at different periods of time have written immediately from the manners passing in review before them. Few of our English writers of Comedy have aimed at being originals. Some exception may be made in favour of Vanbrugh, Congreve, and Farquhar; the great merit of whose Comedies is, that they represent the manners of the times. Sir Richard Steel, Mr. Cibber, &c. did little more than translate; they were happy, however, in the choice of their plays, and in accommodating them to the customs which it was the business of the stage to regulate or correct.—Our customs and manners



manners have undergone a gradual alteration. A general correspondence arising from trade, and the progress of the arts, has brought the nation, as it were, together, and worn off those prepossessions and habits which made every little neighbourhood a separate community, and marked every community with its peculiar character. The business of comedy is therefore changed; and a man who would now exhibit a Lady Bountiful, a Lord Foppington, or an Abel Druggier, would be considered as copying from history or from old comedies. Such characters do not now exist; at least not in the general walks of men. Some of our late writers have therefore very judiciously had recourse to what is called *Sentimental Comedy*, as better suited to the principles and manners of the age. A general politeness has given a sameness to our external appearances; and great degrees of knowledge are every where diffused. An author, therefore, has not that variety of character, and that simplicity and ignorance to describe, which were the capital ingredients in the old Comedy. Modern writers may indeed have carried the matter too far, and perhaps kept their eyes too much on French models. They may have neglected some remains of English oddities which are still left, and would have very much enlivened their writings. They have erred however only in the execution: they are right in their general principle. The business of the old Comedy, and that of the present, are as different as the people they represent; and persons who have renounced the manners and religion of their fathers, and who would laugh at that wit which was their terror or delight, are affected and influenced by what is called sentiment. Some of our late plays might be mentioned, on this occasion, with great honour.

But Dr. Goldsmith does not seem to have been of this opinion. Having read more about even his own countrymen\* than he had ever seen of them, and recollecting that the comedies he had perused were very different from those which now prevailed, he imagined the Comic Muse had fled the land. He determined to call her back, and employ her first in introducing the Good-natured Man, and afterwards the present Comedy.

The fable of *She Stoops to Conquer* is a series of blunders, which the Author calls the *Mistakes of a Night*; but they are such mistakes as never were made, and, we believe, never could have been committed.

Two young men are going to the seat of a country gentleman, as lovers. They call at an alehouse, where the hopeful heir of the family which they intend to visit is drinking with

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\* All the subjects of the British government are countrymen.

his pot-companions. It comes into the head of this *genius* to put a trick on the travellers, to say, they were yet a great way from the place they were bound to, and to send them to his father's house as to an inn. Almost all the incidents at this pretended inn; the discovery of the young 'squire's plot to one of the gentlemen, and his readiness as well as that of his mistress to continue the deception of it for their own purposes; Miss Hardcastle's being a fine lady in the morning to pay country visits, and to dress in the evening so as to be mistaken for a bar-maid; Mr. Hardcastle's taking a walk at night, when his house was full of company, and himself in the highest bustle about them; Mrs. Hardcastle's thinking she was forty miles from home when at the bottom of her own garden; and Tony's † being of age when it was convenient he should be so;—these and several other circumstances are the most improbable, and lugged in, the most violently, of any things we ever remember to have either read or seen.

Some modern wits have endeavoured to render this kind of offence venial. They have said, that the fable is of no consequence; and that it is immaterial how the incidents are introduced, provided they are pleasing.

To support this strange opinion, they refer to several of our plays, in which the finest circumstances have been forced in against probability. We could give instances, in moral life, where the happiest consequences have attended a falsehood; and yet lying is a crime; and a man would be laughed at, if not detested, who would plead, from any accidental advantage, against the general principles of truth. All the general principles of nature are sacred; and we offend against them, in all cases, at our peril. When the temptation is great, and the advantages such as could not be obtained in any other way, we pardon the offender, and perhaps applaud the offence; but still we retain our attachment to the principles of nature. Hence the *virtuous lie* of Tasso; and hence the applauded licences of some fine writers. This, however, does not excuse a man who gives into a *habit* of immorality, or an author who writes a *series* of improbabilities.

In this light we are obliged to consider Dr. Goldsmith's play, as most of its incidents are offences against nature and probability. We are sorry for it, because he certainly has a great share of the *vis comica*; and when he has thrust his people into a situation, he makes them talk very *funnily*. His merit is in that sort of dialogue which lies on a level with the most common understandings; and in that low mischief and mirth which we laugh at, while we are ready to despise ourselves for

† The booby heir, before-mentioned.

so doing. This is the reason why the Reader must peruse the present Comedy without pleasure, while the representation of it may make him laugh.

We apprehend the following dialogue to be the best in the whole play, and the most proper to select as a specimen, where we cannot bestow our commendation.

*Enter HARDCASTLE to MARLOW and HASTINGS, the Gentlemen who had taken his House for an Inn.*

*Hardcastle.* Gentlemen, once more you are heartily welcome. Which is Mr. Marlow? Sir, you are heartily welcome. Its not my way, you see, to receive my friends with my back to the fire. I like to give them a hearty reception in the old style at my gate. I like to see the horses and trunks taken care of.

*Marlow. (aside.)* He has got our names from the servants already. *(To him.)* We approve your caution and hospitality, Sir. *(To Hastings.)* I have been thinking, George, of changing our travelling dresses in the morning. I am grown confoundedly ashamed of mine.

*Hardcastle.* I beg, Mr. Marlow, you'll use no ceremony in this house.

*Hastings.* I fancy, Charles, you're right: the first blow is half the battle. I intend opening the campaign with the white and gold.

*Hardcastle.* Mr. Marlow—Mr. Hastings—Gentlemen—Pray be under no constraint in this house. This is Liberty-hall, Gentlemen. You may do just as you please here.

*Marlow.* Yet, George, if we open the campaign too fiercely at first, we may want ammunition before it is over. I think to reserve the embroidery to secure a retreat.

*Hardcastle.* Your talking of a retreat Mr. Marlow, puts me in mind of the Duke of Marlborough, when we went to besiege Denain. He first summoned the garrison.

*Marlow.* Do you think the *ventre dor* waistcoat will do with the plain brown?

*Hardcastle.* He first summoned the garrison, which might consist of about five thousand men——

*Hastings.* I think not: brown and yellow mix but very poorly.

*Hardcastle.* I say, Gentlemen, as I was telling you, he summoned the garrison, which might consist of about five thousand men——

*Marlow.* The girls like finery——

*Hardcastle.* Which might consist of about five thousand men, well appointed with stores, ammunition, and other implements of war. Now, says the Duke of Marlborough, to George Brooks, that stood next to him—You must have heard of



of George Brooks; I'll pawn my dukedom, says he, but I take that garrison without spilling a drop of blood. So—

' *Marlow.* What, my good friend, if you give us a glass of punch in the mean time, it would help us to carry on the siege with vigour.

' *Hardcastle.* Punch, Sir! (*aside.*) This is the most unaccountable kind of modesty I ever met with.

' *Marlow.* Yes, Sir, punch. A glass of warm punch, after our journey, will be comfortable. This is Liberty-hall you know.

' *Hardcastle.* Here's a cup, Sir.

' *Marlow (aside.)* So this fellow, in his Liberty-hall, will only let us have just what he pleases.

' *Hardcastle (taking the cup.)* I hope you'll find it to your mind. I have prepared it with my own hands, and I believe you'll own the ingredients are tolerable. Will you be so good as to pledge me, Sir? Here, Mr. Marlow, here's to our better acquaintance. (*Drinks.*)

' *Marlow (aside.)* A very impudent fellow this! but he's a character, and I'll humour him a little. Sir, my service to you. (*Drinks.*)

' *Hastings (aside.)* I see this fellow wants to give us his company, and forgets that he is an innkeeper, before he has learned to be a gentleman.

' *Marlow.* From the excellence of your cup, my old friend, I suppose you have a good deal of business in this part of the country. Warm work, now and then, at elections, I suppose.

' *Hardcastle.* No, Sir, I have long given that work over. Since our betters have hit upon the expedient of electing each other, there's no business for us that sell ale.

' *Hastings.* So, then you have no turn for politics I find.

' *Hardcastle.* Not in the least. There was a time, indeed, I fretted myself about the mistakes of government, like other people; but finding myself every day grow more angry, and the government growing no better, I left it to mend itself. Since that, I no more trouble my head about *Hyder Ally*, or *Ally Cawn*, than about *Ally Creaker*. Sir, my service to you.

The whole of this conversation is very laughable on the stage: so is the interview between Marlow and Miss Hardcastle; and the droll distress of Mrs. Hardcastle, when she thinks herself on Crackskull Common, forty miles from home. Shuter, Quick, and indeed all the performers, top their parts in these scenes, and make the house, the upper regions especially, very merry. We wish, however, that the ingenious Author could employ his talents, so as to divert the galleries, without offending others who have a right to his attention. This he might do, by taking some story of a distant date, when the manners were generally

such as he chuses to represent. He would then find characters and circumstances to his hand; and his language and dialogue would have all their effect: we should put ourselves back in imagination, and have the same kind of pleasure which is now given us by the best of our old comedies.

## MONTHLY CATALOGUE, For A P R I L, 1773.

### P O E T I C A L.

Art. 13. *An Heroic Epistle to Sir William Chambers, Kn<sup>t</sup>. Comptroller-General of his Majesty's Works, and Author of a late Dissertation on Oriental Gardening. Enriched with explanatory Notes, chiefly extracted from that elaborate Performance.* 4to. 1s. Almon. 1773.

A Vein of fine solemn irony, and delicate though keen satire runs through this poetical commentary on Sir William Chambers's performance. That writer's principles of design in gardening, or, rather, those Oriental principles which he seems to have so fondly adopted, are here held in as little estimation as they were in our review of the celebrated Dissertation in question: see Monthly Review for August, 1772.

Sir William's publication is not the only object of the poet's ridicule. His patrons,—the K—, the courtiers,—all are involved. Take, for a specimen, our Author's scheme for introducing into Richmond gardens, an imitation of the fortified town said to be frequently exhibited in the Emperor of China's gardens near Pekin.

‘ But say, ye powers, who come when Fancy calls,  
 \* Where shall our mimic London rear her walls?  
 That Eastern feature, Art must next produce,  
 Though not for present, yet for future use;  
 Our sons some slave of greatness may behold,  
 Cast in the genuine Asiatic mould;  
 Who of three realms shall condescend to know  
 No more than he can spy from Windsor's brow;  
 For Him that blessing of a better time,  
 The Muse shall deal awhile in brick and lime;  
 Surpass the bold ΔΔΕΑΩΙ in design,  
 And o'er the Thames fling one stupendous line

\* [Where shall our mimic London, &c.] “ There is likewise in the same garden, viz. Yven-Ming-Yven, near Pekin, a fortified town, with its port, streets, public squares, temples, markets, shops, and tribunals of justice; in short, with every thing that is at Pekin, only on a smaller scale.

“ In this town the Emperors of China, who are too much the slaves of their greatness to appear in public, and their women, who are excluded from it by custom, are frequently diverted with the hurry and bustle of the capital, which is there represented, several times in the year, by the eunuchs of the palace.” Page 32.

† Of marble arches, in a bridge, that cuts  
 From Richmond Ferry slant to Brentford Butts.  
 Brentford with London's charms will we adorn;  
 Brentford, the bishopric of Parson Horne.  
 There at one glance, the royal eye shall meet  
 Each varied beauty of St. James's Street;  
 † Stout T<sup>o</sup>lb<sup>o</sup>t there shall ply with hackney chair,  
 § And Patriot Betty fix her fruitshop there.  
 Like distant thunder, now the coach of state  
 Rolls o'er the bridge that groans beneath its weight.  
 'The Court have cross'd the stream; the sports begin;  
 Now N<sup>o</sup>1 preaches of Rebellion's sin:  
 And as the powers of his strong pathos rise,  
 || Lo, brazen tears fall from Sir Fl<sup>o</sup>r's eyes.  
 While skulking round the pews, that babe of grace,  
 Who ne'er before at sermon shew'd his face,  
 \* See Jemmy Twitcher shambles; stop! stop thief!  
 He's stol'n the E<sup>o</sup> of D<sup>o</sup>nb<sup>o</sup>h's handkerchief.  
 †† Let B<sup>o</sup>rr<sup>o</sup>nt<sup>o</sup>n arrest him in mock fury,  
 †† And M<sup>o</sup>d hang the knave without a jury.  
 §§ But hark the voice of battle shouts from far,  
 The Jews and Macaroni's are at war:  
 The Jews prevail, and, thund'ring from the stocks,  
 They seize, they bind, they ||| circumcise C<sup>o</sup>s F<sup>o</sup>.  
 Fair Schw<sup>o</sup>on smiles the sport to see,  
 †† And all the Maids of Honour cry Te! He!

The above passage is extracted from the *seventh* edition of this little Garden-Dunciad.

† [Of marble arches.] See Sir William's enormous account of Chinese bridges, too long to be inserted here. Vide page 53.

† [Stout T<sup>o</sup>lb<sup>o</sup>t, &c.] "Some of these eunuchs personate porters. Page 32."

§ [And Patriot Betty.] "Fruits and all sorts of refreshments are cried about the streets in this mock city." Page 33.

|| [Lo, brazen tears, &c.]

Drew iron tears down Pluto's cheek.

Milton.

\* [See Jemmy Twitcher shambles.] "Neither are thieves, pick-pockets, and sharpers forgot in these festivals; that noble profession is usually allotted to a good number of the most dextrous eunuchs." Vide, *ibid.*

†† [Let B<sup>o</sup>rr<sup>o</sup>nt<sup>o</sup>n.] "The watch seizes on the culprit." Vide, *ibid.*

†† [And M<sup>o</sup>d, &c.] "He is conveyed before the Judge, and sometimes severely bastinadoed." *Ibid.*

§§ [But bark, &c.] "Quarrels happen—battles ensue." *Ibid.*

||| [Circumcise C<sup>o</sup>s, F<sup>o</sup>.] "Every liberty is permitted, there is no distinction of persons." *Ibid.*

†† [And all the Maids of Honour, &c.] "This is done to divert his Imperial Majesty, and the ladies of his train." Vide *ibid.*



CATALOGUE, *Poetical.*

*The Bard of our Country*; a Poem; with historical  
 Preface, by Sir Watkin Williams Wynn of Wynnistay,  
 Member of Parliament for the County of Salop. By a Cu-  
 mbrian Squadder. 4to. 1s. Carmarthen printed by Rofs;  
 London by Vallis, &c. in London. 1772.

This Poem is written by a true Welchman, and he is inspired by  
 a genuine Welch Muse, which they call in Wales *Lliu*, and which  
 we might translate by something like *Rage*. We do not think, how-  
 ever, his passion is entirely without provocation. The character of  
 the old Britons has been ever deemed respectable; and their present  
 national customs, habits, and manners are never mentioned to their  
 dishonour. There is a wild nobleness and generosity about a Welch-  
 man which atones for his ignorance, and makes him beloved even  
 by those wise and crafty people whose suspicion of each other is al-  
 most the only fruit of their knowledge. Wales, like all distant pro-  
 vinces, under every government, has a greater share of its burdens  
 than of its conveniences; and even the messengers of heaven, when  
 out of the reach of those who are commissioned to send them, are  
 a plague and not a blessing to the people.

The first subject of complaint here is Lord Lyttelton's abuse of the  
 Welch in his History of Henry the Second, by applying to them the  
 term *Barbarians*, &c. To which our Bard answers:

\* Let England in her Alfred's high renown  
 Boast of a monarch worthy of her crown;  
 But let not Cambrian science be forgot,  
 How After taught, how Alfred learning got.  
 Monsters ingrate, how can you barbarous call  
 The men that taught the brightest of you all?  
 The false historians of a polish'd age,  
 Shew that the Saxon has not lost his rage:  
 Though tam'd by arts, his rancour still remains;  
 Beware of Saxons still, ye Cambrian swains.'

This is too petulant, and is doing the English injustice. They  
 seem to have long forgiven the people they have injured; and that  
 is not a very common exertion of virtue. The proverb which the  
 Author has given in a note, would now be very unjustly applied.  
 The heart of an Englishman is well affected to a *Cynre*; and it is  
 not the part of a peaceable and good subject to raise groundless jea-  
 lousies, because Lord Lyttelton has been unguarded, squeamish, or  
 wanted taste. We speak this in the sincerest friendship to our coun-  
 trymen the Welch, against whom we cannot be supposed to have any  
 prepossession; as the only family-pride, we poor Reviewers, can be  
 supposed to boast, must be from the hope that we have some drops  
 of the ancient *British* blood in our veins.

We must take notice of the Author's complaints against the go-  
 vernors of our Church, who, it seems, instead of Welch pastors, send  
 English-wolves, among the Cambrian sheep. To remove this, we  
 would advise that this Curate *from* Snowdon, be immediately made  
 Rector of Carmarthen. Some attention, however, ought to be paid  
 to the disposal of livings in Wales, that the poor people who are un-  
 acquainted

acquainted with English may not be deprived of the advantages of public worship.

On the whole, we allow that the Author has some reasons for complaint; but he hurts his cause by being too angry. His poetry is not excellent; but we consider it with candour, as his first attempt in the language of a people whom he seems not to love.

Art. 15. *Propriety*; a poetical Essay. To which is added, a poetical Epistle to a young Gentleman, on his Determination to appear upon the Stage. 4to. 1 s. 6 d. Becket. 1773.

We have seldom seen, in verse, any productions so destitute of poetry as these essays. What the Author says is in general well meant and true; but he should have said it in plain prose. Who can read with patience such lines as the following? And they are by no means the most exceptionable in the essays:

‘ In every place a *proper* conduct draws  
From every *proper* judge of it, applause;  
Yet oft in churches we too often see  
A shameful absence of *propriety*.  
Of those who churches crowd, how few indeed,  
Religious duties, reverently heed;  
Bows, curtsies, compliments, and wand’ring eyes,  
With trifling chat, perhaps on serious lies,  
Gross inattention, and disgusting airs,  
Are shocks to *Decency* when mix’d with *Prayers*!’

Art. 16. *Poetical Essays*, spoken at the annual Visitation of Tunbridge School; in the Year 1772. 4to. 1 s. Hawes. 1773.

‘ It may perhaps (says the short preface to these two short poems) be deemed some extenuation of the imperfections in the following compositions, that they were spoken and written by persons under the age of twenty.’ There was little occasion for the dubious *perhaps*, in the above passage. The youth and inexperience of a writer certainly must be deemed a great extenuation of the faults in his earlier productions; and where there are indubitable marks of genius, the Critic will readily allow the apology to have its full weight. The appearances of poetic genius in these juvenile essays shine conspicuous through the little defects of inexperienced composition, and good fruit may be expected from such fair blossoms.—The first piece is a panegyric on *Friendship*; the second is in praise of Scholastic Industry. There is *spirit* in the following promissory lines, which we shall give as a specimen:

‘ What though not faultless flows the youthful lay,  
It shall flow faultless in some future day.  
So at the dawn the tulip, scarcely seen,  
Puts forth a pallid hue, the leaves between;  
At mid-day bursting, charms the ravish’d eye  
With gold resurgent and the Tyrian dye.’

Art. 17. *An Ode*. Addressed to the Savoir Vivre Club. 4to; 1 s. Newbery. 1773.

The Author, like a true moralist, defines the *Art* to live aright, with a view to celebrate some liberal and public-spirited measures which have been entered into by a well-known Society. There

can be no objection to our joining the Poet in the following invocation :

“ O Fame ! thy choicest seats prepare,  
If still there is a space so fair  
Untenanted within thy ample dome ;  
And turn with rapture to behold  
Patriots and patrons as of old  
Grac'd the Augustan days of godlike Rome,  
Whose names like theirs shall ne'er expire,  
Whilst Sculpture animates the bust,  
Till the last Muse shall drop her lyre,  
And Painting's pencil sink in dust :  
Till the wretch shall cease to weep,  
Till in death Compassion sleep,  
Till amidst the crushing ball  
Time itself a ruin fall,  
So long in undecaying gold,  
Thus be their characters enroll'd.  
Lo ! these were they, in life, who nobly fought,  
By honour's steps, the sole ascent to fame,  
To future times, who from experience taught,  
“ To live, and, to be virtuous, are the same.”

Art. 18. *The Adulteress*. 4to. 1 s. 6 d. Bladon. 1773.

From the recent examples of some lewd females in the fashionable world, this Bard seems to deduce the general character of the age, with respect to women. How far this is fair, or just, in regard to the virtuous part of the sex, which, we hope, will still be found to constitute a very large majority, we shall not here dispute with him. Perhaps Juvenal stretched the point as much too far, when he poured the whole fire of his poetic artillery on the Roman ladies.—Be this as it may, the English satirist lashes the Messalinas of modern London, with those of ancient Rome in his view : following Juvenal, in a spirited but irregular imitation. His style is bold and manly, but his verses are not always correct. Some of them are worthy the vigorous and glowing original whom he copies ; so that we are the more provoked when we find him writing beneath himself. He is sometimes careless, too, with respect to the rhyme. Here we have

Rewarding	Spews	Disease	Done
Garden	Spouse	Peace	Undone

Nothing is more offensive to an ear truly poetic, than illegitimate rhymes. This Writer, we are persuaded, needs but to have a fault of this kind hinted to him, in order to avoid it in his future productions.

Art. 19. *A Specimen of Elegiac Poetry*. 4to. 1 s. Becket. 1773.

*Advertisement.* These two poems are selected, merely as being the most correct, from a small number written in the same manner. The opinion of the public upon this specimen will best inform the Author whether the others merit any further trouble or attention.

THO. BOYCE.

These poems have some merit from the harmony of their versification ; but the Author wants originality ; and his imagination is languid.



guid. We do not suppose that any thing less excellent than this specimen will be agreeable to the public.

Art. 20. *The Macaroni*: a Satire. By Ferdinand Twigem, Esq.

4to. 1 s. Allen. 1773.

Every age has its fops. About twenty years ago we had a gentle race of *Fribbles*. These were soon frightened away by the bolder *Bucks*, and the swaggering *Bloods*; but now we are got to fribbling again, in the sinicking form known by the name of *Macaroni*. Some droll engravers have humourously satirized these gentry, in a set of caricatured figures, of which every print-shop window is full. From these figures, the Author of the verses before us hath confessedly taken the idea of his *Macaroni*: the subject is contemptible, but the poem is miserable.

Art. 21. *Six Pastorals*. By P—— N——. 8vo. 1 s. Allen.

1773.

There is such an appearance of native simplicity and goodness of heart in this Writer, that Ill-nature herself could not, without some regret, resolve to mortify him by condemning his poetry; nothing however is more certain than that *other* qualities are requisite to form a poet. A man may be an excellent husband, father, brother, friend, and neighbour, and yet write worse pastorals than *Namby Phillips*.

Art. 22. *The Works of Edmund Waller, Esq; in Verse and Prose.*

To which is prefixed, the Life of the Author. By Percival Stockdale. 12mo. 3 s. 6 d. bound. Davies. 1772.

This edition has no peculiar excellence. We have nothing new in the Life of Waller, except, what we could easily dispense with, a verbose, affected Proemium, consisting of five closely printed pages, and of which it may truly be said—*Vox et præterea nihil*.

Art. 23. *Church-Langton*; a Poem. By W. Woty. 4to.

1 s. 6 d. Flexney.

The subject of this poem is Mr. Hanbury's famous plantations, and the magnificent institutions hereafter to be founded and supported by the profits arising from them:—a subject which certainly merits the highest celebration; and Mr. Woty seems to have done his utmost towards it.

#### N O V E L S.

Art. 24. *The Tears of Sensibility*. Translated from the French of Mons. D'Arnaud. By John Murdock. 12mo. 2 Vols. 5 s. bound. Dilly. 1773.

A work consisting of four several novels, viz. *The Cruel Father*;—*Roletta*, or the Fair Penitent rewarded;—the *Rival Friends*;—*Sidney and Silli*, or the Man of Benevolence, and the Man of Gratitude.

The Author aims, for the most part, to keep his Readers on the rack. He deals only in those virtues and vices which astonish and exercise our sensibility in the extreme. He therefore defeats his own purpose. A tale made up wholly of wonders, never excites admiration; and a novel, which in every page is to harrow up the soul, leaves it in great quietness.

We mean not, however, to say, that there are not several affecting passages and excellent moral hints in these volumes; and we may add, that the whole would, perhaps, for we have not seen the original, appear to greater advantage, if delivered in an easier and purer style than that of the present translation.

Art. 25. *The Vicissitudes of Fortune*; or, the History of Miss Sedley. 12mo. 2 Vols. 5s. sewed. Jones. 1773.

Whoever has the ill fortune to throw away their time in the perusal of this nonsensical production, will find it to be a strange jumble of incoherent incidents, vily detailed in about one hundred of the worst-written letters that ever disgraced the press. But the press is pretty well even with the pen. Between the wretched writing, and the miserable printing, it is as difficult to discover the meaning as the sense of the Author, except where the Reader would wish not to understand him: but the indecent and even shocking freedoms which are taken with that name which should ever be sacred, are every where too obvious.

Art. 26. *The Test of Friendship*; or the Royal Adventurers. 12mo. 3s. Allen, 1773.

A tale truly romantic, and narrated in the unnatural, bombast style of the old chivalry books. We cannot conceive what could be the Author's view in adopting this antiquated mode of writing, which has been exploded ever since fringed gloves and basket-hilted swords went out of fashion; and we are the more puzzled to account for the appearance of such a phenomenon, as he seems capable of producing something better.

Two youths, cousins, and kindred geniuses, the sons of Kings of very distant countries, contrive, somehow, to meet, and set out secretly together, on a scampering party, in search of adventures. On this wise plan they make the tour of Africa; and they return at last safe and sound, to their respective homes, with a Princess apiece: whom they, with becoming propriety, convert into wives. There is, however, nothing singular in the *Friendship* of these heroes; the *test* of which is to be found only in the title-page.

Art. 27. *'Twas wrong to Marry him*; or, the History of Lady Dursley. 12mo. 2 Vols. 6s. Noble.

*'Twas wrong to write it*, would have been a title as suitable to the merits of this Novel, as that which it bears is to the moral of the story. The work contains many things which will disgust the sensible and delicate mind, and yet it will afford very little to interest or entertain those Readers who are less difficult to please.

Art. 28. *The Hermitage*; a British Story. 12mo. 3s. Bell, &c. 1772.

The Author of the *Hermitage* deals so much in supernaturals, and writes in such a fustian strain, that it was impossible for us, on perusing his work, not to recollect the famous dramatic piece, entitled *Hurlothrumbo*, written about thirty years ago, by one Johnson, a mad dancing-master. This 'British story' is the very *Hurlothrumbo* of Romance: and like Johnson's performance, too, it contains some sentiments, and exertions of imagination, which would do honour to more rational and more regular productions.

Art.

Art. 29. *The Friends*; or original Letters of a Person deceased. Now first published from the Manuscripts in his Correspondent's Hands. 12mo. 2 Vols. 6s. Bell. 1773.

We suppose these letters are really what the Editor seems to mean by the term *original*; for (though the Writer was not destitute of abilities) we have found nothing very surprizing or interesting in them.

#### POLITICAL.

Art. 30. *The Debates and Proceedings of the British House of Commons*, from 1761 to 1772. In four Volumes. By the Editors of the former Collections of Parliamentary Debates. 8vo. 11. 1s. Boards. Almon.

By the declaration, in the foregoing title-page, that the present compilement of parliamentary proceedings is made by, 'the Editors of the former Collections,' we suppose nothing more is meant than the five preceding volumes of Debates published by Mr. Almon: see Review, vols. xxxv and xliii.

In mentioning the two volumes which began the present series, we adopted the Editors' remark, that works of this kind are essentially useful to every member of parliament, and every lover of constitutional history: they certainly are so, in proportion to their *authenticity*.

With respect to the authenticity of the speeches printed in Mr. Almon's Collection, the public cannot expect entire satisfaction, in that point. *Names* and *vouchers* are not to be looked for in publications of this nature, and therefore we must chiefly resort to *internal* evidence.

We have perused the volumes now before us with attention, and we think the internal evidence is greatly in favour of a considerable part of the materials here collected. The first and second volumes, indeed, have much of the air of a compilation; which was, perhaps, unavoidable, as there were no notes taken (as we are informed) during that period, except the few which are here preserved. The third and fourth volumes appear to have superior merit; they are not only very well executed, but there seems sufficient reason to conclude that the common report of the Editors' being really assisted by certain public-spirited members of the House of Commons, is not groundless. On the whole, we are satisfied that this work is not a mere compilement from the news-papers, &c. in which long speeches are printed that never were spoken, and wherein many interesting debates pass entirely unnoticed.

Art. 31. *Letters concerning the present State of Poland*. Letter IV. 8vo. 2s. 6d. Payne. 1773.

We have now obtained the satisfaction of perusing the promised *fourth* and *last* Letter on this very interesting subject. The claims of his Prussian Majesty on the unhappy republic of Poland, and his arbitrary proceedings with respect to Dantzic, are the grand objects of discussion in the present letter. The pretensions of Prussia to the territories of Pomerellia, &c. are here so compleatly and totally refuted, as to leave the rapacious Invader no other argument in support of his claims, than the *ultima ratio regum*; of which he is confessedly a master.



The second object of our Author's disquisition, is the violent seizure of Dantzic; which is here proved to be a most outrageous act of tyranny and oppression: in direct and barefaced defiance of the guarantees of almost every power in Europe, including not only that of Great Britain, but also of the King of Prussia's present ally, the Czarina,—and even, virtually, of his own, as one of the powers confederated in support of the Polish Dissidents.—But from these premisses it should seem, as this Writer observes, that the character of this Prince appears to have been truly delineated in the sketch which his Majesty has himself drawn of the Emperor Leopold: "He knows no right but his own; no pretensions but those of Brandenburg; no other rule of justice but his own pride and ambition."

The ultimate aim of this animated and penetrating Writer is, if we mistake not, (and as we have elsewhere† observed) that of rousing the British Nation, which, he thinks, hath too long remained supinely, and, perhaps, fatally, inattentive to the motions of this dangerous Encroacher. He here opens to our view an alarming prospect, indeed! Among other things, he insists on the impolicy of some of our present alliances, and points out the precarious state of our commercial interest, in many respects; particularly the certain ruin of our trade to Poland, in consequence of the late revolutions in that country.—The Author's political remarks take a wide and comprehensive range, and we are greatly mistaken if what he offers to our consideration, as to the part we ought to take in the present critical situation of affairs in Europe, does not highly merit the attention of our Government.

Art. 32. *The Utility of Mobs; or Necessity beating up for Volunteers.* By a Gentleman of the Inner Temple. 8vo. 10 1s. Allen, 1773.

Seriously asserts the utility of mobbing, and vaguely declaims about the corruption of the age, and the scarcity of provision. From the style in which this rhapsody is penned, we should rather suppose to be the work of a Porter than of a Gentleman of the Inner Temple.

Art. 33. *Observations on the present State of the parochial and vagrant Poor.* 8vo. 2s. Dilly. 1773.

These observations flow from an enlarged understanding and the warmest humanity, feeling for the distresses of the destitute poor; the miseries of whom, under the present system of poor laws, the Writer pathetically enumerates, with an accuracy that sufficiently shews him to be well informed in every part of the subject.

After explaining why the warrant act, of the 17 Geo. II. is not sufficiently carried into execution, (which he accounts for from the indiscriminating severity of it) he enters into an examination of the causes of vagrancy, with a sensibility that does him honour, as a man pleading the cause of men like himself; though unhappily distinguished by a want of the means of subsistence, and of course of due regard from their fellow creatures. The inhumanity of some

\* Mem. of Brandenburg.

† Review for March, in our account of the third Letter.

parish officers, the accidental distress befalling the poor in travelling on lawful occasions, the doubtful right of foreigners, under these circumstances, to any settlement; all these intitle the sufferers to relief, without being imbittered by reproach and punishment.

To just representations of this nature the Author adds a compassionate apology for beggars in real distress; and pleads, for the proper extension of occasional charity, in a manner that no man of sympathy would wish to controvert. The misery of a parish maintenance, and the tyranny exercised over the helpless aged, who are forced to be inmates of parochial receptacles, especially when farmed, are painted in colours that reasonable beings must thunder at. Let the Author speak for himself, and do ye, parish officers, listen:

'Parochial tyranny is carried to the greatest pitch in large cities; and in small and solitary villages; the populousness and hurry of the one, and the solitude of the other, are peculiarly propitious to its existence. In market towns, and their environs, the conduct of parish officers is more obnoxious to observation and reprehension. Were the proprietors of estates to reside more frequently in the country, they might do much service to society, not only in the assistance of the poor, but in the reformation of manners, by putting the laws, in execution for suppressing of swearing, gaming, &c.—Among many other instances, that prove the charges of cruelty and neglect, against parish officers in lone places, not to be groundless, the affair of Datchworth in Hertfordshire, an affair which perhaps was never fully investigated, must be fresh in every one's memory.

'The obduracy and profligacy of the poor confined in workhouses, has been strongly urged in their disfavour, as justifying all the ill treatment they suffer. The accounts of their misbehaviour must, however, come from interested persons, from parish officers and masters of workhouses; and may, therefore, be justly suspected of partiality, if not direct falsehood\*. But, admitting its truth, what does it prove, but the general and pitiable depravity of human nature? Is it reasonable to suppose, that a poor man should be naturally more moral than a rich man, or that there is a greater obligation on him to be so; or that an immoral man should be punished the more for his immoralities, because of his poverty? Such doctrine will only be preached by those, who are incapable of separating the idea of virtue from that of wealth, and of vice from that of indigence.—Many of the maintainers of the poor will swear prophanely and drink to excess, as well as the poor themselves; but would think it hard to be ilaved, and whipped, and poisoned, as a punishment for their swearing and drunkenness. I am no advocate for vice, but would bring things home to men's own bosoms. It was a very just remark of the late Mr. Fielding, whose opportunities of knowledge in affairs of this kind, were as little circumscribed as most men's: that "the vices of the poor are better known, than their miseries:

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\* Were the case as bad as it is represented by those gentlemen, it only reflects dishonour on themselves, and indicates that they are much less careful to correct the morals, than prevent the idleness of those committed to their custody.

they starve, and freeze, and rot, among themselves; they beg, and steal, and rob, among their betters."

That habits of intemperance and debauchery have reached the lowest classes of life, is too fatally true; but while we despise the poor, shall we pay them the compliment of expecting them to have more virtue, and more fortitude to resist the temptations to indulgence, than their superiors? It is well known, as our Author observes, that dissipation and vice are winked at by government, and the morals of the people sacrificed to the increase of the revenue.

Thus, as has been observed in a preceding article on the same subject, we decline any endeavours to prevent distress, and content ourselves with providing for it in the best manner. The present Author acknowledges the difficulty of this task; but proposes a general and uniform poor's tax, in the manner of the land tax, as a means to relieve and support the poor in all places, and obviate the litigious disputes concerning settlements. He gives good hints for poor houses under this uniform regulation, and offers alternatives in case the alteration should not be thought feasible. In brief, it would injure the merit of this sensible pamphlet to abstract his plan from the arguments by which it is enforced; we must therefore content ourselves with recommending the perusal of it to all who wish to understand the present state of the British poor, whether they approve his scheme or not.

#### MEDICAL.

Art. 34. *Directions and Observations relative to Food, Exercise, and Sleep.* 8vo. 6d. Bladon. 1772.

In these profound aphoristical directions and observations, the reader is instructed, in a set of short and pithy sayings, how, and when, and what, to eat and drink; when to take exercise, and when to go to rest. He is informed that certain meats, such as veal, and lamb, and mutton, are nutritious and wholesome; and that certain other things, such as turnips and apples, are *very* wholesome; that persons of a *moist habit* should eat things of a *dry nature*; and that persons of a *dry habit* ought, contrariwise, to eat things of a *moist nature*; that those of a *cold habit* should eat things of a *warm nature*, and those of a *warm habit*, things of a *cold nature*: that the fat should eat lean meat, and the lean feed upon fat; and so forth.

Your writers of Aphorisms are generally too stately to give reasons: the present, however, is more condescending; and a special reasoner he is. Pork, saith this Sage, is more nutritious than any other kind of flesh; 'for it is *more like human flesh*, than any other flesh is.' Again, page 10. 'It is unwholesome to eat between two meals,' for—*it lessens the appetite for the next meal.*—Once more, where the Etiquette of precedence is considered, on the introducing of fat and lean meat into the Elaboratory of the human system, our Sir Clement settleth the matter thus:

'If one thing of a fat nature and another of a lean nature are to be eaten at the same meal, the former ought to be first eaten: because the fumes which frequently arise in the concoction thereof, are not so likely to arise, when that is deposited at the bottom of the stomach, and the thing of a lean nature upon it; as if the latter had been deposited at the bottom of the stomach, and the thing of a fat nature thereupon.'



thereupon.—From the practice of our professed turtle eaters, we should suspect that they had some how or other got an inkling of this prudential maxim; for we have observed them, to a man, constantly beginning with the green fat.

**Art. 35.** *A new Dissertation on Consumptions, with a rational and practical Method of Cure proposed; addressed to all Invalids, as well as to young Physicians, Surgeons, and Apothecaries.* 8vo. 1s. Chandler. 1773.

This new dissertation is a motley, injudicious, and ill written compilation of *trite* matter, put together in such a manner as to be of no real service to any of the parties mentioned in the title-page. It is of no consequence whether we are right in our conjecture, but we should judge it to be the production of the same genius to whom the public is obliged for the preceding article. Among the methods recommended for the cure of the second stage of a consumption, this sage enforces an attention to a proper diet on the authority of one 'Doctor Celsus;' and tells his hectic patient that he ought 'to master his passions by the curb of reflection, the bridle of moderation, the whip of reason, and the spur of virtue and justice; and not to suffer themselves to be blindfolded by an indolent stupidity, that seems to have taken possession of a great many people.' The piece is dedicated, surely without permission, to Dr. Fothergill.

**Art. 36.** *Remarks and practical Observations on venereal Complaints, and Disorders of the Urethra, &c.* By M. Goulard, Surgeon of Montpellier. 8vo. 3s. Elmsley. 1772.

The method of cure recommended in this treatise for venereal complaints in general, and even for the gonorrhea, consists almost intirely in the repeated use of baths, and of mercurial frictions, which last are applied in such a manner as not to excite a salivation. This mode of exhibiting mercury is employed by the Author to the total exclusion of any other form of administering that antidote. In proof of the excellence of this method of treatment, the Author exults in the cure of above *ten thousand* patients effected by it, under his inspection, during the space of eleven years, in the Venereal hospital at Montpellier. He is so sanguine in his opinion concerning the superior merits of this mode of curing venereal complaints, as to declare that he thinks mankind will some time hence be as much ashamed at their not having long adopted this method of *Extinction* (as it is here called) in the cure of the venereal disease; as at their backwardness in not universally adopting the practice of inoculation, for their relief from a disorder no less alarming.

The great and even miraculous virtues of lead, *internally* as well as externally administered, are not forgotten in this treatise. In the case of venereal bubos particularly, not only tending to suppuration, but even evidently containing matter in a state of fluctuation, a total resolution of the tumor is said to have been effected, and a visible transudation of the matter through the skin is affirmed to have been daily perceived on the dressings, in consequence only of the application of cataplasms made of bread, and the Author's *vegeto-mineral* water. In the latter part of this performance the Author treats of the disorders of the urethra, and describes at large the composition and  
manner

manner of using his bougies; of which likewise the extract of lead forms the basis.

Art. 37. *Practical Observations on the Small Pox, Apoplexy and Dropsy.* By S. A. D. Tissot, M. D. F. R. S. at London, and of the Physico-Medical Academy at Basle, &c. 8vo. 4s. 6d. Becket. 1772.

Though we have not Dr. Sandifort's *Thesaurus* at hand, we have reason to believe this performance to be a translation of the first article of the second volume of that collection of medical theses and dissertations; and of which we have already given a pretty full account in the Appendix to our 43d volume, page 541. The translation seems to have been made with some care, but is in general unserviceable. It is, indeed, in many places literal, even to a degree of ridicule.

Art. 38. *Elements of the Practice of Physic.* By John Gregory, M. D. Professor of Physic in the University of Edinburgh. For the Use of Students. 8vo. 4s. 6d. Edinburgh, 1772. Sold by Cadell in London.

This work is to be considered as a kind of enlarged syllabus of the lectures given on the practice of physic by the late worthy and learned Author. It contains the description, and the outlines of the general method of cure, and the various kinds of fevers, and other disorders usually termed inflammatory or febrile, executed in a sensible and perspicuous manner. The Author's original design was not completed in this publication, which was to have been followed by another, comprehending all the remaining classes of diseases.

Art. 39. *Directions to prevent the Contagion of the Jail-Distemper, commonly called the Jail-Fever.* 8vo. 1s. Robson. 1772.

The directions here given principally respect the economy or management of the numerous prisoners, and the state of the crowded prisons in this metropolis, as well as that of our courts of justice, and the preservation of those who attend them from the contagion to which they are there exposed. Some of the Author's hints appear to be new, and may possibly deserve consideration.

#### NATURAL HISTORY.

Art. 40. *Fundamenta Entomologiæ: or, an Introduction to the Knowledge of Insects, &c.* By W. Curtis, Apothecary. 4th. 2s. 6d. White. 1772.

The Author's advertisement will be a sufficient account of this publication. 'The piece, of which the following is a translation, was originally written by Andrew John Bladh, a pupil of the celebrated Linnæus, and afterwards published in the 7th volume of Linnæus's *Amanitates Academicæ*. It may therefore be considered, if not intirely as Linnæus's own, yet as having the sanction of his approbation. It afforded me so much pleasure in the perusal, and appeared so well adapted to facilitate the knowledge of insects, that I was induced to make this translation of it public, in order that others might receive the same entertainment, and this agreeable study become more general.'

## EAST-INDIES.

Art. 41. *Reflections on East-India Shipping.* By Sir Richard Hotham. 8vo. 1s. Brotherton, &c. 1773.

Shews the egregious mismanagement of the *leading* directors of the East-India Company, with respect to the number of ships at present employed in their service; that they charter and freight many more ships than are necessary; that the same business might be done by half the number; and consequently, that the fair interest of the real stock-holders suffers by this bad management to a most enormous amount. The Author accounts for this mistaken conduct, in a manner not much to the credit of the court of directors. He also takes notice of the immense illicit private trade which is most intolerably increased by this superfluity of shipping, and by such multitudes of officers, going out and coming home, in *empty* ships;—which must naturally and greatly encourage the practice of smuggling. He likewise states the reasons that may be urged in support of this misconduct, and answers them, perhaps irretraguably: but gentlemen who are personally acquainted with the commercial affairs of the Company, who have *made the voyages*, and visited their settlements and factories in the East, are the best judges of the important facts and representations contained in this publication.

## M I S C E L L A N E O U S.

Art. 42. *Considerations on the Bill now depending in the House of Commons*, for the enabling Parishes to grant Life-Annuities to poor Persons, upon Purchase, in certain Circumstances, and under certain Restrictions. Being an Appendix to the Pamphlet, intitled, \* A Proposal for establishing Life-Annuities, &c. 8vo. 1s. White. 1773.

The fate of this bill is now determined; upon what principles it was rejected by so considerable a majority † in the House of Lords, in so abrupt a manner, without so much as going into a committee to examine and amend it, we are at a loss to say. It seemed to us calculated, on the whole, to answer very useful purposes, both to the community at large and to private persons. This pamphlet explains, in an easy and familiar manner, the grounds and reasons of the calculations adopted in the bill; obviates the principal objections alleged against it, and contains a solution of other problems in the doctrine of Life-Annuities, together with the application of them to subjects of a public and political nature. The Author has, in particular, a proposal for paying off the national debt in little more than 30 years, by appropriating one million per annum out of the sinking fund to that purpose, and applying the rest of that fund usually and generally, but not constantly, to the same good end. He seems well acquainted with this species of arithmetic, and has adopted a very clear and intelligible method of stating and explaining it to others.

Art. 43. *An Analysis of the French Orthography*: or the true Principles of the French Pronunciation, exhibited in several easy and comprehensive Schemes and Tables. By the Chevalier de Saussueil, LL.D. of the University of Paris. 12mo. 2 Vol. 7s. Dilly, These volumes contain some ingenious observations, with abun-

\* See Review, Vol. xvi. p. 622, No. for June 1772.

† Fifty-five to six.



## MONTHLY CATALOGUE, *Miscellaneous.*

of fanciful extravagance. The Chevalier is at great pains, in volume, to prove that *there is not a single diptbong to be found in French language*; and for this discovery he acknowledges himself principally indebted to Dr. Kenrick, whom he has found by experience, he tells us, to have bestowed more reflection upon, and gone deeper into the true mechanism of his language, than any of his predecessors or contemporaries.—The second volume is intitled the BRACHYGRAPHY of the French verbs; or an easy and speedy method of conjugating them, both singly, and in construction with all the possible accidents by which they can be accompanied.

Art. 44. *Letters to an Officer, stationed at an interior Post\* in North America*: including many interesting Events. 12mo. 1s. 6d. sewed. Leacroft, 1773.

These letters describe a voyage and a shipwreck. The Writer relates also the histories of Mr. Fielding and a Captain Phillips. If these narratives are founded in truth, which, possibly, is the case, they are so much embellished as to wear the appearance of Novels. The whole is agreeably written; the Author is a man of sense; and his design of appropriating the profits of this work, if any accrue from its publication, to a charitable use, is a proof, likewise, of his benevolence.—This is said on a supposition that the Author and the Editor are the same person.

Art. 45. *A Dissertation upon the unnatural Crime of Self-Murder*: occasioned by the many late Instances of Suicide in this City, &c. By Caleb Fleming, D. D. 8vo. 1s. Dilly, 1773.

Dr. Fleming here considers the various apologies which have been offered for suicide. The first is, 'that the act is in itself a proof of insanity.'—The same apology, it is observed, might be made for every wicked action which men commit; because it *had place from reason being dethroned*, and from appetite and passion having usurped the reins of government.—There are many instances of the *suicide* having given full proof that he was in the full possession of his reason and understanding when he perpetrated the unnatural crime.

Another excuse, here taken notice of, is, 'that, as persons did not give any consent to be brought into being, they had a right to put themselves out of being at their own pleasure.' This is pronounced to be the quintessence of absurdity; and bordering, as it certainly does, upon atheism. 'Who, that reasons at all, could ever think of a creature's assent or consent before he had any existence? How deplorably depraved must be the mind, that can suppose the Creator countenancing his creature in putting an end to its own existence!—Both the design of its formation, and the circumstances of its probation, must be the prerogative of its Author. There can be no inherent, nor any communicated right of determining the duration of its present mode of existence.' Another apology mentioned

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\* Michilimackinack.

† For the benefit of objects confined for small debts. A benevolent society meeting at the *Coach'd House Tavern*, are exerting their endeavours to reduce the number.—'If any profit may arise from the sale of this work, that society are requested by the Editor to apply it agreeable to their general plan.'

is, that 'if a being finds more pain than pleasure in his lot, he has sufficient reason to justify him, in throwing away the gift of life and being. This argument is considered as equally stupid with the former, 'since man, a probationer for a world of recompence, must acknowledge that, his Maker knows infinitely better than he either does or can know, what that mixture of ease and pain, of good or evil should be in his trial.'

After mentioning several supposed causes of this crime, the Doctor adds, 'I own, I am apprehensive, there is some conscious guilt ever attends the loss or disappointment, or whatever the external evil is, that excites to *suicidism*.'

In the dedication, to the Public, we have the following account, which we suppose might somewhat contribute to encourage the present publication. 'Near forty years ago, says the Author, I had the uncommon pleasure of reconciling a gentleman, racked with the stone, to a patient endurance of his painful condition; though he had set his house in order, had formed his resolution, and fixed on the time of dispatching himself. Which persuasion, the said gentleman acknowledged, in a letter to a worthy friend of mine\*, was wrought in him, by a remonstrance I had drawn up against *suicidism*, which was inserted in the *Old Whig*†.'

The appendix points out what great numbers, if not most, of our fellow-subjects are fully convinced of, the imperfection of some of our penal laws; which are indeed, as this Author sufficiently shews, very unequal and indiscriminating as to the degrees of demerit and guilt. 'And we are not, he says, to wonder at this, when we consider, that the vast importance of *human life*, has not to this day been duly attended to, nor well understood, by legislators.'

The reflection with which he concludes, is a very melancholy one, indeed.—Let the Reader decide on its propriety: 'But such, says he, is the depravity of the age, we have no reason to expect a reform, either of our laws, or our manners, till the dreadful catastrophe has fully taken place.—'When the people shall be so hungry as to fret themselves, look upward, curse their king and their God! and looking to the earth shall behold trouble, darkness, and the dimness of anguish!'

Art. 46. *The Travels of the Imagination*; a true Journey from Newcastle to London, in a Stage-Coach. With Observations on the Metropolis. By J. M. 12mo. 1s. 6d. sewed. Dilly. 1773.

In this new *Sentimental Journey* the Reader will find some good observations on the various subjects which incidentally occur on the road, particularly on standing armies; with a droll new *theory of sleep*. But there is too much of that sort of trifling which is apt to put one's patience to rather too severe a trial. To trifle agreeably, so as to make something of nothing, is not every man's talent.—The Journey is said to be *true*. We believe it, and are sorry for the *matters of fact*. Your true stories are generally dull; and this of Mr. J. M.'s Journey to London might have proved not only more entertaining, but more instructive had it been wholly the fruit of inven-

\* Dr. Benjamin Avery, late treasurer to Guy's hospital.

† A weekly paper, of considerable note in its time.



tion, — of an imagination such as Swift or Fielding, or Sterne possessed. — On the whole, we are afraid we shall not have the pleasure of tasting this Gentleman's Burgundy: see his preface, p. 2.

**RELIGIOUS and CONTROVERSIAL.**

Art. 47. *Select Discourses*: I. Of the Correspondence of the Hebrew Months with the Julian, from the Latin of J. David Michaelis, Royal Professor of Goettingen. II. Of the Sabbatical Year, from the same. III. Of the Years of Jubilee, from an anonymous Writer, in Mr. Masson's *Histoire Critique de la Republique des Lettres*, Vol. 5. Art. II. p. 60, &c. 12mo. 1s. 6d. Bowyer and Nichols. 1773.

Since the revival of letters, this Translator observes, learning is become so diffused by printing, that it is difficult to see the several parts of it, through the wildness of its extent. As it is not contained in one universal language, it is necessary it should be brought home to us in many. With this sole view, I have put these little pieces on a similar subject into English, that our part of the world might be better acquainted with them, which, says he, is the surest way to have them esteemed.

Our more learned Readers, are, no doubt, acquainted with the original dissertations of the celebrated Michaelis; to others a brief account of the two which are here translated may prove acceptable.

In the first tract, after having endeavoured to shew, that the laws of Moses do not seem to be adapted to those months according to which the Jews now reckon, beginning the year in March, the Author proceeds to lay before us the difference between the modern Jewish calendar and the Syriac: 'The Syriac *Nisan*, he observes, is April; according to which the laws of Moses are to be understood. This Syriac method of giving names to the months he concludes to be ancient and *Mosaic*; but the Jewish method to be recent and erroneous. 'It is evident, says he, that some mistake hath, by succession of time, crept into one or the other calendar, either the Syriac or the Jewish. But to which people shall we ascribe it? to that people who, banished from their country for so many ages, lived among other nations that used another calendar? Or to the Syriacs, who live still in their own Syria? Or, if this be not sufficient to decide the point, yet when the *Mosaic laws* differ so widely from the Jewish calendar, and agree so well with the Syriac, who is there but must own that the mistake is of the Jews?' To corroborate his hypothesis, he farther observes, that Josephus agrees with the Syriac calendar, and knows nothing of the Jewish; this is the subject of the eighth section. In the ninth and last he endeavours to confirm his determination by the etymology of the names of the months, which he distinctly considers; and as a corollary from the whole remarks, that 'all the Hebrew vocabularies that relate to the names of the months must be corrected; and the Jewish and Christian commentators, after the tenth century, are not to be minded, when they explain texts that refer to the months; and the whole Hebrew chronicle of the months is to be changed and reformed according to the foregoing method.'

In the second dissertation, which is on the Sabbatical Year, the Author regards it as paradoxical and new, that rest should be given



to all the land in the same year. This difficulty he apprehends is not removed by the promise of extraordinary fruitfulness every sixth year, mentioned *Levit. xxv. 18—22*. He seems unwilling to admit any thing miraculous in this provision; and we think that the rule may be properly applied in divinity as well as poetry.

*Nec Deus interfit, nisi dignus vindice nodus*

*Inciderit*

Yet, at the same time, we apprehend, that amidst the various instances of a miraculous interposition which a believer in the Jewish history must allow to have taken place, there can be no very great objection to admit of one in the present case. However the Professor remarks, that the observation of the sabbatical year was the most powerful remedy against a famine, compelling the heads of families always to lay by some corn. 'From the hope of gain, or fear of want, says he, if all fathers of families, who took care, and were not very indigent, laid by a part of the produce for the necessities of the 7th year, it could scarce happen that Palestine, with so many barns full, should labour with famine.—Moses appointed by his laws, that every frugal father of a family might provide against future sterility, whilst he thought he was only providing against a sabbatical year.'

The third tract in this little volume is the second section of a dissertation by an anonymous author, published by Mr. Masson: 'Shewing that the year of Jubilee was every forty-ninth year, being included in the seventh sabbatical year.' It is critical and ingenious, but is not equally agreeable and instructive with the two former.

Art. 48. *Three Discourses: Two against Luxury and Dissipation:*

One on universal Benevolence. By Percival Stockdale. 4to. 2 s. Flexney. 1773.

We have not much to say concerning these Discourses: they are, no doubt, well intended; but we are mistaken if they do not betray some degree of superciliousness and affectation. The subjects are important, and several pertinent and useful remarks are offered on them; but the Writer has bestowed too much labour on his style and diction, and aims too much, in some instances at least, to go out of the common way; from whence his performances will not, perhaps, be generally deemed so agreeable, acceptable, and useful as they might otherwise have been. The third sermon, we think, is the best of the three; it shews that the Author is not unacquainted with his subject, and contains some plain and free remarks, or to use a kind of vulgar phrase, some *home strokes*, which, if attended to, may have a very good effect.

Art. 49. *The Plea of the Petitioners stated and vindicated from the Misrepresentations contained in a late Charge, delivered by Dr. Balguy to the Clergy of the Archdeaconry of Winchester.* 8vo. 1s. 6d. Payne, &c.

The Author of this vindication endeavours to shew, 1. That Dr. Balguy has misrepresented the plea of the Petitioners, and therefore that the ill consequences he has alleged will not follow upon their scheme;—2. That these ill consequences will follow upon the scheme he undertakes to defend;—3. That even the position he sets up in order to combat it as the position of the petitioners, namely, that

Government ought to employ and reward equally the ministers of all religions, will flow directly from the principles which the arch-deacon himself has laid down.

Who the Author is, we know not, but, in our opinion, he has clearly proved, what he undertakes to prove. His vindication of the petitioning Clergy is replete with manly sense, and pertinent reflections, and we cannot help applying to him the following lines of the Latin poet—

*Nec mora, persequar: quam multa grandine nigra  
Lutulentibus crepitant: sic densis istius Haros  
Creber atque manu pulsas vestiatq; Dardas.*

Virg. Ec. lib. 5.

**Art. 50. Genuine Protestantism; or, the unalienable Rights of Conscience defended:** in opposition to the late and new Mode of Subscription proposed by some Dissenting Ministers, in three Letters to the Rev. Mr. Pickard, Chairman of the Committee who conducted their late Application to Parliament. By John Fell. 8vo. 1 s. 6d. Dilly.

The principal points which Mr. Fell endeavours to prove in these letters are the following—That Whatever is of DIVINE AUTHORITY, is, for that very reason, not capable in any case, of being enforced under the sanction of human penal laws; that, because of its own divine authority only, (we use the Author's own words) it is binding on the consciences of men;—that no legislature can oblige Christians, by fines and imprisonments, to make a declaration of their belief in the Scriptures, as the terms of their safety and protection in the state, without invading that authority which is divine; nor Christians ever subscribe under severe penalties, to the truth of holy writ, at the demand of a human authority, without betraying the honour and sufficiency of scripture, without acting an unfaithful part with respect to that testimony which is greater than the witness of men, without violating their allegiance to Christ, the sole legislator in his own kingdom.—

Your bill, Sir, says Mr. Fell, strikes at the very root of Protestantism and Christianity. It connects even the word of God itself with an intermediate human authority for its support; cuts off the divine and unalienable rights of conscience, and abolishes that religious liberty wherewith Christ hath made us free.

There is a great deal more in these letters to the same purpose, but we shall only observe in regard to them, that whatever commendations the Author may deserve for his zeal in defence of religious liberty, he deserves none for the manner in which he has treated some of his dissenting brethren,

**Art. 51. A Letter to the Members of the new Association for altering the Articles and Liturgy of the Church of England.** 8vo. 6d. Hingelton. 1773.

There is a Pathos in this performance which shews the Author to be very much in earnest. But his Integrity is far superior to his judgement. At the time of the separation from the Church of Rome the same sentiments and the same language might have been adopted with almost equal propriety, by a zealous Papist. Surely that kin

of reasoning cannot be valid, which might be urged in every country, and in every age, against every degree of reformation.

Art. 52. *A Short View of the Controversies occasioned by the Confessional, and the Petition to Parliament for Relief in the Matter of Subscription, &c.* 8vo. 6d. Johnson. 1773.

The chief merit of this little tract consists in its giving a catalogue of the pieces which have appeared upon the subjects of clerical and University subscriptions, since the publication of the Confessional. The historical account prefixed is valuable so far as it goes; but it might, we think, have justly admitted of some enlargement.

Art. 53. *A Sketch of Contradictions and Inconsistencies in the Obligations laid upon Clergymen, in order to qualify themselves for ministering in the Church of England, &c.* by David Bladon. Folio. Single Sheet. 6d. Bladon.

The contradictions and inconsistencies attendant upon ministerial conformity, are here pointed out in an acute and sensible manner; but alas! we fear, to very little purpose. The clergy must still continue to submit to these contradictions and inconsistencies, unless they choose to be exposed to poverty and ruin.

Art. 54. *An Address to the Right Reverend the Bishops of the Church of England; with Relation to the Bill of the Dissenters.* By a Dissenting Minister. 8vo. 6d. Bladon. 1773.

This is a plain, sensible, and serious address; but alas! Their Lordships have lent a deaf ear to instruction, and have followed the devices of their own hearts.

Art. 55. *The Christian World unmasked. Pray come and peep.* By John Berridge, A. M. Vicar of Everton, Bedfordshire, late Fellow of Clare-Hall, Cambridge, and Chaplain to the Right Honourable the Earl of Buchan. 8vo. 2s. Dilly. 1773.

The oddity of the title page will give our Readers some notion of what they are to expect from this performance. John Berridge, A. M. &c. is a kind of arch wag, but he introduces his drollery where it would least of all be expected. What is Mr. Berridge! Is he a Solifidian, an Antinomian, or a Sandemanian? Whatever he is, his performance is not wholly destitute of good sense. He delivers some real truths, and throws out some smart reflections; and is both ludicrous and satirical, though he writes on religious subjects. His observations are delivered in a kind of dialogue between himself and his reader, sometimes his manner is tolerably entertaining; but in other instances his wit and humour are very low and rather scurrilous, while he is aiming his reflections at those Christians whose sentiments in divinity are different from his own. We shall therefore here take our leave of the vicar of Everton.

## S E R M O N S.

I. *The Character and Blessings of the righteous, represented:—* at Harbourside Hall, on the Death of William Cromwell, Esq; July 9. 1772. To which are added, The Speech delivered at his interment; with a brief Account of the Cromwell Family from about



about the Year of our Lord 1000, to the present Time. By Thomas Gibbons, D.D. 8vo. 1s. Buckland, &c.

This discourse is rendered remarkable, principally by the account of the family to which the late Mr. Cromwell belonged. The account is taken, we are told, from a genealogy still extant, which appears to have been extracted from the Welch chronicles about the year 1602, to shew the descent of Sir Henry Cromwell, who was then living. This genealogy commences in the person of Glothyan, fifth Lord of Powis, who married Marbeth, daughter and heiress of Edwyn, ap Tydwalt, Lord of Cardigan, who was lineally descended from Cavedig, of whom the county of Cardigan took the name of Cavedigion. His son, Gwaith Foyd, was Lord of Cardigan, Powis, Gwaite, and Gwaynesaye. He was wounded in battle against Avisa, a Scythian infidel; in defending the temple of St. Davids, and died according to the Welch chronicles, about the Norman conquest, Anno Domini 1066, and was buried at Fountain Gate, in the parish of Cavan. From Gwaithan ap Gwaith, who was second son of the above Gwaith Foyd, and inherited the Lordship of Powis, was lineally descended, through about thirteen generations, and in about four hundred and forty years, Morgan Williams, who in the reign of King Henry VIII. married the sister of THOMAS CROMWELL Earl of Essex. Morgan Williams had a son named Richard, who resided at Illichingbrooke in Huntingdonshire, and who was knighted, not by the name of Williams, but CROMWELL, and married Frances, the daughter of Sir Thomas Marjyn, Lord Mayor of London, a native of Ely, in Cambridgeshire. Sir Richard's son was Sir Henry Cromwell, knighted by Queen Elizabeth, in 1563: he had several children; his second son, Robert Cromwell, Esq; fixed his residence at Huntingdon, and the house in which he lived, or at least the spot on which it stood, is shewn to this day, as the place where his memorable son OLIVER was born, in the parish of St. John, April 25, 1599.

Dr. Gibbons relates a few anecdotes concerning Oliver and his family, but our limits will not admit of our transcribing them. However, we thought that the above view of the genealogy of the famous Protector might be acceptable to many of our Readers. We shall only farther observe that Mr. William Cromwell, on whose decease the sermon was preached, was the grandson of Henry Cromwell, the second son of Oliver, and died in the 80th year of his age.

II. *The Excellency of the Spirit of Benevolence.*—Preached before the University of Cambridge, Dec. 28, 1772. By the Rev. John Jebb, M. A. late Fellow of St. Peter's College. 8vo. 6d. White, 1773.

This discourse is addressed in an agreeable and sensible dedication, to the ingenious youth, who have attended the theological lectures, said at Cambridge, Nov. 21, 1768. It is ingenious and striking, and we doubt not will be acceptable to many Readers. The text is, *It is more blessed to give than to receive.*—*How* heaven, says the Preacher, blessed thee with riches; consider thyself as the appointed dispenser of them to thy brethren; and know, that thy happiness does not consist in the envious possession, but in the liberal communication of thy substance. Thou wilt be happy

happier than thy poorer neighbour:—He receives thy favours, thou conferrest them. Beat down the spirit of pride, which causes thee to insult the lowly fortune of thy less happy brother. The sense of pain, arising from a comparison of his state with thine, shall be diminished in his breast; and thou shalt find thy reward, in that inward tranquillity which meekness shall inspire. The gift of superior wisdom, and abilities—the advantages of learning—are valuable only in the use. He that increaseth knowledge, increaseth sorrow, if he toileth only for himself. If he hath no other end in view, than the gratification of a vain aspiring spirit, the humble diffidence of the unlettered peasant is more deserving of our praise. Let not then the light of science shine inward only on thyself. Let it irradiate thy neighbour's footsteps with its friendly beam. Let it light him on his dark and dangerous way through the wilderness of human life. The ray of knowledge, which thus informs his mind, shall by strong reflection more powerfully illuminate thine own. Repine not though thy humbler station circumscribe thy powers of being useful, within a narrower sphere. No man liveth to himself; the labours of the lowliest of the sons of men are necessary to the well being of the whole. Consecrate them, by an upright intention, to the general good. True merit shall not hereafter be disregarded, though now it may lie concealed in the obscurer walks of private life. The impartial hour of future retribution shall call forth the friend of man, whatever may have been his station here below, to substantial happiness; and place an unfading crown of glory on his brow.

The above is a specimen of the manner in which this worthy preacher considers and recommends the spirit and practice of benevolence.

III. Preached before the Lords Spiritual and Temporal, in the Abby Church of Westminster, January 30, 1773. By John Lord Bishop of Peterborough. 4to. 6d. Robson. 1773.

We find an uniformity of character and a polite mediocrity of composition, in most of the Sermons preached before the Lords on the 30th of January, which render them, upon the whole, rather insipid to persons of discernment and spirit. The present discourse by no means rises above the common class. The subject is moderation, and the good bishop has treated it in so trimming a manner, as to avoid making any express declaration of his opinions concerning the grand questions which relate to civil government. He evidently appears, however, to lean more to the side of authority than of liberty. We confess that we are in a certain degree disappointed, as we had been taught to expect something greater and better from Dr. Hinchcliffe than what is now laid before the public. But it is possible to be an excellent classical scholar, to be a man of sense, and to have much knowledge of the world, without being able to make a considerable figure as an Author. When shall we see again such thirtieth of January Sermons as those of Dr. Porteus and Bishop Warburton?

IV. *The Influence of Christianity on Civil Society*.—at St. Mary's, Oxford;

at the *Affizes*—before the Judges and the University, March 4, 1773.

By George Horne, D. D. President of Magdalen College, and Chaplain in Ordinary to his Majesty. 8vo. 6d. Rivington.

From Tit. ii. 11, 12. Dr. Horne shews the friendly aspect which the Christian religion bears toward the *earthly* welfare and felicity of mankind. It is an useful discourse, and contains a just defence of the gospel, against some objections brought by Lord Shaftesbury and others, who have mistakenly represented the religion of Christ as unfavourable to the true interests of civil society. There are in it observations and exhortations, which are suitable to all parties; and some positions which will be peculiarly acceptable to those who are zealous for what is commonly styled *orthodoxy*.

V. *Human Life a State of Pilgrimage*.—A farewell Sermon, preached at St. John's, Hackney, March 14th 1773. By George Marriot, Lecturer of St. Luke's, Middlesex, and late Curate of Hackney. 4to. 6d. Leacroft.

Illustrates and properly applies, that memorable observation made by the Author of the Epistle to the Hebrews.—'For here we have no continuing city; but we seek one to come.'

## CORRESPONDENCE.

A Friend reminds us of the *Historical View of the Controversy concerning the Intermediate State*, of which he supposes we have '*never taken the least notice*.' He will find our account of the first edition of that work, in the 32d Vol. of the Review. The second Edition we have procured, in consequence of our Friend's Letter; and we propose to take some farther notice of it in our next number. N. B. It appears, by the title-page of this second Edition, that it is '*printed for J. Wheble, in Pater-noster row*;' but our Correspondent speaks of this Book as '*published by Goldsmith in Pater-noster-row*.' We suppose it is the same work, with a different title: which he, perhaps, can account for.

S. B. In a Letter dated *Barnstable*, Ap. 16. takes notice of a farther,\* instance of Plagiarism in the late Mr. Lathorne's sermons; but our Correspondent is too hard on the memory of Mr. L. as well as too poignant on the supposed *hesitancy* of his Editor. If he will be pleased to turn back to the page of our Review, which contains the passages borrowed from *Seed's Sermons*, he will find that they were introduced by an acknowledgment of the preacher's obligation to '*a late amiable Writer*.'—It is true, however, that the several paragraphs, thus borrowed, ought to have been distinguished by marks of quotation.

The Address to the Public, relative to the proposed History of Cheshire, is received, and shall be attended to, at our first leisure.

Philalethes recommends to our notice, a short *Discourse on the Divinity of Christ*.—We have enquired for it at the Booksellers, but have not yet been able to procure a copy. If it should hereafter fall into our hands, it will doubtless be mentioned,—in common with all other new publications.

\* See M. Rev. for last Month.



THE  
MONTHLY REVIEW,

For M A Y, 1773.

ART. I. ORLANDO FURIOSO, translated from the Italian of Ludovico Ariosto. By John Hoole; with explanatory Notes. Vol. I. 8vo. 6s. Boards. Bathurst, &c. 1773.

THE *Orlando Furioso*, or what we should call *Rowland run mad*, was indebted for its wonderful reputation, to a variety of circumstances. The ignorance of the times when it appeared, which would naturally admire what was marvellous; superstition, that feeds voraciously on diableries; and the strong conviction of the agency of demons and aerial Beings that impress the vulgar, secured to the author of the *Orlando Furioso* all their favour and devotion. But the applause of enlightened minds he owed to nobler causes—to an imagination infinitely exuberant, yet directed by the finest taste; to a strong intuition into human nature; to an extraordinary power of interesting both the gentler and severer passions; and, lastly, to a most masterly hand in all graphical paintings and descriptions.

These graces covered a multitude of faults, errors, inconsistencies, and deviations, if we may be allowed the expression, even from the *speciosity* of fiction. His defects still find us in too good humour to be disgusted; and when the poet tells us that one of his heroes, in the warmth of battle, fought some time after he was dead,

*Andava combattendo, et era morto,*

we smile at the impetuosity of his ideas, and pass over the absurdity.

Ariosto is, probably, but little known to the generality of our Readers. He has been translated, indeed, twice, into our language, before; but not in such a manner as that he could be read even with patience. Presuming, therefore, that the present translation may do him more honour, and give them greater pleasure, we shall introduce them to some acquaintance with

the Orlando Furioso, in the first place, by an extract from the Translator's preface :

' In the year 1406, Matteo Maria Boyardo, Count of Scandiano, published his *ORLANDO INNAMORATO*, the subject of which is the falling in love of Orlando, and the great actions performed by him for Angelica, in various parts of the world ; interspersed with the adventures of many other personages, most of whom afterwards make their appearance in the Furioso.

' It is said by Castelvetro, that the names of Agramant, Sacripant, Gradasso, &c. given to the heroes of Boyardo's romance, were the real names of the vassals of that Count, living in Scandiano, a principality of the Modenese.

' This work abounds with a great variety of entertaining incidents, Boyardo being reckoned, by some, one of the greatest inventors that Italy ever produced ; but as he was esteemed very inferior to Pulci, in point of language and versification, though far beyond him in other respects, Dominichi attempted to reduce his poem to better Italian ; and about fifty years after Boyardo's death, Francesco Berni, the modern Catullus of Italy, undertook to versify it again, and published his *Rifacimento* of the Orlando Innamorato, which met with such general approbation, that the original poem was soon neglected, and at this time the genuine work of Boyardo is little attended to. Berni was not satisfied with making the versification of this poem better, he inserted many stanzas of his own, and changed almost all the beginnings of the cantos, introducing each, after the manner of Ariosto, with some moral reflection arising from the subject.

' Of the Orlando Innamorato no translation has appeared in English ; and indeed, though it is a work highly entertaining in Berni's dress, it would scarce admit of a translation into English verse, the narrative descending to such familiar images and expressions, as would, by no means, suit the genius of our language and poetry. In the year 1710, the celebrated Le Sage, author of *Gil-Blas*, published in French a prose translation, or rather paraphrase, under the title of *ROLAND L'AMOUREUX*, in which he has taken considerable liberties with his author, not only changing the order of the incidents, but very often altering the fables, retrenching from the Italian, and adding circumstances of his own, not observing, in this conduct, the example of Berni, who has religiously adhered to the stories, as related by Boyardo, and which have not received any improvement from the imagination of the French translator.

' The poem of Orlando Innamorato, though very long, consisting of *LXIX* cantos, divided into three books, was left unfinished by the death of its author : several continuations were written by different persons, particularly one by Nicolo Agostini, in three books : but all these, being greatly inferior to Boyardo, were disregarded, till in the year 1516, Ariosto, having taken up the same subject, gave the world his *ORLANDO FURIOSO*, which not only eclipsed all the other continuators of Orlando, but greatly surpassed the performance of Boyardo himself.

\* Le Sage, in the preface to his translation, gives the following character of the two poets :

" These authors have given a free scope to their imagination, which in both was equally noble and lively : if Boyardo has the merit of invention, Ariosto, in return, has every advantage of stile and manner, and the copy is doubtless greatly superior to the original. Ariosto is far more polished, his diction is chaster, and he possesses all the elegance of language : his verses are strong and sonorous : his descriptions are admirable and often sublime. On the contrary, Boyardo is always grovelling and feeble : Ariosto, whether serious or pleasant, is every where entertaining, and preserves a degree of majesty even in his pleasantry : he is the only author, who has found out the art of blending the serious with the comic, and the heroic with the familiar ; by which means he is truly original, and such an original, as no one has yet successfully imitated."

" I shall not enter upon the comparative merits of Tasso and Ariosto : the Italians, in general, give the preference to the Orlando, and other nations allot the first place to the Jerusalem, which undoubtedly has the advantage with respect to unity of design, regularity of disposition, and dignity of subject : these poems are of so different a nature, that they will not admit of a comparison. Mirabaud, the French translator of the Jerusalem, observes, that this matter cannot be more judiciously discussed, than in the words of Horatio Ariosto, nephew to Ludovico, who, however biased to give the palm to his uncle, has delivered himself in the following manner :

" We cannot easily enter upon a comparison of these two poets, who have not the least resemblance to each other : the stile of the one is throughout serious and elevated, that of the other is often simple and full of pleasantry. Tasso has observed the precepts of Aristotle ; Ariosto has taken no guide but Nature : Tasso, by subjecting himself to the unity of action, has deprived his poem of a considerable advantage derived from a multiplicity of events ; whereas Ariosto, being free from such restraint, has filled his with a number of incidents that are very delightful to the reader : these great poets have nevertheless both attained the same end, that of pleasing ; but they have attained it by different means."

" Ariosto has been called by some a comic poet ; but it should seem that such an opinion must be formed, for want of a due attention to the several parts of his work, which is certainly serious upon the whole, though occasionally diversified with many sallies of humour. It is plain that Ariosto never intended to write a regular Epic poem, but that he adopted the fashionable mode of that time : as an instance of the taste then prevalent for the wild and desultory narratives of romance, it is said, that when Bernardo Tasso conceived the design of composing a poem from the Amadis de Gaul, he had at first reduced it to the plan of a regular Epic, and in that state read part of it to his friends, who gave it so cool a reception, that he thought it advisable to change his purpose, and treat his subject in the same manner as the other popular writers, or Romanzatori.



Thus Ariosto having undertaken to continue a well-known story, begun and left unfinished by Boyardo, was necessarily led to vary his narrative and diction, as the different subjects required; and therefore in him is to be found a greater variety of style and manner, than perhaps in any other author.

From the romantic turn of his fable and the motley character of his writing, many of the French critics, and some others, have been induced, in the cool phlegm of criticism, to pass the severest censures on Ariosto; but it will be seen that such censures are in general futile, being founded on the mistaken opinion, that the Orlando is to be tried by the rules of Aristotle, and the examples of Homer and Virgil: But as no writers of real taste, however strongly prejudiced with the idea of classic excellence, could peruse the Italian poem without sensibly feeling its beauties, it follows that their observations often appear a contradictory mixture of praise and censure.

The Translator's comparative observations with respect to the Fairy Queen, are, in our opinion, very just.

The only poem we have in English of the Gothic romance kind, is the FAIRY QUEEN of Spenser; a poet, whose story and style bear the nearest resemblance to Ariosto: the greatest difference of these two poets is, that the adventures of the English poet are supported by shadowy characters, that set forth one continued allegory; whereas the Italian author gives a narrative of incidents, in which an allegory is only occasionally introduced. Hughes, in the preface to his edition of Spenser's works, prefers the Fairy Queen on this account, alledging that, "though his fable is often wild, yet it is always emblematical." But, perhaps, upon appealing to the sensations of the reader, Ariosto may even for this very reason be found to have the preference; as it will admit of some doubt, whether the constant allegory does not considerably weaken the pathetic effect of the narrative: for what sympathy can we experience, as men, for the misfortunes of an imaginary being, whom we are perpetually reminded to be only the type of some moral, or religious virtue?"

We have mentioned Ariosto's admirable talent for description. The following picture of the House of Sleep will serve as a short specimen of it:

*"Giace in Arabia una valetta amena,  
Lontana da cittadi e da villaggi,  
Cb' al ombra de due monti e tutta piena  
D'antichi abeti e di robusti faggi.  
Il sole indarno il chiaro di vi mena,  
Che non vi può mai penetrar' coi raggi,  
Si gli è la via da folti rami tronca;  
E quindi entra sotterra una spelunca.*

*"Sotto la nera selva una capace  
E spaziosa grotta entra nel sasso,  
Di cui la fronte l'edera segua  
Tutta aggirando quà con fiorte passa;*

*In questo albergo il grave Sonno giace;  
L'Ozio da un canto corpulento e grasso;  
D'all' altro la Pigrizia in terra siede,  
Che non può andare, e mal si regge in piede.*

*“ Lo smemorato Oblio s'è su la porta,  
Non lascia entrar, nè riconosce alcuno;  
Non ascolta imbasciata, nè riporta,  
E parimente tien cacciato ogn' uno.  
Il Silenzio va intorno, e fa la scorta;  
Ha le scarpe di feltro e 'l mantel bruno;  
E a quanti ne incontra di lontano,  
Che non debban venir cenna con mano.”*

*“ A pleasing vale, beneath Arabia's skies,  
From peopled towns and cities, distant lies;  
Two lofty mountains shade the depth below,  
Where knotty oaks and ancient beeches grow.  
The sun around reveals his chearing day,  
But the thick grove admits no straggling ray  
To pierce the boughs: immers'd in secret shades,  
A spacious cave the dusky rock pervades.  
The creeping ivy on the front is seen,  
And o'er the entrance winds her curling green.  
Here drowsy Sleep has fix'd his noiseless throne;  
Here Indolence reclines with limbs o'ergrown  
Through sluggish ease; and Sloth, whose trembling feet  
Refuse their aid, and sink beneath their weight.  
Before the portal dull Oblivion goes,  
He suffers none to pass, for none he knows.  
Silence maintains the watch and walks the round,  
In shoes of felt, with sable garments bound;  
And oft as any thither bend their pace,  
He waves his hand and warns them from the place.”*

Mr. Hoole goes upon the principle of translating *very* freely; but he has here, by that freedom, deprived his author of a beauty, and substituted in its place what does him no credit. The poet says that the valley where the House of Sleep was situated, was covered with *ancient firs* and *large-grown beeches*. This conveys a fine idea of the melancholy gloom of the place, the ancient fir being remarkable for that effect; but in the *knotty oak* it is lost.

Ovid, in his description of the House of Sleep, which we think inferior to this of Ariosto, says there is no porter. *Custos in limine nullus*. But the appointing Silence and Oblivion centinels, certainly enriches the picture.

Ariosto, with all his irregularity, appears to have been an admirer and imitator of classic elegance, and has not seldom been indebted to the Roman writers. The following passage, in the *first book*, is so close a translation of Catullus, that we wonder Mr. Hoole has not remarked it in his notes.

' The spotless maid is like the blooming rose  
 Which on its native stem unfully'd grows;  
 Where fencing walls the garden-space surround,  
 Nor swains, nor browsing cattle tread the ground:  
 The earth and streams their mutual tribute lend,  
 Soft breathe the gales, the pearly dew descend:  
 Fair youths and am'rous maidens with delight  
 Enjoy the grateful scent, and bless the sight.  
 But if some hand the tender stalk invades,  
 Lost is its beauty and its colour fades:  
 No more the care of heav'n, or gardens boast,  
 Since all its favour is for ever lost!  
 So, when a virgin grants the precious prize  
 More choice than beauty, dearer than her eyes,  
 To some lov'd swain; the pow'r she once possess'd,  
 She forfeits soon in ev'ry other breast.

## C A T U L L U S.

' *Ut flos in septis secretus nascitur hortis,  
 Ignotus pecori, nullo conversus aratro,  
 Quem mulcent auræ, firmat sol, educat imber,  
 Multi illum pueri, nullæ optavere puellæ:  
 Idem cum tenui carptus desoruit ungui,  
 Nulli illum pueri, nullæ optavere puellæ;  
 Sic virgo dum intacta manet, dum cara suis est;  
 Cum castum amisit polluto corpore florem,  
 Nec pueris jucunda manet, nec cara puellis.*'

Ariosto, when he borrows a simile from the ancients, almost always improves it. But his great merit in this way consists in his originality. In the first book, when Sacrapant has been overthrown by Bradamant, and his horse killed under him, his recovery from the shock is finely imaged by the following comparison:

' As when, the thunder o'er, the ether clears,  
 Slow-rising from the earth, the Hind appears,  
 Where the red bolt had stretch'd him on the plain,  
 When fast beside him lie his oxen slain;  
 And sees the pine that once had rais'd in air  
 Its stately branches, now of honours bare,  
 So rose the Pagan from the fatal place——'

' *Qual isordito, e stupido arratore  
 Poi ch'è passato il fulmine si lieva  
 Di là, dove l'altissimo fragore  
 Presso alli morti buoi steso l'havèva,  
 Che mira senza fronde, e senza honore  
 Il pin che di contan veder soleva,  
 Tal si leva il Pagano——*'

The red bolt is here perhaps too violent an expression for the action of merely stunning the Rustic, as we should hardly sup-  
 pose



pose when that *had stretched him on the plain*, that he should ever rise. The original says only *l'altissimo fragore*, a peal of thunder, so dreadfully loud as to stun him.

Though the narrative heroic verse should always be easy, it should never descend too low, which in the following line it seems to do :

' Thus equal fate has *like for like* return'd.' B. ii. l. 14.

The expression *Wer't not a shame*, which occurs a few lines after the above, we presume, would read better, *Were it not shame*.

' *Take back th' opprobrious lye*—perhaps *be thine*, &c. would not read so harsh.

B. ii. l. 82. *unless she would* is too prosaic ; and in the following line, *she did fore*, would be better *fore did she*.

B. ii. l. 101—2. are intolerably prosaic, and beneath all dignity of song :

' The damsel of the hermit ask'd the way  
That led her to some harbour of the sea.'

These must, by all means, be new-cast in another edition ; at the same time, in justice to the Translator, we must own that he has not many faults of this kind to rectify, his versification being in general pleasing and elegant. B. ii. verses 109 and 113 require likewise to be strengthened.

' The warlike virgin whose restless [resistless] force  
King Sacripant had tumbled from his horse.'

The last line of this couplet would have made a first rate figure in the *Bathos*. The couplet at the end of the second book were better omitted, and so of the fourth and fifth.

We must indulge our Readers with the celebrated description of Alcina, quoted by Dolce in his Dialogue on Painting, as an idea of exquisite beauty :

' Her matchless person every charm combin'd  
Form'd in th' idea of a painter's mind.  
Bound in a knot behind, her ringlets roll'd  
Down her soft neck, and seem'd like waving gold.  
Her blooming cheeks the blended tints disclose  
Of lilies damask'd with the blushing rose :  
Her forehead, rising in proportion due,  
Like polish'd iv'ry struck th' admirer's view.  
Beneath two arching brows with splendor shone  
Her sparkling eyes, each eye a radiant sun !  
Here artful glances, winning looks appear,  
And wanton Cupid lies in ambush here :  
'Tis hence he bends his bow, he points his dart,  
'Tis hence he steals th' unwary gazer's heart.

Her nose so truly shap'd, the faultless frame  
 Nor envy can deface, nor art can blame.  
 Her lips beneath, with pure vermillion bright,  
 Present two rows of orient pearl to sight:  
 Here those soft words are form'd, whose power detain  
 Th' obdurate soul in love's alluring chains;  
 And here the smiles receive their infant birth,  
 Whose sweets reveal a paradise on earth.  
 Her neck and breast were white as falling snows;  
 Round was her neck, and full her bosom rose.  
 Firm as the budding fruit, with gentle swell,  
 Each lovely breast alternate rose and fell.  
 Thus, on the margin of the peaceful seas,  
 The waters heave before the fanning breeze,  
 Her arms well turn'd, and of a dazzling hue,  
 With perfect beauty gratify'd the view.  
 Her taper fingers long and fair to see,  
 From every rising vein and swelling free;  
 And from her vest below, with new delight,  
 Her slender foot attracts the lover's sight.

This extract exhibits no bad specimen of the translation in general, which is, in many places, easy and elegant; in some, feeble and unpolished. Ariosto says,

*' Di terso avorio era la fronte lieta,  
 Che lo spatio finia con giusta meta.'*

The Translator,

*' Her forehead rising in proportion due,  
 Like polish'd iv'ry struck th' admirer's view.'*

*Struck th' admirer's view* is not in the original, but evidently introduced to fill up the line and make up the rhyme. It always requires great judgment to comply with necessities of this kind; but this feeble addition bears the marks either of negligence, or of a deficiency of judgment.

Ariosto, after telling us that Alcina's hair was of a splendid white, *bionde chiome*, says that her eye-brows were black. This, however is not in nature, and is a fault in the poet. The Translator has, either by accident, or by good judgment, avoided it. We do not recollect whether Dolce, in his Dialogue, has taken notice of this.

The Translator has prefixed to this volume some account of the Life of Ariosto. As it is but short, we shall take nothing from it; but leave Mr. Hoole to the prosecution of his work, attended with our good wishes.

**Aut. II.** *An Inquiry into the Connexion between the present Price of Provisions and the Size of Farms, with Remarks on Population as affected thereby. To which are added, Proposals for preventing future Scarcity.* By a Farmer. 8vo, 2s. Cadell, 1773.

**T**HIS Author (who is pretty well known to the world, although anonymous) informs us, in a short preface, that he judges it the duty of every man who apprehends he has it in his power, to set right the authors whom he thinks mistaken in their different opinions concerning the present advanced price of provisions; as many of those opinions tend to inflame the imaginations of that class of men who become riotous, and dangerous to a state:—a design truly BENEVOLENT and PATRIOTIC!

Our Author proposes to point out, first, the *real* causes of scarcity, and then the remedies, so as to establish *regular* and *moderate* prices of provisions.

This Gentleman owns himself *unaccustomed* to the press, and perhaps a few slight specimens of his want of acquaintance with this admirable engine for the conveyance of sentiment from individuals to the community, may be traced in his performance; but such a vein of good sense runs through it, that we heartily wish, for the sake of the public, that he may accustom himself to write and publish his thoughts on other subjects, similar to this which now employs his pen.

FAME whispers that this Author is Mr. A——t, whose success in husbandry, and especially in the culture of madder, is well known in the agricultural world. We believe Fame is, on this occasion, no babbler; and shall only say, that Mr. A. opens his first chapter by enumerating the many evils supposed to arise from the monopolizing of land, or from large farms, viz. first, that large farmers grow opulent, become negligent, and do not cultivate their lands to so much advantage as smaller farmers; secondly, that large farmers, being opulent, are not necessitated to bring corn to market, but distress the poor; thirdly, that small farmers supplied the markets better with pigs, poultry, butter, and eggs, than the rich farmers supply them; and, lastly, that large farms are the source of depopulation.

Mr. A. having thus stated the evils supposed to arise from large farms, begins, in section the first, to examine the validity of these objections. He lays down a principle in which he reasonably thinks that all parties will agree, viz. that 'the quantity of those things which are the riches of the earth, is the only national object;' and that the surplus of what is wanted in any one place should be employed by transferring it to another, as by *communicating* in our own nation, or *exporting* corn not wanted.—He therefore applies himself to shew, what kind of farms yield the greatest quantity of corn on a given size.



In opposition to the persons who assert, that 'the small farmers can neither waste nor neglect,' Mr. A. maintains that 'farmers in easy circumstances attend their business with spirit and chearfulness, and have their activity redoubled.' Something specious may certainly be said on both sides of the question; but let us proceed to our Author's appeal to fact.

Mr. A. supposes, first, the farmer of 100 acres, at 10 s. to want at least 500 l. in cash to manage them, and to keep four horses, a ploughman, boy, thresher, maid, and odd man; and the farmer of 300, at a like rate, to want three times as much money, and every thing else. In the second place, he reckons that six horses will be sometimes required in one plough to break up a fallow, and sometimes three horses only; and from hence he concludes, that as the farmer of 100 acres will sometimes have more than necessary for one plough, and not enough for two ploughs, the greater farmer will perform more than his proportionate work in this and similar cases.

In this whole article we shall manifest all due regard for Mr. A.'s general arguments; and we shall acknowledge that, in the cases here stated, the greater farmer seems to have the advantage over the less; yet we must observe that, by the good contrivance of the latter, he may frequently avoid any considerable disadvantage: and we are far from being convinced that the trampling on the soil by the horses going *abreast* will be much more pernicious than when they go at length.—We apprehend the contrary effect.

Mr. A.'s assertion that reapers will flock to the great farmer, and that therein he will have an advantage over his less considerable neighbour, is an indisputable fact; as also that he will need fewer waggons, carts, &c. than his proportion, which is another advantage: but we wish he had endeavoured to make *intelligible*, to his *speculative* reader, his position that in many operations the greater farmer will *save*, that is *gain*, by throwing many hands together, more than in proportion.

The Author is indisputably right in his assertions that a small flock cannot so beneficially be tended as a larger; but we own we cannot see the evidence that a man who lays out but 50 l. in any stock, may not be as zealous to employ it to advantage as the man who lays out 150 l. The success of the smaller capital will, *cæteris paribus*, be proportioned to the temper of its owner; and the smaller farmer may be stimulated by motives which the greater has not, and his industry may therefore be more than proportioned to the inferior size of his farm.

Mr. A. is however much in the right when he asserts, that the large farmer is much more likely than the small one to go  
into

into the breeding of oxen, and keeping them by artificial pasture; and that such a grazier can bring them cheaper to market by artificial food; and moreover that he has great advantage from their dung.

To the objection to large farms, viz. that the small farmer works much by himself and family, and therefore cheaper, Mr. A. answers, that one servant is not saved on the three small farms. His reason is, 'the farmer's work should be an attention to the whole.'—Here again we must beg leave to dissent from our Author. It is evident that the farmer of 100 acres may attend his plough, and yet have time enough to watch all occasional work mentioned by Mr. A. and by this means it is that so many small farmers are capable of becoming large ones, and then their general attention is so great and necessary as to afford the hiring a ploughman, while the benefit of a greater farm enables them to pay for extraordinary manual labour.—The Inquirer's observation however is just, that the objection which supposes the large farmer to grow *opulent*, and to grow *negligent*, and to have consequently worse crops, is a contradiction in terms! He is also right in his assertion that the large farmer who finds his fortune improve, will carry on farming with infinitely more spirit than the poor *dejected* wretch who finds himself labouring against the stream; but it is no conclusion, from hence, that the farmer of 100 acres may not be as careful as the farmer of 300. Beyond all doubt Mr. A. judges right, that the expensive operations of marling, land-draining, &c. can seldom be undertaken by little farmers; and that such operations are national advantages.

In his second section, this Writer obviates a popular objection to large farms, viz. that 'they keep the corn from market,' by acknowledgment of the fact, and an observation that 'we should, in advanced seasons of bad years, want corn in our markets if the large farmers did not save it;' but he ingenuously owns that this futile objection has been very sufficiently refuted by the author of "Considerations on the Exportation of Corn." See Rev. vol. xlii. p. 229.

We cannot altogether agree with Mr. A. that ricks, as at present managed, are the best, as well as most natural, preservatives of corn. On the contrary, we are well convinced that the nation sustains an amazing loss by vermin in the ricks, and that granaries properly erected, and regulated by law, might prove a prodigious national saving; besides the circumstance that straw is used in the first year to most profit.

Our Inquirer, in his third section, considers how far the price of provisions may reasonably be apprehended to decrease by small farms supplying the markets with pigs, &c. better than large farms supply them.



He answers the objector to large farms on this argument, 'that pigs and poultry being dainties, 'tis better for the public that the corn which fattens them be expended in rearing of live stock of common kinds;' and next, that the little farmer cannot raise these delicacies of life so cheap as the large farmer can, and that therefore the little farmer's raising them is a national loss. He justly remarks, on this head, that the small farmer's wife, whose perquisite the poultry, &c. are, would stand astonished to see the real expence of her nurselings; and he adds the resolution of his neighbour, taught by experience, never to rear a pig. In fine, he concludes that the only persons who can, with advantage, rear pigs, are large farmers, who sow for them fields of clover; or the cottager, who lives on his neighbours; or the dairy-man, who produces whey as well as cheese and butter. To this account, our Author subjoins the instances of great farmers in *Flintshire* and *Denbighshire*, who not only sow clover for their swine, but give them access to the beach, and fold them; insomuch that (as he asserts) 5000 of them, raised by the large farmers, may be seen in one market!

This Inquirer affirms, that no less quantities of eggs than what are brought from *Scotland*, and other cheap countries, can affect the market; and he asserts also, with great probability, that the wives of large farmers are the persons who regularly supply the market with poultry.

Mr. A. now asks, 'Who, except large farmers, supply the market with beef, mutton, cheese, and potted butter?' And he concludes this section by affirming, that calves-fatted are, at three months' age, worth as much as steers of two years old; fatted lambs of two months, worth as much as wethers; and he styles this food a blameable luxury!

In the fourth section Mr. A. enquires, Whether or not large farms tend to depopulation? and, to prove that they do not, he uses the same arguments which a certain author \* uses to prove that they do.

Both these writers agree in supposing a tract of 800 acres, at 10 s. per acre, in the occupation of one man, and of a like tract in the occupation of eight men.

The former writer supposes the great farm to maintain the farmer, his wife, three children, 12 servants, 10 labourers, with each a wife and three children, in all 67; and each of the small farms to maintain the farmer, his wife, three chil-

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\* See a pamphlet, intitled, "Uniting and monopolizing Farms plainly proved to be disadvantageous to the Land owner, and highly prejudicial to the Publick" of which an account is given in the 3rd vol. of our Review, p. 321.



dren, two servants, and a labourer with a family of five persons, in all 96: so that, according to this scheme, the small farms maintain 29 persons more than the great one.

But Mr. A. supposes the estimate to be made on arable ground, and the eight farms to maintain 104 souls; and the great one to maintain, beside the farmer, his wife, and three children, 19 day labourers, with each a wife and three children, with only seven single servants, but adds seven labourers, with each a wife and three children, to answer the labour of the eight small farmers, or 142 persons; or 38 more than the other estimate.

We think it probable that the great farm will encourage marriage, and population, more than the small ones; but we must confess that we think calculations of this sort very *arbitrary* and unsatisfactory, as there is no evidence that the farms will either *require* or *maintain* the numbers specified.

This sensible Writer uses, on the subject of commons, a very striking expression, viz. that on these a few sheep are maintained barely as *winter-food* for ravens and crows. He supposes, *not unreasonably*, sheep on downs to earn, by their fleeces and manure of their folding, double their meat before they come to market; and he pays a just compliment to Lord *Townshend*, who quitted the office of Secretary of State in order to become a farmer, and make the sands of Norfolk a well cultivated spot. And (to establish his grand principle) he remarks, that this country was divided among opulent farmers, but observes, that the calculation of the farmer's making three rents, which, in the infancy of agriculture, was a *good* one, is now absolutely superseded on any well cultivated soil, rent being the *least object*; but perhaps it would be juster to say, an object much less considerable. Certainly the prodigious expences of labour greatly increase that capital which the farmer needs, and the farmer must reckon his income on the value of the price of *labour* and *stock* as well as rent.

Our Author is too sensible an Observer not to admit the propriety of suiting farms, of all sizes, to the several capitals of farmers; and he seems justly to call agriculture, when *well understood* and *properly managed*, the most valuable trade of the nation. He therefore concludes his first chapter by an observation, that the trade of our nation is as naturally that of *corn*, as the trade of *Peru* is that of *gold*; and cannot be *over-done*.

In his second chapter Mr. A. examines the pretences of those persons who ascribe the advanced prices of provisions to jobbers, forestallers, and regrators.

He begins with an observation that these various businesses are *confounded* and *misunderstood*; yet with truth and justice he acknowledges, that there is craft in them, and will be  
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in all, especially when any restriction is laid; and that fluctuation of price is more natural in *live cattle* than in any commodities which can be deposited in magazines.

On the 16th of last November, says he, was a phenomenon in Smithfield very curious and interesting, viz. the sudden fall of oxen to two-pence per pound, although sheep were dearer on that day than for some time past, and no visible alteration of the price of butcher's meat in general ensued. This event seemed a proof that the plenty was real, and the scarcity artificial, and cannot be solved on any other principles than those on which the fluctuation of price depends. Mr. A. undertakes the solution of the difficulty, on those deep-laid principles, of which he proves himself a great master; and by them shews a seeming contradiction fairly reconcilable to the natural and settled principle of the important trade of grazing.

He begins his eclaircissement by this indisputable maxim, 'the price of live stock must depend on the quantity of food necessary to support them in their different stages of fattening.'

Hence he deduces a consequence, 'if after-pasture, fodder, and turnips fail, lean stock must be cheap, and fat keep their price, because the grazier will bestow his food, which would not bring lean beasts sufficiently forward for spring markets, on stock nearly fat; and, consequently, lean stock must be kept to another year.'

He applies these sound principles to this particular case in the following manner:

'In the latter end of last summer there was little appearance of grass, fodder was scarce, and cabbages with turnips generally failed: but autumn, providentially fine, furnished *Kent* and *Essex* with abundance of after-pasture. Therefore cattle, forward enough to be brought on, gave high prices, and stock nearly fit for the market was made off, in order to push the new stock before winter set in, that they might be finished by oil-cakes. *N. B.* The fair of *Kingston*, where great numbers of Welch cattle are bought by Kentish and Essex men, immediately preceded the 16th of November, the day of the great glut.'

Our Author observes, that the circumstance of selling sheep higher than usual on that day, confirms his hypothesis (which seems fully satisfactory) as it accounts for there being no immediate fall of butcher's meat; the surplus of fat oxen, above the regular supply, being bought by men who had meat sufficient to keep them.

And here Mr. A. very judiciously remarks, that when the *salesman* is *dealer*, great evils will ensue: for a few of them, combining, persuade the graziers to send up their cattle, so as to afford themselves an opportunity of buying advantageously; and



if the graziers come in person, they can only *look on*; for the salesmen having the butchers at their mercy, by the credit given to them, will not let them buy fairly of any body else. This is a just and shrewd observation.

He concludes this chapter by shewing that 'the suppression of *jobbers* creates real *forestallers*; and that the *jobber* was a most useful man, who regularly supplied the markets; being obliged to sell at a reasonable price, as he had no near ground, and to travel again immediately to buy fresh cattle, wherever cheapest.'—How much has this character been misapprehended!

In his third chapter Mr. A. in a very masterly manner, considers luxury as affecting provisions and population; and justly observes, that '*luxury* is the attendant on *wealth*, and *encourager* of arts and manufactures, of agriculture and commerce; and when unaccompanied by vice, becomes a national benefit, as it diffuses riches among all ranks, and enables the *poor* to pay the advanced prices of provisions:' but he notes that 'by the *poor* he means not the *abandoned* and *worthless* of cities, but the industrious of the country;' and he strongly satirizes what is miscalled *charity* to the former class, as 'a mischievous luxury.' He then justly points out several species of baneful luxury, viz.

1st, Keeping useless servants:

2dly, Keeping unnecessary horses:

3dly, Fattening of veal and lamb in the present proportion.

But, he adds, that these species of luxury encourage agriculture, and stimulate the farmers to convert *barren* acres into corn-bearing land.

So patriotic a Writer as Mr. A. could not fail to stigmatize the flocking of men to great cities, as a most destructive kind of luxury, the fruitful source of a corruption of manners. He thinks however that those corrupted townsmen of the lower classes, are not quite lost to *society*, or even to *agriculture*, but that in hay and corn harvest they return to the country, whence they came, as useful hands.

We doubt not that Mr. A. (who is acquainted with manufactures as well as agriculture) speaks from facts which experience teaches in the environs of *London*; but we fear that the example is far less extensive than a friend of agriculture *wishes*, nay perhaps *hopes*. However, this worthy man concludes this third chapter like a good preacher, by an exhortation to the rich not to encourage any one of the vicious kinds of luxury in the country; and he declaims against alehouses, where not needful, with peculiar energy.

He employs his fourth chapter in a display of the true causes of the advanced prices of provisions, and justly states it as being 'the real *scarcity* of corn, proceeding from a failure of crops, which has *generally* prevailed for the last five years, at

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some season or other, more than has been known for a long while before; and to this, as its natural cause, must the dearth of *all* provisions, according to this Estimator, be ascribed.

Here he will not only pardon but approve our dissent from him in some degree, as founded on a most attentive consideration of the subject. We allow then that the present high price of corn is owing to a real want of good crops, which suffers not the quantity of our corn, in proportion to our mouths, to be *plenteous* and therefore *cheap*. But we confess that we do not see clearly his consequence, that dearth of bread will account for the dearth of every other kind of provision. On the contrary, we apprehend that the price of many other sorts of provisions must, in some measure, *sink* with the *rise* of bread, which is emphatically stiled, by Reason and Scripture, the Staff of Life, and must be had if *possible*; but as the wages of the poor must be *almost entirely* expended in this sole article when dear, as that necessary expence increases, the money laid out in any other article of life must decrease; consequently the number of those who can buy flesh-meat of any sort, must sink with the rise of corn; and the same reasoning, with regard to the other articles of provisions, appears to hold good.

In reality, as flesh-meat, &c. bears an high price in almost all the markets of *England*, and as, consequently, there must be buyers of it every where at an high rate, it seems an evident result, that the quantity is not great for the number of those who can purchase it, notwithstanding multitudes of families hardly ever taste fresh flesh-meat, or indeed any sort of butcher's-meat, from the beginning of the year to its end; and as many laborious employments require such food to support the strength of the workmen, the quantity of flesh-meat brought into our markets is too small; and in good policy, and Christian compassion, there appears a necessity of cultivating much more ground for *feeding*, as well as *ploughing*.

Mr. A. rightly remarks, that '*luxury creates waste*,' and that while there are more buyers than ought to be, of the nicer kinds of flesh-meat, the common kinds are in a manner thrown *away*.—We are unwilling to doubt of any thing which this Gentleman seems to assert as a fact; and if he only advance it as theory, it seems reasonable, where the quantity of butcher's meat is more than sufficient for the classes of mankind who are entitled, by their rank in life, to buy the better joints. But, in fact, the quantity of wholesome flesh-meat produced in our markets seems to be far too little for the reasonable supply of the labouring poor. Meat not wholesome, through mere leanness, is likely not to make the eaters thrive; and if it be at all diseased, it may produce diseases in the consumer. Wise and humane laws therefore justly require unwholesome meat to be destroyed as a punishment

punishment of the seller, and, except in the case of *morts*\*, wasteful. But we could specify counties within a day's ride of the capital, where great farmers, men who rent 2 or 300 l. per ann. eat very little flesh-meat in their families, even the upper part of them; and where the day-labourer has scarce a morsel of any kind of flesh for his family, except in mowing time; unless the master farmer, who employs the labourer, gratifies him with part of a sheep, which, when dying, has been butchered. Cows which die in calving, &c. are usually sent to the market by the greatest farmer, and sold at half or two-thirds of the full price of those that are completely fatted.

We must here observe, that the flesh mostly used in the houses of the great farmers is, very fat pickled pork or bacon. —Both these kinds of food are certainly unwholesome, as the *fat* of the one, and *rancidness* of the other, rather offend the stomach of the eater, than support his strength. The farmer, however, finds his advantage in this kind of food, in many ways: 1st, as its fat disables the labourer from eating much of it. 2dly, as he kills his hog when the offal is most useful. 3dly, as he consumes his pork and bacon at first-hand, or without the butcher's profit. But, on the whole, the consumption of so much pork and bacon is a public nuisance. Hence the denial of the sale of milk, even skimmed, to the labourer, and all its frightful train of consequences!

Our Author suggests an alarming consideration, viz. That the expence of raising young feeding stock, calves and lambs, is in two months nearly equal to that of keeping them as breeding stock for two years; consequently, that the raising of veal and lamb for the market, should have the eye of the magistrate attentively upon it.

He affirms, that the trading part of the nation *dare* not *retrench* their way of living, lest they thereby ruin their credit, the very life of *trade*! Thus they ruin each other's credit! and stock-jobbing, and gambling in all its species (it is added) have succeeded, and brought on a general bankruptcy, among those people who were once, improperly, thought the chief support of this country.

What deplorable truths are these! and that they *are* truths is, we fear, matter of too much notoriety to admit of doubt or controversy.

Wise are Mr. A.'s observations which here follow:

1st, Exportation of our manufactured goods, having bounds to its utility set by nature, (namely regular demand) the exportation of corn, although inferior in point of advantage to

\* By this word, in many counties, is to be understood *beasts which die by disease*.

that of judicious export of manufactures, should be encouraged.

2d, Much of our national wealth is happily sunk in the bowels of the earth, (that grateful treasury,) by improvements in agriculture, inland navigation, &c.

3d, Agriculture, manufactures, and commerce are mutually dependant, and not to be distinguished as *inimical*.

4th, Manufactures may easily be over-done, but agriculture cannot; for plenty and cheapness of corn will call in mouths to consume it.

5th, *Holland*, surrounded by neighbours interested to support her, owes to that situation her very being; and to *art*, what *nature* gives us, viz. all the various produce of the earth.

6th, The exportation of horses may be made as national a benefit as the exportation of that corn on which they are maintained.

We must however dissent from Mr. A. in the opinion that a colt of three years old may usually be as profitable as a steer of seven. But we leave the full discussion of the point, 'how far the colt is more profitable than the steer,' to be discussed by some gentleman in an express essay on the subject, and we may then, as Reviewers, more properly declare our judgment on the comparison.

To conclude the review of Mr. A.'s fourth chapter, we must observe that he agrees with the ingenious author of the *Corn Tracts*, that in middling years our *consumption* nearly equals our *growth* of corn, and that therefore, after five bad years, we must cultivate more ground.

\* \* In p. 349, l. 10, of this Article, for 'eight,' read 'seven small farmers.'

[To be concluded in our next.]

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ART. III. *Eight Discourses, preached on or near the great Festival, in the Cathedral Church of Durham. To which is added, a Letter to a young Lady on the Sacrament, and on the Evidence of the Christian Religion.* By the Hon. and Rev. Spencer Cowper, D. D. Dean. 8vo. 4 s. 6 d. Boards. Brown. 1773.

**A**LTHOUGH these are not very elaborate discourses, they manifest a pious temper, and certainly have a practical and useful tendency. The Writer may, in some respects, be thought tenacious of what is regarded as orthodoxy, but he discovers nothing of an uncharitable spirit, and confines himself much to scripture terms and expressions.

In the three first of these discourses, which appear to have been preached on Christmas-day, the Author is naturally led to enlarge on the original *glory*, and on the *humiliation* of the Son of God. Though we disapprove of disputes on these subjects, and think them not only unedifying but dangerous and hurtful,



we can hardly avoid taking notice of a passage in one of these sermons, in which Dr. C. briefly enquires into the meaning of the phrases, *being in the form of God, and equal with God*; in which he observes, 'to the Son is ascribed the glory, the dominion and power, the eternity and immutability of the Father himself;' with which remark he immediately connects a text in Col. i. 19. '*It having pleased the Father that in Him all fulness should dwell*; the highest and most exalted state of glory and power that can be conceived: yet, it is directly added, not a state of glory and power *distinct or separate* from the Father, but *one and the same, derived to the Son* through the eternal will of the Father, as the foregoing words express, yet nevertheless unchangeable, through the immutability of His nature, from whom the glory and power is derived.'

A question naturally occurs on reading this passage, Whether *derivation* does not imply a *subordination* of rank, or how it is perfectly consistent with *equality*? We, however, esteem it the wisest course for persons not to perplex themselves in these enquiries, but endeavour to rest in the declarations and phraseology of scripture. We shall therefore dismiss this part of the article by observing, that in regard to the expression, *thinking it no robbery*, &c. Dr. Cowper considers 'the words as more intelligibly rendered by some commentators, *not catching at greedily, or being tenacious of his unlimited glory and felicity in the bosom of his Father.*'

The fourth and fifth sermons in this volume treat on the suffering and death of Christ, and on his resurrection; the two last are on the gift of the Holy Ghost, and on the fruit of the Spirit. The sixth discourse is on Predestination; from which we shall give an extract that may afford some view of this Writer's manner. The text is Romans viii. 34. *Who is he that condemneth?* &c. 'St. Paul, observes our Author, having enlarged in this chapter on the advantages of a spiritual life, and on the office of the Holy Spirit towards them, whom *faith in Christ, and a spiritual life, had entitled to be heirs and children of God*; or who, from thence, *had received the spirit of adoption*, he subjoins this general reflection: *We know that all things work together for good, to them that love God; to them, who are the called according to his purpose.* But at the same time, that no *wrong* construction of this doctrine of *Predestination*, derogatory to the glory of God, as a just and merciful governor, might receive sanction from his words; as if *Predestination to eternal life* were merely the arbitrary choice of a despotic power, determined by no rule, but that of an uncontrollable will, and independent of any preceding merit or worth in the persons so predestined (a doctrine unworthy of God, and destructive of all

moral goodness) he cautiously, before he enters upon it, defines them who are *the Called according to his purpose*, to be *Them that love God*; who are sensible of, and grateful to him for his goodness, and shew their love and gratitude by a careful obedience to his eternal law (*for whose keepeth his word, in him verily is the love of God perfected*) such, *whom he foreknew, them he predestined*: namely, whom he foreknew that they would, by their exemplary piety, obedience, resignation, humility, patience, faith, charity, and other Christian virtues, become capable of the eternal happiness *prepared for them from the beginning of the world*, in that glorified state, which they would enjoy, as heirs of God, and joint heirs of Christ.

‘ Under these restrictions, and with these limitations, the doctrine which the apostle here enlarges upon, is not only agreeable to reason, and the known perfections of God, but is also (where not perverted by the weak and superstitious comments of enthusiasm) full of the greatest comfort to the faithful and obedient, without giving the least ground to presumption or despair; and ought to be considered as one of the most important truths with which the gospel hath enlightened us; and as part of that great scheme of providence planned from ages in the eternal mind for the salvation and redemption of man, and laid open to the world at the resurrection of Christ; but which will not receive its completion, till *the end cometh, when he shall have delivered the kingdom to God, even the Father;—and God shall be all in all.*—

‘ God foreknew, both those that would, and those who would not, accept the offer of his mercy; or rather, who by *patient continuance in well-doing*, would entitle themselves to the promise of eternal life; and who would be *contentious, and obey not the truth, but obey unrighteousness*; and therefore become just objects of his displeasure and wrath. And the irrevocable sentence, which from the beginning has passed in the Eternal Mind, in regard to every individual, and which has allotted to each, their future state of happiness or misery, is entirely founded on this foreknowledge; and is none other, than what, exclusive of this foreknowledge, the sum of all their respective actions, at the conclusion of their lives, will merit of an infinitely wise and just Judge. This is, to the best of my judgment, the true gospel account of Predestination: in which, nothing arbitrary, nothing unsuitable to the justice and goodness of God appears; nothing that can give unreasonable hopes to the presumptuous, or be the cause of despair to the weak-minded: but all is *just and merciful*: matter indeed of terror to them who *obey unrighteousness*; but to them who *love and obey the truth*, of joy and perpetual peace of mind.’

Such



Such is Dr. Cowper's account of this doctrine, on which it is needless for us to make any remarks: it is followed by some sensible and useful reflections; variety of which the Reader will also find in the other discourses.

The two letters to a young lady, at the end of the volume, one on the Lord's Supper, the other on the Evidence of Christianity, are agreeably written: they are properly adapted to the purpose for which they were designed, and are likely to prove beneficial, particularly to young persons.

ART. IV. *Three Lectures, theological and critical.* I. On Misrepresentations of the Incomprehensibility of God. II. On the Parable, erroneously called the relapsing Dæmoniac. III. On the Evangelical Spirit. By G. Marriott, Lecturer of St. Luke's, Middlesex, and sometime Chaplain of the Factory at Gothenburg in Sweden. 4to. 2s. Flexney, &c. 1772.

THE first of these sensible and ingenious discourses is founded on the following text in the book of Job: *Touching the Almighty we cannot find him out, &c.* In the opening of his discourse the Preacher observes that, when Elihu's speech is finished in this chapter, we have no solemn interval, no intimation or description of the approach of the Deity; but immediately on the conclusion of Elihu's oration, the 28th chapter, without farther preface, says, 'Then the Lord answered Job out of the whirlwind, as if the Lord had been visibly present the whole time,' which the former part of the book does not give reason to suppose. This may be thought a deficiency in the relator, but Mr. Marriott imagines that a careful consideration of several passages towards the close of Elihu's speech will set the matter in a satisfactory light. He apprehends that we may perceive Elihu very plainly describing the approach of the Deity, and that this happened whilst Elihu was finishing his argument, or rather, perhaps, put an end to it. If so, he considers it as a beauty in the composition, that this incident of the approach of the Deity is described by one of the interlocutors, and not repeated in form by an interposition of the writer. It is proper, at least, says he, to the dramatic species; in which agreeable form the incomparable author has delivered this authentic history.

He proceeds to the prosecution of his immediate design with this remark: 'It is of singular importance to have just notions of the incomprehensibility of God. For the subject may be treated with a design to mislead. And the idea may be carried so far as to be destructive of all religion, subversive of common sense, and discouraging to every endeavour to investigate the wisdom,



wisdom, grandeur, and goodness of the dispensations of Providence to mankind.'

The subject is principally discussed under these two heads: 'The Sceptic, first of all will misrepresent this doctrine, and affirm that all the parts of the divine character are incomprehensible: inasmuch that man cannot understand what the qualities of justice and goodness mean when attributed to God.—Secondly, the false Theologian, as well as the Sceptic, abuses the doctrine of the divine incomprehensibility. His faith being full of contradictions, he finds it convenient to bring all enquiries to a precipitate period, by exclaiming that man can have no comprehension of divine matters.' Under this division our Preacher finds scope, not for mere declamation, but for solid and weighty argument, delivered with spirit, with freedom, and piety, and an apparent regard to the interests of virtue.

The second lecture is designed to vindicate the passage of scripture brought under consideration (Matth. xii. 43, 44, 45) from what Mr. Marriott calls the wild and romantic sense assigned it by commentators; and to restore one of the finest and most instructive moral pictures in the world. The sum of his explication of this parable, and which, no doubt, is the true one, is given in these few lines:—'Our Saviour's parable contains a most just, lively, natural and instructive representation of a relapsing penitent (not a relapsing dæmoniac) and instead of referring to any route of an evil dæmon in the deserts, he means to describe the pilgrimage of a penitent, when he first forsakes his favourite vices and finds the beginning of his journey to be rugged and fatiguing.'

From the latter part of the above paragraph the Reader will perceive in what manner this Author understands those words of the text, *He, i. e. the man from whom the unclean spirit is gone out, walketh through dry places, seeking rest, but finding none.* At first, says he, the penitent is warm and sincere, having no suspicion that his old habits will re-assume their dominion, and is apt to conclude nothing so unnecessary as a strict vigilance over himself, or an anxious distrust of the permanency of his resolutions. While he trusts to himself, the mechanism of nature works on as usual. New spirits are set afloat, which do not retain the impression that was made upon old ones. And for want of an express repeated act of power in the mind, to preserve and perpetuate such impression, the overbalance of power is presently thrown into the very same tendencies which had been accustomed to govern. Here begins the conflict of the unexperienced penitent. A conflict, unexpected, and unprepared for. But every better principle must not at once be counteracted. Some weight must be allowed to vows and re-

solutions

solutions, recently made and ratified. And yet self-denial is harsh and laborious; and it seems too much to forego gratifications, whilst they are within reach, and all the impulses of nature press eagerly for indulgence. Here then you see the unhappy man, *walking through dry places, seeking a resting place, but finding none.*—He treads with an indolent and unwilling pace over the desert of self-denial; which he pronounces *dry, inhospitable, and void of every refreshment.* Like the fordid Israelites when they looked back with a longing eye to the flesh-pots of Egypt, he thinks too affectionately of the home which he left when he set out upon his pilgrimage. All the comforts, conveniencies and pleasures of that home, appear now with double advantage to his imagination.—A fatal suspense ensues; and his feet halt, never to advance farther in the path to honour.—The desire to revisit his habitation (if it be only for a transient abode) grows too strong to be resisted. He indulges the thought till he makes an obstinate resolve. *I will return to my house whence I came out.*—It follows, *and when he is come, he findeth it empty, swept, and garnished,* i. e. It appears with fresh beauties in his eye.—Welcome once more, says he, to my sight these friendly walls, where plenty and delight shall often regale me. I resign the barren and inclement desert to virtue and her votaries.

Very important are the ideas conveyed in the above description, though the former part is perhaps rather too stiffly and philosophically expressed to produce the desired impressions in a common and popular audience. The reflections which follow are not only just, but lively, energetic, and well adapted to set forth the miserable consequences of such a relapse to vice and folly.

The subject of the last discourse is John vii. 38, 39. The Writer observes, 'Whatever be the precise idea of the word *Spirit*, or the Holy Spirit in the New Testament, it pervades the evangelical writings from beginning to end, and connects itself with every fact and doctrine they contain. And therefore by interpreting these phrases judiciously or injudiciously, we may throw the Christian revelation into darkness and confusion, or else exhibit it in such a luminous and consistent light as will discover new charms in it, and new marks of its heavenly original.'

Our Readers may form some idea of the Author's explication of his subject from the few following lines: 'The word *Spirit* in its genuine and precise signification, denotes any active, hidden principle, or secret, efficacious cause. Whenever the effect is *resolvable into some concealed undiscernible spring of action*, there the word *Spirit* is properly applicable, and de-

notes that concealed undiscernible spring. On this account it is applied to signify the *soul* of man, the *passions*, the *vivacity*, the *courage*, and the *character* of a person. Consistently with this idea, the same word is applied to denote angels, as immaterial beings, superior to man, whose mode of existence we cannot account for or explain:—their essence is too subtle for our comprehension. According to the same rule, this word is applied also to God, and imports either God *himself*, as he is the invisible cause of nature; or his invisible, active, producing *energy*; or a *quality* in him, as, for instance, his *free Spirit* mentioned in the Psalms, i. e. his liberal or bountiful disposition, which is the invisible cause, producing good to the creation. In the same view, moreover, we perceive the propriety of the application of this word to things inanimate. Thus the wind, or principle of motion in the air, is called in the New Testament Πνευμα, Spirit. And we know very well what is meant by the Spirit of the *world*, the Spirit of *error*, the Spirit of *bondage*, the Spirit of *law*, and the Spirit of *trade*, i. e. the secret cause, which makes the world, error, bondage, law, trade, operate to produce among men their respective, characteristic effects. Now, the *Spirit*, and the *Holy Spirit*, in the New Testament, denote the secret principle of divine agency, which exerts itself either in *mechanical*, or else in *moral* and *intellectual* operations. Of the first kind is that *Holy Spirit*, or *principle* of divine agency, which is said to have overshadowed the virgin mother of Jesus. And Jesus is said to have been *led* by this Spirit *into the wilderness*, i. e. conducted thither in the divine *afflatus*; under the influence of which he had such visions and mental representations as required a suspension of the bodily senses.—And the same *principle* of the divine agency in *mechanical* operations, is meant by the *Spirit* to which the miraculous gifts and endowments are attributed, which are called the *gifts* and *powers* of the *Spirit*.—On the other hand the *Holy Spirit*, or secret principle of divine agency which discovers itself in *moral* and *intellectual* operations, and forms a spring of right sentiment and action in the *minds* and *hearts* of men, is properly the *evangelical Spirit*: or that Spirit *from* God which is diffused by his revelation in the gospel. *He that believeth on me*, says our Saviour, *out of his belly shall flow rivers of living water*. Not only shall his own thirst be satisfied with the most essential knowledge and the happiest endowments of a rational being; but the *Spirit* which he shall have imbibed, shall be like a spring of living water to all around him, contributing to the improvement and happiness of mankind by the ingenuous communication of his evangelical attainments.



Though this explication is by no means entirely new, yet as it is different from what is ordinarily given, we have laid it before our Readers. The Writer apprehends that his account of the *evangelical Spirit* will explain the nature of what is commonly called the *sin against the Holy Ghost*. 'The fruit of the Spirit is joy, love, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance. Against such there is no law. And, says he, as there is no law in any civilized nation to punish such qualities as these, so there is no wickedness upon earth so great as a defamation of them. A circumstance, which will account more clearly (I believe) than any other consideration, for the severe denunciation of our Saviour against the man who shall blaspheme, or defame the *Holy Spirit*.—It is easy to conceive the reason why blasphemy against the *Holy Spirit* of the gospel is said to be unpardonable: because it is a crime which argues a mind to be lost in all moral perdition. The blasphemer of this Spirit is one who hates and opposes all righteousness.'

It may be here observed, that this ingenious divine does not appear to have given the true or full meaning of one part of the text quoted above (*Against such there is no law*) when he seems to refer it to *human laws*. Does it not rather regard the sentence of *divine condemnation* mentioned Rom. viii. 1. and which is said not to lie against those *who walk, not after the flesh, but after the Spirit*?

We have only to add, that the Author may, in some places, perhaps, be thought to have expressed himself with too much asperity, or in too ludicrous a manner: as, for instance, when he speaks of the *divine Spirit*: 'According to some interpreters, says he, this Spirit is God himself, the supreme paternal Deity in his own person. Others say, that it is not the person but the *power* of God. A third species hold it to be a subordinate agent. Others leaving all the rest of the representations to shift for themselves, explain the *Spirit of truth the Comforter* to be no other than St. Paul. And after this one would almost wonder that nobody has supposed it to be Constantine the Great. Mahomet, it seems, expounded it of a prophet whom Jesus predicted as his successor and supplemental teacher, and had the hardihood accordingly to arrogate the character to himself.' This may be considered, by some very grave and serious readers, as wearing too great an air of levity for a sacred subject.

ART. V. *Eight Discourses on the Harmony of the three first Evangelists, in their Accounts of the Behaviour of the Malefactors crucified with our Blessed Lord: With an Improvement of several Arguments grounded on their Narrative of our Saviour's Crucifixion: And on the Alliance of Heresy with Deism, and of Deism and Apostacy with the Blasphemy that shall not be forgiven: With Reflections on the true Sense and Meaning, and pretended Right of private Judgment in Religion, and the Views of ancient and modern Opposers of the Church of God. By Bartholomew Keeling, M. A. Rector of Tisfield and Bradden, in Northamptonshire; and Chaplain to the Right Hon. Earl Temple. 8vo. 3s. sewed. Rivington, &c. 1773.*

FROM the latter part of the foregoing long title-page it will be naturally concluded, that Mr. Keeling is not a member of the Association at the Feathers tavern. Far, very far from such an *opprobrium*, as he would seem to account it, he is indeed, in his last discourses, very severe on his *petitioning brethren*, whom he appears to speak of, indirectly at least, as *false apostles, deceitful workers, and of the synagogue of satan*.

Is it not surprizing that a *Christian, a Protestant minister*, enjoying the advantages of the present enlightened day, should write with a kind of inveteracy against a claim so reasonable in itself as that of the *exercise of private judgment*, which a consistent believer in revelation will ever acknowledge, is to be employed in submission to the authority of God, and the declarations of his word; though not to mere human explications and decisions. We may consider this Author therefore as intending well, but as mistaken, and under the power of prejudice that does not allow him to consider, with impartiality, both sides of the question. Mr. Keeling, however, does not appear destitute either of learning or ingenuity, which the first of the three sermons on the behaviour of the malefactors particularly discovers. It is the Preacher's design to obviate a difficulty arising from the diversity observable in the accounts given by the three first evangelists concerning those criminals who were sentenced to suffer death at the same time with our Saviour. St. Matthew and St. Mark say, *They that were crucified with him reviled him*, whereas St. Luke speaks only of *one malefactor as railing on him*, and reports that, *The other answering, rebuked him*. Some commentators have thought it sufficient for reconciling this seeming difference, to suppose that the terms of the two former evangelists are *Hebraisms*, and have accordingly referred to instances of expressing in the Hebrew language a single thing in the plural number. Others, it is well known, endeavour to solve this difficulty, by concluding that, both the malefactors reviled our Lord at first, but that one of them afterwards relented, being



so impressed by the signs and miracles accompanying his crucifixion, as to confess that he was the *Son of God, the promised Messiah or Saviour of the world*. Mr. Keeling advances a supposition which he thinks may not improperly be called a medium between these two accounts; viz. 'That the misbehaviour of one of the sufferers was not, as seems to have been commonly imagined, an act of despatch and contumely, but proceeded from mere infirmity, and yet as such might, with very good propriety, be comprized by St. Matthew and St. Mark under the general term *ωνειδιζον*.' To support this conjecture he insists on the great difference between the term *ελασφημα* which St. Luke uses concerning one of the malefactors, and *ωνειδιζον* which the other evangelists apply to them both, the latter of which words he endeavours to shew, both from the use of it sometimes in the New Testament and in other writers, does not constantly imply some degree of a malicious insulting spirit in the person said to upbraid; therefore, he apprehends that, when the evangelists Matthew and Mark speak of the two sufferers on the cross jointly, they employ the above word, without distinction of their different tempers and manner of behaviour, only designing to mean 'that they joined in blaming, or in urging the matter of the blame, or reproach cast upon our blessed Lord: which was, That being now reduced to the last extremities, he did not vindicate or make good his pretensions to be the *Christ and Son of God*, by coming down from the cross and saving himself.'

This is a short view of this Writer's criticism on which he enlarges in his first discourse; as to the remaining sermons, we do not think it necessary to take particular notice of them, after the remark we have made in the beginning of the article.

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ART. VI. *The Elements of Commerce, Politics, and Finances, in three Treatises on those important Subjects*. Designed as a Supplement to the Education of British Youth, after they quit the public Universities, or private Academies. By Thomas Mortimer, Esq. 4to. 1 l. 1 s. Hooper, &c. 1772.

THE professed design of this compilation is certainly of a very useful nature; and extensive as the subjects comprehended in it are, the ingenious Author has not only exhibited great knowledge in his manner of treating these, but what is still more valuable, he shews himself to have been actuated by a warm desire to promote the public good throughout, though he may have sometimes mistaken the principles he establishes in order to attain this important end. It may however be hinted that the title of the work might have been *The Elements of Politics, generally, under the subdivisions of Commerce, Government, and Finances*; the commercial maxims here laid down



down being chiefly political, and calculated rather for the senate than the private counting-house.

Mr. Mortimer, who observes that he has attended several of the young nobility and gentry in the capacity of private tutor on the subjects treated in this volume, and who has lately read abstracts of these treatises in public lectures, laments, in his introduction, the great neglect in the education of gentlemen whose birth and fortune intitle them to seats in the British parliament. It is very true that education may not in general be conducted upon such systematical plans in Britain as in France, where they abound in academies of various kinds; but it may be questioned whether the genius of that nation is not gratified by the names and parade of these professed seminaries, while their qualifications acquire no superiority from them. At most, there may be more of local than of general utility in them, if we compare the two nations together. Knowledge of every kind is more equally diffused in Britain than in France, by the free, public discussion of all subjects of general importance; and with regard to these, an *attentive* mind may here collect the fundamental principles as well perhaps from good books and well-chosen company, as he might from academical instructions: with the advantage of deriving his knowledge from the life, and without loss of time in the acquisition. It will hence appear that Mr. Pitt meant what he said, when he declared, as our Author relates, in answer to an inquiry where he learned politics, that he picked them up in the streets. A royal institution may indeed undertake to make politicians, but possesses no magical art of infusing genius into weak heads. A person may be taught without learning, but one who seeks knowledge will not seek in vain any where: he is sure of finding it in a free state.

The Author delineates the elements of commerce under four divisions. He first traces the origin of trading ideas, and gives a concise view of the commercial principles of the ancients, with anecdotes of the commerce of the Low Countries. Under the second head he exhibits the rapid progress of inland trade and universal commerce in England, during the reign of Queen Elizabeth. The third part contains the general principles on which the prosperity of inland trade, the basis of universal commerce, depends: to this branch of his subject belong the consideration of agriculture, population, and manufactures. The fourth part treats of universal commerce, or traffic between different nations; and here the Author lays down the principles on which exportation and importation ought to be conducted; discusses the question concerning the utility of commercial companies; examines colonization with reference to our North American and East Indian settlements; explains the

nature of insurance; shews how the balance of commerce is to be computed; makes some general remarks on the administration of commercial affairs; and concludes with a sketch of the education, accomplishments, and character of a British merchant.

On the manner in which the Author opens his subject, we cannot but remark the fondness of speculative writers for referring to some unknown point of time, before mankind associated together, as we now find them to do, and when they lived in what is called a state of nature; a state which Pope tells us—was the reign of God: though no man can pretend to point out when such a state existed. From this visionary system they come down, by ideal steps, to what they call artificial society; as if there ever had been a time when the constitution, the passions, and faculties of mankind, differed from their present frame; as if the actual circumstances of the populous nations of Europe, were farther removed from the dictates of nature or providence, than those of a hord of Tartars, or a tribe of North American Indians: or as if the passions did not operate among these migrating clans, and produce systems of policy as well adapted to their peculiar situations, as those of the most refined European cabinets. All societies have some rulers to whom different modes of obedience are yielded, and some laws established to govern the transactions of individuals toward each other. The policy that regulates a single family, when extended to comprehend a whole nation, governs the mightiest empire; wherein, indeed, if due care is not taken to secure the general rights of all, the most artful and strong will *naturally* oppress the rest. Nevertheless, the same principles that secure the property of a wild animal to the hunter by whom it was taken, or a flock to the person by whose industry it was bred and tended, secure a capital in any of our public funds to the stockholder, however complicated the commercial and political transactions may be, that have created these abstruse species of property. The distinctions between natural and artificial society will hence, perhaps, appear to be without a difference, and to be of no farther use than to exercise the fine spun ingenuity of fanciful theorists. Without, therefore, labouring to find the origin of trade, it may be affirmed to have been coeval with mankind, and to have been always carried on in proportion to their wants and possessions: and without raising another needless distinction between that and barter, they may be esteemed convertible terms; money and bills being now only portable mediums, of no value but to be re-exchanged into other commodities than those for which they were accepted.

Our Author's account of the origin of navigation appears to take for granted motives too extensive for the first men who ventured

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ventured on the water. We may suppose the earliest navigators mentioned in history to be the inventors of the art, because records go no higher; but this supposition may be as remote from the truth, as that no histories were wrote before those which are handed down to us. Navigation, before the invention of the compass must be understood in a very limited sense; and though Mr. M. supposes commerce and navigation to be twin-born, yet internal domestic traffic must as clearly be the elder, as that foreign trade must be by much the younger. Men certainly crossed rivers before they ventured on the sea, and fished for themselves before accident or curiosity extended their voyages to foreign shores.

Such remarks, however, on the introduction of the subject of commerce, nowise affect the principles that follow for the conducting of traffic: but in treating of the commerce of the ancients we are sorry to find Mr. M. who has signalized himself in the cause of Liberty, an advocate for the Slave trade, as well as surprized to find his justification of it so short and insufficient. He observes, that the chief use the Egyptians made of their conquests, was to enslave the inhabitants, whom they employed in all laborious works, while their own people indulged themselves in a state of luxury; the means for which, commerce had supplied. He adds, 'Here, by the way, let us observe, that we have the origin of the Slave trade; an article of modern, as well as of ancient commerce, *and is* equally justifiable now as it was in the time of the Egyptians (if commerce itself be legal) which will hardly be denied.' This defence of an unnatural article of trade is very concisely determined by a dash of the pen; but Mr. M. should either not have meddled with this point, or should have reflected that legality is local, and that the question is not, Whether the trade is legal, but whether it is equitable in a moral view? However, as it is here stated, ancient and modern practice are made to justify each other; and if it cannot be denied that the simple act of buying and selling is lawful, it is therefore lawful to buy and sell our fellow-creatures! If the drawer of this conclusion was carried to market by virtue of his own argument, it is probable he would recollect some exception to exonerate himself from slavery; some plea it were to be hoped more valid than the mere complexion of his skin.

From the decline of the Roman empire produced by the prosperity that followed the demolition of Carthage, and their Eastern conquests, our Author deduces the following pertinent, though obvious conclusion: 'That luxury, when it is carried to such a pitch as to introduce effeminacy of manners, indolence, inactivity, and licentiousness, becomes the bane of commerce, and must, sooner or later, prove the destruction of any country



whose welfare depends on trade and navigation.' This is, indeed, the fatal progression of national circumstances, which individuals cannot, and which political governors will not, counteract. Commerce gives birth to luxury, luxury ruins a nation; the inference is, that the more vigorously we extend our trade, the more we accelerate our downfall. Communities as well as individuals may overtrade themselves; and though a monied interest has done great things for this country, in opposition to the landed interest, and ought therefore to be supported; yet *terra firma* still claims our first attention: nor should country inhabitants be driven by discouragements from their farms to towns, in quest of superior advantages in manufactures and traffic; lest the one be neglected and the others overstocked. An evil which it is much to be feared we are at this very time labouring under.

Mr. Mortimer, who has a strong partiality for public and private credit\*, in describing the money of a nation, says, 'it may consist of gold, silver, and copper coin, or of paper; as bank notes, bills of exchange, promissory notes and bonds; all of them answering one and the same purpose, viz. general circulation.' In general they all answer the purposes of circulation it is true, but we are never without disagreeable reasons why they ought not to be classed together upon terms of equality. Specie has an acknowledged value in all places, he therefore who receives this for his goods, has an equivalent in hand; but paper consisting only of a promise of payment, what has the receiver in hand if this promise should not be made good? Nothing that he can convert to a more valuable purpose than the lighting a tobacco pipe! Paper therefore ought not to be termed money, or a medium of traffic, but a mere sign, token, or engagement to pay that medium for which it passes; and which may have its imputed value, or its relation to money, annihilated in a moment.

The subject of population being thought an important one at this time, what our Author delivers on that head merits the attention of all whose stations or views lead them to speculations of that nature.

The chapter on manufactures reviews the various objects comprehended in it with great perspicuity; one hint concerning the establishment of new manufactures ought not to be disregarded by the undertakers; and that is, 'to chuse places as remote as possible from overgrown, luxurious, inland capitals, where pleasures and extravagance have gained the ascendant;

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\* For this see our account of a pamphlet called, *The National Debt and National Grievance*, Rev. vol. xl. p. 41, of which he now acknowledges himself the Author.

for if a manufactory be set on foot in their neighbourhood, the workmen will be debauched, and become indolent, exorbitant, imbecile, and unprofitable. Regard should likewise be had to the state of population in the country round about, that the new establishment may not suffer from the scarcity of hands, or an impossibility to procure them on reasonable terms: where there are a great number of poor unemployed, or not fully occupied, of a sober disposition, and healthy, there a manufactory is most likely to succeed.

Our Author successfully controverts that unfeeling paradoxical notion of Mr. Young and others, that the price of provisions must be dear, to produce industry, and make manufactures flourish. As the price of labour does not correspond, he shews that the dearness of living tends to produce slight work, bad fabrics, and concealed defects, particularly in woollen cloths, stuffs, and Manchester goods; to the discouragement of our foreign trade. But though advantage is taken of the distresses of the poor to keep down the price of labour, those who employ them raise the price of manufactured goods, while the quality of them is debased: thus opulence and misery are corresponding extremes. Let us now attend to what our Author adds on the luxury of menial servants.

‘ A list was lately put into my hands of upwards of one thousand ale-house keepers, green grocers, chandlers, oil-shops, and other retail traders, in London, and the villages adjacent, all of whom were originally footmen and servant-maids; and I am assured, by very accurate calculators, that no less than ten thousand male and female servants (foreigners and natives) might be spared from London, and twenty miles round it, if luxury were not carried to the most destructive height. Yet, such is the spirit of the rich, for distressing inferior housekeepers, that they encourage these useless wretches in their exorbitant demands, and insolent behaviour, inasmuch, that families in the middle classes of life can hardly procure servants at any rate. They just take a turn or two in such families, to see how they like them, and then leave them insolently and impertinently. For the truth of this, I appeal to the bulk of the house-keepers of London, in the middle classes of life. Yet no remedy is proposed for this real grievance, though it is a manifest cause of the scarcity of manufacturing and labouring hands in the country, and of provincial depopulation.

‘ I will venture to propose one, which, in my humble opinion, would operate the most salutary effects in favour of agriculture, population, and manufactures.

‘ Let a tax of forty shillings per annum be laid on every domestic servant of both sexes, of whatever denomination; all porters, apprentices, journeymen, and other workmen, in every art, manufacture, and trade, excepted. By such a regulation, all superfluous servants, the useless pageants of pride and luxury, will either be discharged, or a revenue of some consequence will arise to government for the public service. I shall take it for granted, however,

that ten thousand useless hands would be discharged from all the capital cities in the kingdom, and restored to agriculture, arts, and manufactures, by means of this tax. If only one in ten of these marries, and settles in some manufacturing town, or in some village, where there is a want of hands in the farming branch, and every third marriage produces only one child, who lives to an age to be capable of labour, we need only add this increase to the work performed by their parents, and we shall find the complaint of the scarcity of hands redressed in a very short time.

But we actually labour at present under a scarcity, as well as an extravagant price, of many kinds of provisions, particularly butcher's meat; the wanton, luxurious consumption of which, beyond the real wants of nature, exceeds the produce. Any one in the least acquainted with the riotous living of servants, with their waste, prodigality, and daintiness, in London alone, will be at no loss to discover that we should contribute largely to the restoring of plenty in this article by our plan; for the scheme of life of a poor hard-labouring country-man or woman must be quite different from that of the pampered city-servant, fed at the cost of his master. The wages of the industrious manufacturer, we have already seen, will not allow of a liberal consumption of butcher's meat, much less for wasting, or throwing it away, because its quality does not suit a dainty palate.

An objection may be made to my proposal, on the behalf of the lower classes of housekeepers, who keep only one maid-servant, and can hardly afford that, yet know not how to dispense with such a necessary assistant.

My answer is, that in one family out of three, this is an imaginary want they have no right to gratify in their situation and circumstances, especially where there are not a number of children; and I will add, what has passed under my own observation; that reputable mechanic artists and tradesmen, of the lower classes of citizens, in Flanders and in Holland, know not what it is to keep a maid-servant; the mistress alone, or the mistress, assisted by the *fille de boutique* (her shop-girl) performs all the necessary functions of the cook or housemaid; and though our inferior citizens wives are too proud and indolent to think of such sort of economy, yet this must not prevent my declaring, that the true principles of trade require frugality, parsimony, and simplicity, in the conduct of this class of citizens, in a commercial state. But, admitting the expediency of their keeping one maid, in these luxurious times, my plan must be beneficial to them otherwise; for either the price of wages must be reduced to its old standard, four pounds, instead of six or seven, now foolishly given, or they must deduct the tax from the present exorbitant demands of servants. For my own part, when I beheld the insurrection of the weavers, I was only astonished at their mistaking their object; for surely nothing can be so absurd in a well-regulated government, as to suffer the most useful hands in the trading and commercial interest, to languish and pine away with hunger and distress, while these slaves of idleness, and panders to lust, are clothed, fed, and better paid, than soldiers, sailors, or manufacturers, the vital arteries of the commonwealth. I shuddered lest their resentment should be turned against the liveried laquais, foreign valets, and insolent



waiting maids. In a nation that had no foreign commerce, this troop of extravagant consumers might be accounted beneficial; but in a country, dependent on foreign demands, for its superfluous produce, in the most improved state (manufactured) they are a great detriment to the common interest. Their industry should be employed to increase the quantity of food, raiment, and works of ingenuity; the increase of the quantity of the necessaries of life would necessarily add to the number of the people, by encouraging matrimony; and this again would tend to the augmentation of the superfluities for export, by regular progression.

Here the complaint of high wages is just; and it is a reproach to administration, that it has not been redressed. In proportion as provisions have risen, the menial servant, who does not contribute to the maintenance of the family (like an apprentice or workman) should have lowered his demands, to allow for the extra-expence of his cloathing and subsistence. The reverse has been the case; but here again, the miserable state of our revenues interferes to countenance, rather than to check, the exorbitant wages, idleness, and debauchery of household servants. This point therefore must be resumed under the head of FINANCES.

I shall now confidently assert, that another real cause of provincial depopulation, of the defective qualities of our manufactures, and of their enhanced prices, is the false principle of not raising workmen's wages, in proportion to the very high price of provisions of late years, or to the profits derived from their industry; and this leads me to cast a retrospective eye on the frugal, plain, honest manners of our master-manufacturers, artists, and handicraft-men, predecessors to the *present* race, and to compare them with *their* costly drefs, carriages, elegant furniture, luxurious tables, country-houses, numerous menial servants, and expensive amusements. When I calculate the amount of these, and find that they must all be extracted from the sweat of the poor labourer's brow, or from an inferiority of quality (to the price) in the commodity, I am not surprized that my English broad-cloth is no longer so good as it used to be, nor my stockings so strong, though the price is raised. I hear, with concern, that these complaints are made abroad, that deceit in the lengths and breadths is added to the charge, and that the credit of our most staple manufactures is on the decline.

Whether or not these representations are just, to the full extent of our Author's ideas, they certainly merit legislative attention.

In the chapter of universal commerce, where he mentions the exportation of money for the payment of balances, he appears to ascribe the scarcity of silver coin to a wrong cause: he says it has been supposed to be drained away for this purpose, but that it is a mistake; and that our silver coin is hoarded by the bank, bankers, pay offices, &c. as an expedient against extraordinary, unforeseen, sudden demands, &c. That a sufficient provision may always be thus made for emergencies, is likely enough, but not so likely that these dormant repositories should

swallow

swallow so much silver as to distress circulation. It is generally allowed that our standard is too good, and whatever may be hoarded, much more is melted down, while no silver is coined. Silversmiths have, for many years, given three-pence premium for crown pieces, until there are scarcely any to be found; and if by the extensive operation of trade and credit, coin is principally wanted for internal circulation, gold and silver might well pay for manufacture at the mint, as well as other raw materials, which would preserve it from the melting pot without injuring the proprietor.

Monopolies have ever been esteemed injurious to the public, and several commercial companies established in the infancy of our trade, have now no existence in its more improved state, being diffused among the people at large, as public utility requires: whereas Mr. M. is for velling all foreign trade in chartered companies, though his reasons for this have less weight than dogmatism, in them. 'I will venture, says he, p. 135, to affirm, that there cannot be a more destructive measure proposed, with respect to *any one* branch of commerce, than to suffer private British subjects to carry it on, without any limitations or restrictions (except the customhouse laws) from government.' That companies are of use in forming new commercial undertakings, is generally admitted, and that the adventurers ought to be amply gratified for their expence and hazard, is as clear: if the plan succeeds, this gratification is received by the first proprietors. But when the shares are transferred from hand to hand, are not the profits of the most beneficial monopoly reduced by their price to the common average? Let the purchaser of that nominal stock that carries the highest nominal rate of interest or dividend, answer this question. As to the plea of the superior skill and integrity of public companies to those of private merchants, no stress can be laid on it, if both act under the same regulations; honesty being always the best policy: but are there no companies against whom, and their agents, charges of heavy enormities have been brought, beyond the abilities of private individuals to perpetrate? and is there no company under such odious imputations, that is grown almost too great to be easily controulable by the state from which it derived its original powers? But that our Author may leave nothing unsaid in favour of commercial monopolies, he pursues the argument to his favourite topic. 'Is it probable, adds he, that any private adventurers should ever have it in their power, or should so accord in opinion, having the ability, as to lend the capital sums of money to the nation, from time to time, at low interest, which have been advanced by our India, South-Sea, and Bank companies, whereby the extraordinary exigences of the state in time of war have been supplied, without levying



sudden and heavy contributions on the people?' Here, indeed, we are furnished with the strongest political motive for chartered companies: but on the part of the people it might be retorted, that perhaps it had been better if government had not been enabled to raise money with so much facility. The current expences of the state might not then have been extended to such an enormous amount, nor its particular exigences have proved so burdensome to the public. As it is, if the levies on the people are light separately, the collective amount and *perpetuation* of them, are sufficiently onerous. Whatever Mr. M. may think of the matter, the extravagant system of anticipation has been carried on to alarming extremes, however easy it may be for him to justify it on paper.

At the close of this defence of exclusive trading companies, our Author discovers that the same objections have equal force against all other corporations, and his defence of these, now that the original cause for establishing them has been so long extinct, is equally improper and ill timed; as the exclusive privileges of cities and boroughs, now operate to restrict the freedom of trade. It is to be remembered, that the corporation of London was so sensible of this, that it has been found expedient to relax in this point, and grant the citizens occasional licences for the employment of non-freemen; that in other towns, the suburbs are often formidable rivals to the corporations; and that several manufacturing towns flourish without the aid of such equivocal support.

In treating of colonies the Author's arguments stand upon more solid ground; he justifies the establishing commercial colonies on true political principles; states very clearly the comparative value of our Eastern and Western possessions; and produces, from Dr. Franklyn, the strongest evidence to shew that our American settlements will long continue to consume the manufactures of their mother country, unless injudicious treatment on our part should drive them to contrary measures.

Under the head of insurance, the happy assistance thus given to commercial adventures is clearly shewn, with some just remarks on the pernicious effects of its abuse, and on the licentious wagers laid by private insurers. One remark under this subject is well worth attending to. \* It is reckoned, says our Author, sound policy in France and Holland, not to permit the master or owner to insure to the utmost value of the ship, because it throws a temptation in the way of the owner and the master jointly, or of the latter separately, to sink the vessel wilfully. This argument seems very rational; and after the many instances we have had in England, of the fraudulent destruction of vessels, it is surprising to find that owners and masters are still suffered to insure above the value of the bottom.\*

The



The method of computing the balance of commerce is accurately explained; and, from the complicated nature of traffic, it is shewn that by a partial view the balance may appear to be against us at a particular place, when it is really in our favour with reference to the collective state of our trade.

In considering the administration of commercial affairs, Mr. M. strongly recommends the establishing councils of commerce in all parts of the British empire, after the examples of France, Holland, Germany, and Denmark, all of which have chambers of commerce: our present Board of Trade, being properly what it is called, a Plantation Office, and that almost merely for a political use. He points out the peculiar business of such councils, among which would be the procuring an alteration of the mode of satisfaction to be given by insolvent debtors to their creditors: the confinement of vast numbers of useful hands in prison for debt, being, as he observes, 'one of the most inhuman, unmanly, and impolitic steps, that ever disgraced a people asserting a spirit of liberty.' With regard to book-debts he recommends the rendering them transferrable. 'Would not this, says he, be a noble relief to merchants, factors, and manufacturers, who are great exporters, and who are obliged to wait the tardy remittances of their correspondents in remote regions; might it not very often preserve the credit of a great trader, who otherwise is lost by stopping payment, though that circumstance arises from a sinister unforeseen event, such as the loss of a homeward-bound ship, the failure of correspondents, and various other adventitious misfortunes in traffic. As to our inland trade, it would be still more advantageous. Sharpers and spendthrifts would be extremely cautious how they got into tradesmen's books, if they were uncertain to whom their debts might be assigned, and knew that the demands on them being made to circulate like bank notes, must be regularly discharged at the expiration of the term of credit agreed on.' As Mr. M. intimates that if this regulation is approved of, he has a simple plan to produce for carrying it into execution, a question or two are submitted to his consideration. Whether such precarious articles could be generally marketable at equitable rates? Whether the prices offered and accepted under supposed hazards, or the necessities of the venders, might not prove very injurious to the reputations of persons in trade? And, lastly, in this gambling age, whether such a branch of traffic, would not introduce a species of debt-jobbing, more generally detrimental than even stock jobbing?

The elements of politics are considered under the following divisions. The introduction, containing among other things a definition of the science of politics, the sources from which the elements are derived, and the general principles of the law of

nature: an examination of the law of nations; and an inquiry into the origin of governments. These points compose the first part of the political treatise; the second contains an explanation of the several sorts of government that have prevailed in the world; an analysis of their advantages and disadvantages; the origin of the British constitution; the peculiar advantages of this constitution; the prerogatives and obligations of a King of Great Britain; the rights and privileges of British subjects; and a concluding sketch of the accomplishments requisite to form a complete member of the British parliament.

This distribution of the subjects appears to be irregular, by the law of nations being considered and placed before government itself is discussed: whereas the natural order appears to be, first to treat of the principles of domestic or internal government of a people, and then the received maxims for the conduct of nations toward each other; or what is called the law of nations.

In explaining this law of nations, the Author, very justly, in speculation, looks on 'bodies politic as moral persons,' and adds therefore that 'it is plain there can be but one sole and the same rule of justice and common right, for all mankind.' If one man injures another, he is amenable to the laws of his country, and he may be obliged by a court of justice to make reparation or suffer punishment; but what tribunal is there to redress the injuries done by one potentate to another? The law of nations is generally over-ruled by the law of power, and the *ultima ratio regum* is declared from the mouths of cannon. This law is indeed made to appear very just and amiable if submitted to, but he that engages himself in preaching morality to princes and their ministers, might be more usefully employed. While he is thus discussing national obligations, the measure of seizing the ships of France before the declaration of the late war incurs a severe censure. But divine as that principle may be, of doing to others as we would have others do unto us, it cannot be practised to its utmost extent with safety even among individuals, much less between nations, without being reciprocal; and war would then be totally excluded. The *lex talionis* justified this measure; we were injuriously treated in America, without a declaration of war, and saw preparations in Europe to support those injuries; we therefore took a timely step toward security in like manner, security by arresting their seamen, not redress, the captures not being condemned till a formal war was commenced. It is an unhappy circumstance that an attack on kings can only be made on their innocent subjects; but in this point of view, perhaps there are not more generous enemies in the world than the British nation. We had negotiated long enough before that manœuvre was carried into execution.



It is advanced, that 'persecution for religious systems and opinions, are manifest infringements on the law of nature and of nations; but if a particular state dooms to death one half of its subjects, it is customary for other nations not to take part in the affair, for this would be to involve the whole world in continual wars. The unhappy people having submitted to the system of polity established in their country, must effectuate a revolution themselves, or patiently endure their hard lot; but they cannot claim foreign succour on the general principles of the law of nations.' They may however request, and ought if possible to obtain it, on the general principles of humanity; as was reciprocally the case between us and the States of Holland: and perhaps it was never more disinterestedly granted than on those two occasions. Here we are naturally led to turn our eyes to the kingdom of Poland, now arbitrarily dismembering and sharing among powerful and ambitious neighbours. But whatever may be the motives of the parties to this interference, however unjustifiable it may be in them to take advantage of the internal confusions of that unhappy country, or however such accessions of power may be regarded by other states, in a political view; the enormity may be greatly diminished in a moral or philosophical view, when we consider the turbulent feudal constitution of the Polish government, and how much more quiet and peaceable the inhabitants, who are slaves to their own restless nobles, are likely to live under *any other* system of policy, whoever may be their new masters.

When our Author treats of the origin of the British constitution, and delineates the frame of government established by Gothic conquerors, he praises the symmetry of it in strong terms; but applying the word *people* in the present sense to those early times, he totally overlooks the conquered natives who were the majority in numbers, but who had no political existence, being slaves in a literal sense under such military establishments. Poland, just mentioned, is an existing relic of this kind of institutions. Had not Mr. M. fallen into this mistake, he would not have characterised these Gothic models in capital letters by the name of *FREE* governments.

Where the rights and privileges of British subjects come under the Writer's pen, he gives a brief characteristical catalogue of the kings of England; but not sufficiently adverting to the great alteration of national circumstances, he forgets his famous Gothic model, views them all through the medium of the present day, and bestows his epithets accordingly. But while the feudal establishment subsisted, the principal power of government rested with the barons, who frequently controuled the king, and continually oppressed their vassals. When the re-



volutions which sprang from turbulent contests for power, and disputed successions to the crown, strengthened the regal authority on one hand, trade, with the dislocation of the feudal ties, elevated the common people from their thralldom on the other, and both together left the nobles little more to distinguish them than their nominal dignities. Thus from the time of Henry VII. to that of William III. the feudal frame being worn out, and none other being actually substituted, the nation might almost be said to have remained without a known constitution. At length the struggles of the people in behalf of their natural rights happily prevailed; and the traces of feudal rights as declared in *Magna Charta* were admitted as the foundation of a popular constitution, that extended to the whole mass of the people those liberties never solemnly acknowledged and ratified to them by government before. If these circumstances are not allowed for, we shall form very erroneous conceptions of persons and things in reviewing the several periods of English history.

The conclusion of this epitome of politics laying down the necessary qualifications of a member of the British parliament, will afford more satisfaction when viewed abstractedly, than if compared with the life.

The elements of finances are considered in three parts. The first contains a short history of public credit; the second treats on the nature, solidity, present extent, and national advantages of the public credit, and funding system of Great Britain; the third, on taxation, and the best means of improving the public revenues of this kingdom.

In this division of the work, Mr. M. pursues his favourite argument of the national debt being no national grievance; and is much displeased with any attempt at paying it off. In respect of satisfying the creditors it is indeed needless, since, as he observes, every one may be paid his debt whenever he pleases, by carrying it to market; but to very little purpose does he maintain 'that the imaginary debt itself, taking the principal abstractedly, and apart from its annuities, or annual interests, is not an evil, nor liable to the objections indiscriminately thrown out against it.' If the government has no need to think of paying this debt, and if it is to be considered apart from the interest to be paid for it, the principal weight of objection is certainly abstracted from it, and few would account debts evils under those circumstances. But do not these annual interests constitute very oppressive evils, and accumulate permanent burdens on the poor for every fresh debt borrowed? The speculator in the metropolis, who toils not with his hands though he may spin these fine systems in his closet, thinks taxes may be paid by

the people *in infinitum*; but he ought to consider that the gains of hard useful labour bear no proportion to those acquired by works of ingenuity.

Mr. Mortimer is indeed for superseding the necessity of fresh taxes, by appropriating the annual produce of the Sinking Fund to the formation of a new fund during peace, for the sole purpose of discharging the interest of future loans in time of war. But supposing no obstructions to intervene, how many wars would this scheme carry us through? Supposing it had been adopted at the peace of Aix-la-Chapelle, would it have paid the interest of all the expences incurred by the last war? Even granting all this, does our Author repose such confidence in our ministries as to imagine such a fund would remain sacred from violation until the proposed time for opening it arrived? Would not its accumulation make such a time wished for, if not precipitated? Before these questions are answered, let it be considered how long the original destination of the Sinking Fund was adhered to!

After all, Mr. M. tacitly owns the oppression of our present taxes on the people, by proposing, as an improvement, the substituting more equal and less burdensome taxes for those now laid on the absolute necessities of life. But as he grants that 'our national expences will not admit of a reduction of our taxes,' he must know that the impossibility of living without consuming the necessities of life, render imposts on them the only funds that can be depended on. This is an unhappy truth, and it being as true that if the national revenue could be doubled, the present train of extravagant management would soon swallow the whole; it follows, that though political invention has been racked for numbers of years back to find new articles of taxation to augment the revenue, no man does his country any real service by furnishing hints for new funds, and flattering government into security. Oeconomy has been a fashionable word for some years, but the practice of it is left to the poor who cannot exist without it. It may still be the virtue of individuals, but as a natural character it is exchanged for the opposite extreme; which renders all orders in a rich kingdom needy and rapacious. If it is within possibility for the manners of a whole people to be reformed, the prospect might brighten, but the probability of such an expectation may be left for historians and philosophers to determine.

In conclusion, elaborate and meritorious as this work is on the whole, the passages remarked on appear open to the objections brought against them; especially those relating to the Author's extreme attachment to funding; mistakes in political precepts being of a very dangerous tendency: and should he esteem them worth reconsideration, at a future opportunity, his work may not be the worse for it.



ART. VII. *The Anglo-Saxon Version, from the Historian Orosius.* By Alfred the Great. Together with an English Translation from the Anglo-Saxon. 8vo. 7s. bound. Baker, &c. 1773.

THE history written by *Orosius* is very valuable on account of its antiquity; the *Anglo-Saxon* version has also a merit of the same kind; the curiosity of which is increased by its having been the performance of a royal hand.

It is generally known to those who have heard of *Orosius*, that he was a Spaniard by birth, and educated a Christian. In the year 400, as is observed in the preface to this volume, he was sent for into Africa, by St. Augustine; from whom he received such protection, that he not only wrote the history by his persuasion, but hath inscribed it to him. This dedication, which is not here translated, makes it appear, that the Christians were charged by the Romans with having rather increased than diminished the calamities to which humanity hath always been subject: '*Orosius*, says the Translator (the learned Daines Barrington) endeavours, almost in every chapter, to shew that the miseries formerly experienced by all nations, exceeded greatly those which were then suffered. He hath therefore, the *very singular* merit of inculcating, that we should be satisfied with our present condition, when almost *every other* writer is of that querulous and ungrateful disposition, that he conceives those only to have been happy or deserving, who have lived before him.' To the above reflection it is added, in a note, '*Orosius*, likewise, loses no opportunity of speaking with proper detestation of those scourges of mankind, commonly stiled Great Conquerors, as also of reproaching the Romans for their egregious vanity and oppressions shewn to other nations. For his general benevolence also, to the inhabitants of every part of the globe, see the second chapter of the fifth book; so that if *Orosius* is not the most eminent of historians, he was probably one of the best men that ever existed.'

The chapter to which Mr. Barrington refers the Reader, in the last paragraph, is entirely omitted in the *Anglo-Saxon* version, and consequently in the English translation; the Reader therefore must be satisfied with knowing, unless he has recourse to the original, that it gives an account of *Orosius* as being then settled in Africa, and speaks of his benevolent regard to all his fellow creatures throughout the world.

*Orosius* appears to have acquired considerable reputation by his history, and by his books against the *Pelagians* and *Priscillianists*: an edition of these works, enriched with ancient coins and medals, was published in 4to, at Leyden, in the year 1738, by *Havercamp*. His history is properly spoken of by Mr. Barrington, as a compendious universal history, written by a Christian;



tian ; and ' it seems, he says, to have been in much greater request, till the invention of printing, than perhaps any epitome of the same kind. Even to the latter end of the sixteenth century, no book required more editions than Orosius's history.'

It may not be improper for us to take notice of what the Translator farther observes concerning this ancient Writer, that ' as he flourished at the latter end of the fourth century, he had an opportunity of consulting many historians, whose works are in part or entirely lost ; among these he particularly cites Trogius Pompeius, Justin, Livy, Polybius, Antias, Valerius (perhaps Paterculus) and Claudius. It appears also by the third chapter of the sixth book of Aulus Gellius, that Orosius had perused the history of Tubero (which is entirely lost) because he gives an account of Regulus's army having great difficulty in killing a serpent, near the river Bagrada, for which circumstance A. Gellius cites the authority of Tubero.'

It is very possible that Orosius might have seen the history of Tubero, but this is mere conjecture, and in regard to the circumstance on which the supposition is here founded, it is as easy to imagine that Orosius might have inserted it from Aulus Gellius.

The *Anglo-Saxon version* of this history is the principal object which is presented to the Reader in this volume. Two objections have been made to its being ascribed to King Alfred : the first, which is the improbability that a King should undertake such a work even if he was properly qualified for it, appears to us rather futile and insignificant. If there is any faith in history it is clear beyond doubt that Alfred was, as the Translator observes, really a most learned man, for the period in which he lived ; and why should it be thought less probable that he should have given a version of Orosius, than that he translated Bede's Ecclesiastical History, or Boethius de Consolatione Philosophiæ, which we do not find to have been disputed ?

Alfred's father, Ethelwulf, had been a priest, and subdean of Winchester, before he was crowned, it may therefore be supposed that he had himself at least the common learning of the times, which was then chiefly confined to the clergy, and that he would give his son the same education ; which indeed appears to have been his design in sending him so early as he did, with an honourable attendance, to Rome, where he continued five years. As Alfred was Ethelwulf's fifth son it could scarcely have been expected he should have succeeded to the throne. From hence Mr. Barrington with probability infers, that he was educated with a view to some great dignity of the church, and consequently received the instructions proper for that profession.

' His juvenile studies, says the Translator, however, were not merely clerical : for Asser (who was Alfred's contemporary) informs

informs us, that when this King was but twelve years old, his mother offered a book of Saxon poetry to any of her sons who would get it by heart, and that Alfred obtained the prize from his brothers. Having received such an education, and an early taste for the learning of the times, it is well known that, during his very troublesome reign, he was always, at any interval of leisure, employed in reading, or attending to what was read by others; for this we have the repeated testimony of Alfer Menevenus, who was actually retained in the King's service for the latter purpose.'

Mr. Barrington thinks that some of Alfred's versions were probably tasks imposed during his youth by his preceptors, 'who seem, he adds, to have made a judicious choice, as Orosius was the best summary of universal history then known, Bede had given an account of the ecclesiastical affairs of the English; and Boethius's was, perhaps, the best treatise of moral philosophy which was then read. It is not impossible also, that his preceptors might have corrected some of these translations, or the King himself, afterward, improved and enlarged them; though there seems to be little doubt, but that Edward the Sixth (who died before the age of sixteen) was capable of making, perhaps, as good a translation of Orosius into English.'

Considerations of the kind above-mentioned render it very probable that King Alfred should have been employed at some time of life in performances of this sort, and therefore they contribute much to weaken the other objection to the version's having been made by him; which objection arises from something like an intimation of a doubt on the subject in Somner's preface to the Saxon Glossary, in which he just mentions it as *the opinion of most, plurimorum est sententia*, that the version was the work of Alfred; and again, when he speaks of him as the Translator, adds, *ut fertur, as is reported*. In opposition to this Mr. Barrington refers the Reader to several respectable authorities, who, without the least hesitation, consider the translation as made by King Alfred: to which he adds some intrinsic proofs from the work itself, one of which is expressed fully in the following extract:

'It may not be improper here to observe, that this King's translations of Bede and Boethius are more than liberal, being paraphractical versions; but the translation of Orosius still goes further, as Alfred omits most of the introductory chapters to each book, sometimes leaves out considerable passages, and often inserts quite new matter. As he is known, therefore, to have taken these liberties with Bede and Boethius, to whom but the same royal and liberal Translator can we ascribe such a version of Orosius? At the latter end he seems to have been quite tired of this painful employment; and consequently in the last

book he scarcely gives any thing more than the contents of the chapters.

The strongest intrinsic proof that the Anglo-Saxon version was the work of Alfred, appears to be found in the first chapter, which is geographical: "When the royal Translator, says Mr. Barrington, reaches the northern parts of Europe, he with the greatest propriety introduces the voyages of Ohthere and Wulfstan, which begin with the following words, '*Ohthere told his Lord King Alfred,*' and during the narrative, the verb is often used in the present tense, as '*Ohthere says,*' &c. In another part the expression is, '*we had such an island on our right,*' which cannot be the words of an historian writing in his closet from common materials, but must be taken down from the mouth of the traveller giving his own account of what happened to him. The names of the places also mentioned in these voyages are so numerous, that it is impossible the King should have remembered them, if he did not make short notes of the relation.—I have, for these reasons, scarcely a doubt with regard to this Anglo-Saxon version's being truly ascribed to Alfred the Great, though, after all, this rather adds to the curiosity of the publication than the merit of it."

The Editor informs us, that he publishes this Anglo-Saxon version from a copy transcribed by Mr. Elstob from the original MS. in the Cotton Library, which also he occasionally consulted. Concerning the character used in that MS. some learned friend to whom he applied agreed in supposing it to be of the ninth or tenth century. He gives an account of some little, and we think justifiable, liberties which he has taken, but in every thing material he has always, he says, religiously followed the copy, and at the bottom of the page has suggested such conjectural emendations as occurred, which he submits to the judgment of the Reader. The geography of Orosius is itself very valuable, and the account which King Alfred has inserted of the navigations of Ohthere and Wulfstan is to be regarded as a precious fragment of the real situation of several nations in the ninth century. It is not always easy to determine, with accuracy, what particular places or parts of the northern regions are here intended to be described; but the Editor consulted Mr. John Reinhold Forster (who has made the northern geography his particular study) whose observations on this part of the work are printed at the end, and make a very valuable addition to it.

Mr. Barrington thinks the conjectures of Mr. Forster are nearer the truth than those of any other writer or geographer; but states some objections to his suppositions, which appear to have weight: he imagines that, had Ohthere travelled so far  
north



north as Mr. Forster conjectures, he must have taken notice of its being perpetual day within the Arctic circle, during almost his whole voyage, which would so greatly have astonished the King: he apprehends also that the northern lights, and some other particulars, would have been noticed in the relation, had the course of the travellers been exactly according to Mr. Forster's plan: notwithstanding these difficulties, we acknowledge we have perused that gentleman's remarks with much pleasure; they discover his knowledge and ingenuity, and appear to us to give the most probable description of the voyage. Mr. Barrington has annexed a map, which contains the names of most of the European places mentioned in the geographical chapter, in which also he has traced the voyage of Onthere and Wulfstan, in the northern seas.

The English translation is not offered as perfectly literal, yet we are assured no farther liberties have been taken with the original, than from endeavouring to make it intelligible to the Readers. One method the Translator has observed, which we greatly approve, and think will be acceptable. \* Where the Saxon word, or turn of expression, says he, happens to correspond with the English idiom, I have generally retained it; though this hath sometimes obliged me to make use of a term or phrase, which is partly obsolete. I thought this proper, to shew the affinity which is still retained between the Anglo-Saxon and modern English. I have therefore commonly printed such words or passages in Italics. This, indeed, is one of the principal advantages of translating the Anglo-Saxon into the language so evidently derived from it; which affinity of idiom could not appear, if I had rendered it into Latin.

We have given this particular account of the present publication, as what we imagine will be very agreeable to many of our Readers: we shall only add some short extracts, consisting of a few passages added by the Royal Translator, as specimens of the English version. The first of these shall be King Alfred's account of a Roman triumph, which is as follows:

\* Now this is a triumph amongst the Romans; when a victory hath been obtained, the senate meets their consuls six miles from the city with chariots of gold, and ornamented gems\*; they also bring with them four *vats* (two of them white); then when the procession moved on towards the city, the senate went in their chariots after the consul, and ordered the captives to drag him on before them, that their glory might be the more manifest. If however the consuls subdued any nation without a victory, then they were also met by the citizens,

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\* *Fretted gem-stones*, in the Saxon.

in chariots covered with silver, as also with four vats of any fort \*, filled with treasure, in order to honour their consul. Such is the form of a triumph.

To this we shall add the short relation of the constitution of the senate, by the same hand : ‘ Romulus first established the senate, which then consisted of one hundred, but was afterwards enlarged to three hundred. The senate was necessarily resident within the city of Rome, because they were counsellors, appointed the consuls, had the supreme command over the citizens, and kept all the treasure which arose either from taxes or plunder, under one roof, that they might apply it to the common necessities, by the vote of the whole community, except that of slaves.’

After Orosius in one part of his work has mentioned the temple of Janus, King Alfred adds the following lines : ‘ This house was built with this design by the Romans, that in whatever quarter they carried on their wars, whether south, north, east, or west, they *undid* the door which looked toward that *half*, and by this means knew which of them to *open*. Then they *tucked up* their garments above their knees, and *girded* themselves for the camp, as they knew by one of the doors being thus open, that they had not peace with some nation ; but when they had peace with all, then were all the doors shut, and let their garments hang as low as *their feet* †.’

In the twelfth chapter of the fifth book we have another insertion of Alfred’s : ‘ In the year of Rome 677, the Romans gave Julius Cæsar the command of seven legions to carry on the war for five winters in Gaul, and after he had conquered these nations, he went into the island of Brittonie, where fighting with the Bryttas, he was defeated in that part of the country which is called *Centland*. Soon after this, he had a second engagement with the Bryttas, in *Centland*, who were put to flight. Their third battle was near the river which men call the *Temese* (near those fords which are called Wallingford) : after which, not only all the inhabitants of Cynnceastre ‡ submitted, but the whole island.’

These paragraphs are all that the limits of our work will allow us to select from this volume : the Translator seems to

\* That is rather, of any colour, as in the other mode of triumph two of the vessels were to be white.

† *i. e.* They put on the Roman *toga*, instead of the dress proper for a march against the enemy.

‡ ‘ I should suppose that this should be Dorchester, rather than Cirencester, as the former is so near to Wallingford. It is from this passage that Bishop Kennett hath insisted that Cæsar’s army forded the Thames at Wallingford, and not at Coway Stakes. See *Par. Ant.*”



think that there are very few who are likely to purchase it; he printed it chiefly, he says, for his own amusement, and that of a few antiquarian friends: he has certainly employed considerable labour and attention on it; and we apprehend it will be well received by the lovers of antiquity, and by such who have a value for the ancient records of our own country.

ART. VIII. *The Spiritual Quixote; or, the Summer's Ramble of Mr. Geoffry Wildgoose. A comic Romance. 12mo. 3 Vols. 7s. 6d. Doddsley. 1773.*

THERE is something singular in this production, and it deserves to be distinguished from the common trash of modern novels. The subject, however, is mean, and unworthy the talents of this Writer. The adventures of a frantic enthusiast (a Methodist preacher) cannot be supposed to afford the materials of an entertaining romance. The Author is therefore obliged to have recourse to an artifice, and to make his episodes atone for the poverty of his general fable.

Mr. Wildgoose is born, educated, and settled with his mother: he quarrels with the parson; turns Methodist preacher; decoys a cobbler to be his spiritual Sancho; and preaches his way from Cotswold's hills to Bath, in the first volume. In the beginning of the second volume, he leaves Bath, in order to consult his spiritual father, Mr. Whitefield, at Bristol: but not being properly directed he and his squire take the Wells road; and, in the evening, when they are perplexed about what is to become of them, they accidentally meet an old acquaintance of Wildgoose, who takes them into good quarters. After a description of the house and garden, &c. the Reader is very pleasantly relieved by the history of Mr. and Mrs. Rivers, which is by far the best part of this novel. Mr. Rivers had been obliged to leave the university on account of his health. He retired to a village about twenty miles from Oxford, and boarded with a gentleman farmer who had two daughters; the youngest of which he fell in love with. We shall give pleasure to the Reader, and do justice to the Author, by the following interesting story:

As I was quite a Valetudinarian, and willing also to lose as little time as possible from my studies, I desired to eat at my own hours, and avoided all intercourse with the family as much as I decently could without the appearance of pride or moroseness. Mrs. Woodville (the farmer's wife) kept but one maid to do the work within doors; and whose business it was to wait upon me: but as she was often otherwise engaged, the daughters would frequently by turns supply her place. After some time, however, I could not but observe, that the younger was



more assiduous in her attendance on me than the elder ; which yet I looked upon as accidental, and imputed it either to the good-nature of the one, or the churlish temper of the other. Charlotte Woodville did every thing in so pretty a manner, that although it gave me no small pleasure, yet was it a somewhat painful tax upon my complaisance, which would not suffer me to receive any thing from so fair a hand without some little gallant acknowledgment. The more civility I shewed, the more obliging was this fair nymph ; so that, by degrees, as I seemed disappointed whenever any other part of the family attended me, so she grew more officiously kind in her attendance, and

“ Though I call'd another, Charlotte came.” PRIOR.

“ I am convinced, however, that she was utterly void of any design in this, and at present only followed the dictates of her native benevolence, and freedom of disposition : though a more powerful motive, I believe, soon took place in her little breast ; and my indiscretion put matters upon a different footing.—There happened to be a wedding, in the village, one morning ; and curiosity had drawn to church the whole family except the younger daughter, who staid to attend on her father, who was confined to his bed by a fit of the gout. Charlotte came into the parlour upon some occasion or other, while the bells were ringing upon this jocund occasion. A wedding in a country place, sets every girl in the parish to simpering ; and matrimony being an inexhaustible topic of raillery, I happened to joke with Charlotte upon the happiness of the state. She made me some very innocent reply ; which, however, tempted me to chuck her under the chin, the lowest degree of dalliance with an inferior. She blushed, and retired with some precipitation, and with such a sweet confusion, that I longed to repeat the freedom ; and begging her to return for a moment, as soon as she came within the door, I caught her round the neck and snatched a kiss. This increased her surprize, and she again retired with a glow upon her cheeks, which I fancied expressed some indignation ; at least it so alarmed her virgin innocence that I saw her no more that day.—I had now passed the Rubicon of discretion.” “ Yes, says Wildgoose, you had tasted the forbidden fruit. The poison of asps is under the lips of the most innocent of the sex. There is no security against the encroachments of love, but by checking the first motions of the soul. Whoso looketh upon a woman to lust after her, has committed adultery with her already in his heart.” “ You are too severe upon me, replied Rivers ; but I will proceed in my story.—I took a walk before dinner ; and upon my return into the hall, where the family generally sat, Charlotte, instead of meeting my eyes with an open cheerful countenance, looked down with a

bashful consciousness, and almost hid her face in her bosom. My mind was now in such a situation, that, if I had believed the freedom which I took had really offended this innocent maid, I should probably have entirely desisted, and have pursued the affair no further: but as a little coldness would easily have nipped my passion in the bud, so the slightest encouragement sufficed to keep alive the flame. I cannot omit a trifling circumstance which I considered in that light. Being under a kind of regimen as to my diet, I usually supped upon a basin of milk. This the servant brought me that evening, accompanied with a plate of wood-strawberries. It being early in the year, I asked her, whence they came? She said, they were a present to one of her young mistresses. As I had met with so little complaisance from the elder, I easily guessed to whom I was obliged for this favour. This slight instance of her forgiveness, expressed in so pretty a manner, tended but little to the cure of my growing passion.—The next day, in the absence of the maid, Charlotte ventured again into my apartment. I gave her a significant smile, in allusion to what had passed the day before; and, taking her hand pressed it with some eagerness. She repulsed me in such a manner, as seemed rather to return the compliment, than to be displeased with it. In short, though I had no great opinion of my own person, yet I began to flatter myself that I had made some little impression upon Charlotte's tender heart: and, as nothing is a stronger incentive to love, than an opinion of its being mutual, this naturally endeared her to me, and made her appear more amiable every time I saw her. In reality, I began to love her extravagantly.

“ And she more lovely grew as more beloved.”

“ Jealousy is often a sign of a little mind, and a meanness of spirit; and a jealous husband is certainly a ridiculous animal; but a jealous lover, I think, deserves the compassion rather than the contempt of his mistress.—I began to be so fond of my little mistress, that I could hardly suffer her to be out of my sight; and as I thought I had condescended a little in settling my affections, I could not bear with patience the thoughts of a rival; nor indeed had I reason to fear one in her present situation. However, I one evening saw her engaged in so sprightly a conversation, and laughing with so coquettish an air (as I fancied) with a young fellow of the neighbourhood, who was talking to her brother at the door, that it immediately alarmed my jealousy, and I could not forbear discovering it. I rang the bell with some vehemence, intending only to put her in mind of me. Instead of sending the maid, as I expected, she immediately left her company, and came herself. I bid her send in a glass of water; which, with great good nature, she brought with her own

own hands. I had seated myself, Sultan like, in my great chair; and lolling in an insolent posture, affected to be engaged in reading; and, with a haughty nod, bid her set it down. She was sensible of the insult, and immediately assuming the dignity of her sex, drew herself up, and flung out of the room, with the air of a Countess. It appeared afterwards, indeed, that the young man, whom I feared as a rival, was at this time engaged, and upon the brink of being married, to another girl in the neighbourhood; and I was convinced, that my suspicions with regard to Charlotte were entirely without the least foundation. The little quarrels of lovers generally conclude in more tender reconciliations. Mr. W.'s spirited behaviour on this occasion, and the explanation it produced, greatly augmented our fondness for each other; and this tender intercourse was continued for some time, without being suspected by any one. I was so happy in my amour, that I never considered the probable consequences of so improper an engagement, but rather shut my eyes against any disagreeable reflections.'

We have seldom read so natural and pleasing an account of the commencement of an amour; and we give the Author credit for the truth of it. The story is continued, in a manner, which will delight the Reader; but it has one improbable circumstance, that the farmer would suffer his daughter to be taken to town by her lover before he had married her.

Wildgoose's arrival at Bristol; his interview with Whitefield; and his wonderful works in conjunction with that apostle, are as well related as such stuff would bear. An old merchant becomes jealous of him, and gets him and his squire kidnapped; but the captain favours them, and lands them in Wales. The Author blends the adventures of his hero, very well, with some of the customs and prepossessions of that country; and his misfortunes are comical enough. He leads him back again to Gloucester; and from thence by a variety of stages to the Peak in Derbyshire, in order to convert the miners, and other inhabitants of that region. Many people will attend him with great pleasure; others will think, he has not kept up his tale above those little and vulgar circumstances which ought never to be recorded.

Wildgoose is at last restored to his senses, without a miracle. While he is preaching at a horse-race, he is knocked down with a bottle. The copious bleeding which ensued; the sensible conversation of a clergyman into whose house he was taken; and a sincere love for a worthy woman, who was not a friend to his Quixotism, effected his cure, in a very probable manner; he is then conducted home, and made happy, to the great satisfaction, no doubt, of the benevolent Reader.



\* \* \* The Author would probably have given his work some other title, if he had known, or recollected, that a former *Spiritual Quixote* made his appearance in this country about 20-years ago : see Review, vol. xi. p. 445.

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ART. IX. *The Origin of the English Drama.* Illustrated with its various Species ; viz. Mystery, Morality, Tragedy, and Comedy. By Specimens from our earliest Writers : With explanatory Notes. By Thomas Hawkins, M. A. of Magdalene-College, Oxford. 8vo. 3 Vols. 9 s. sewed. Oxford printed ; and sold by Leacroft in London. 1773.

THESE specimens will be very acceptable to a new species of antiquarians which have lately sprung up amongst us, and who would catch at a pun of Chaucer's with the same avidity that a learned society would purchase his old shoe.

We mean not to cast an indiscriminate reflection on all the lovers of ancient compositions. The taste and genius of a PERCY would do credit to any pursuit ; and those who tread in his steps, and set up as critics in his manner, must generally contribute to the gratification of the public. The late Mr. Hawkins deserves to be mentioned with honour in this light. He has selected his specimens with judgment, and his observations are judicious and pertinent. These observations are, for the most part, thrown into a preface, from which we shall make the following extracts :

‘ It is by no means necessary here to enter into a dispute which has already engaged the pens of many able writers, concerning the origin of the modern drama in Europe ; for, whether it arose in France or in Italy, among the troubadors of Provence, or the shepherds of Calabria, or started up nearly at the same time in different kingdoms, it will be sufficient for our purpose to contend, that it was a distinct species of itself, and not a revival of the *ancient drama*, with which it cannot be compared, and must never be confounded. If this point be clearly proved, we shall place our admirable Shakespeare beyond the reach of criticism ; by considering him as the poet who brought the drama of the moderns to its highest perfection, and by dispensing with his obedience to the *rules of the ancients*, which probably he did not know, but certainly he did not mean to follow.’—The Editor here traces the first steps of what may be called the Gothic drama, and we believe he will give satisfaction and pleasure to the Reader. He proceeds in the following manner : ‘ There existed then in Europe, at the opening of the sixteenth century, two distinct species of drama ; the one formed upon the ancient *classic* model, and confined, like the sacred dialect of the Egyptian priests, to men of learning ; the

other merely popular, and of a *Gothic* original, but capable of great improvement. In the same manner there prevailed sometime afterwards two kinds of epic poetry; the first, like the *Lusiad*, on the plan of Virgil and the ancients; the second, like *Orlando Furioso* and the *Fairy Queen*, of a very different nature, but more diffuse, more various, and perhaps more agreeable. This distinction will place the works of Spenser and Shakespeare in their true class, and prevent a great deal of idle criticism. "Confound not predicaments, says Lord Bacon, for they are the mere stones of reason."

This collection opens with one of the scriptural dramas called *Mysteries*. It is on the *Slaughter of the Innocents*, given from a very old MS. of Ihan Parfre, written in 1512. The Editor's observations on its anachronisms, alliterations, and want of distinction in the characters are very proper. He then says, "One of the first improvements on the old *mystery* was the allegorical play or morality, in which the virtues and vices were introduced as persons of the drama, for the purpose of instilling moral truth, or inculcating some useful lesson for the conduct of life. The Editor of the following work has preserved three specimens of this kind, the most ancient and the best which could be procured: an account of their dates and subjects is prefixed to each of them; and it will be sufficient in this place to observe, that, allowing for the rudeness of the diction, there is some degree of merit in each of these pieces, which might have been played to great advantage in a more polished style."

These moral plays were rather comic, and led the way for Comedy. The first piece under that name was *Gammar Gorton's Needle*, written in 1551, and said in the old title-pages, to be "made by Mr. S. Maister of Arts, and played on the stage, in Christ College in Cambridge." The Editor justly says, "That there is a vein of familiar humour in this play, and a kind of grotesque imagery, not unlike some parts of Aristophanes, but without those graces of language and metre, for which the Greek comedian was eminently distinguished."

After shewing the use of the *vice* or buffoon of those times, he proceeds thus: "Soon after Comedy, the ancient Tragedy began likewise to be revived; but it was only among the more refined scholars, that at first it retained much resemblance of the classical form: for the more popular audiences it was debased with an intermixture of low gross humour, which has long continued under the name of Tragi-comedy. Even where a series of grave solemn scenes was exhibited without much interruption of buffoonery or farce, still our poets were content to imitate the old *mysteries* in giving only a tissue of interesting events simply as they happened, without any artful conduct of the fable, and without the least regard to the three great uni-

ties: these they called *Histories*; and these would probably have long continued the only specimens of our heroic drama, if a few persons of superior education and more refined taste had not formed their scenes upon the classic models, and introduced legitimate Tragedy in the ancient form. But these at first were only composed for private and learned audiences, at the inns of court, or the universities.'

The Editor proceeds to give an account of *Ferrex* and *Porrex*; the Spanish Tragedy, and the four Comedies which form the third volume. He removes what may be some objection to his collection in the following manner: 'In selecting such pieces as seemed worthy of the public attention, the Editor avoided, in general, giving those which had already been printed by Mr. Dodsley; but he could not, consistently with his plan, omit the Spanish Tragedy, which, as it stands in the present collection, cleared of the many gross errors in the former edition, appears almost a different work. The same may be said of *Ferrex* and *Porrex*, which being printed by Dodsley from a surreptitious copy, has hardly a single speech the same with the present edition.'

We have extended this article beyond what we should have done, if we had regarded the genius, rather than the industry and fidelity of the Editor. The plays he has collected have given us pleasure in the perusal, as some of the first efforts of uncultivated talents; and, we have no doubt, will, in the present edition, be agreeable to many of our Readers.

ART. X. *A Lecture on the Importance and Necessity of rendering the English Language a peculiar Branch of Female Education; and on the Mode of Instruction by which it may be made subservient to the Purposes of improving the Understanding, and of inculcating the Precepts of Religion and Virtue.* As it was delivered at Hickford's Great Room in Brewer-Street, May 4, 1772, by J. Rice. 8vo. 1s. 6d, Kearsley. 1773.

**T**HIS gentleman is known to the public, as the Author of an *Introduction to the Art of Reading*\*, and as the Editor of an edition of Milton; but more especially as possessing singular talents, and having had uncommon success in teaching the English language.

The design of the present publication is to exhibit the method by which he has acquired his reputation, and to do credit to a branch of education which he seems to think is greatly neglected. 'He is not, however, without hope, that his present attempt to delineate a mode of instruction, calculated to render the love of virtue and knowledge the leading objects in



education, will not be without its use.—In the most degenerate times, there have sprung up some few illustrious characters, as if to shame mankind into goodness, by the brightness of their virtues, and recal them from the paths of vice and folly, by the force of their example. And perhaps, there may not be wanting, in the present age, some noble and enlightened spirits, who, animated by a sincere desire of contributing to the good of society, may step forth, and by their countenance and example, assist in reforming the present mode of instruction, and in rescuing both sexes from the slavish and absurd dominion of pedantry, formality, and ignorance.'

We must take the liberty to say, that in such passages as this, several of which occur in the performance before us, the Author gives himself airs. We look upon the business of education to be the most important in human life; and, by a kind of necessity, to be the employment of some of the most able men in every community. The mode of education is ever adjusted by the principles, customs, and manners of every people. These, not being always the effect of wisdom, have furnished occasions of the severest animadversion. But we have ever found it easier to cavil than to improve; and we think a man blameable in passing general censures on the conduct of some of the wisest and best men of a community, without giving the fullest and plainest reasons for so doing.

We hope the ingenious Author will not be offended at a liberty, which he takes whenever he pleases, with other people.

At the same time that we shall do justice to Mr. Rice, we must not forget many of our other friends; the friends of real knowledge, and of mankind. There are, at this time, great numbers, in the universities, and as private tutors, who may be supposed thoroughly to understand the business of education, and whose views of it must be less partial and confined than those of Mr. Rice. If they conform to some customs which are not the most reasonable, it is because they find themselves under the great law of necessity, and are borne along by a stream which they cannot controul and direct. Surely, if Mr. Rice had known any such men, he would have made some exceptions in their favour: if he does not know them, he is not a competent judge of the subject of education.

After this necessary reprehension of

*the foul guilt*

*Of Eastern kings, who, to secure their reign*

*Must have their brothers, sons, and kindred slain,*

we now proceed to consider the Lecture.

In the first part, Mr. Rice observes, that 'the great end of education is to form the minds and manners of youth; and this is effected in two modes: 1st, By early inculcating such a

knowledge of God and ourselves, as may tend to correct the vicious and depraved propensities of our natures. And, 2dly, By instructing us in such arts and accomplishments, as may render us useful and agreeable to our fellow-creatures. The latter may be attained by habit and industry, without any great exertion of the *mental* faculties; and are more or less necessary, in proportion to the rank and character of the person intended to be educated. The former can only be acquired by the cultivation and exertion of the *understanding* and the *judgment*; and are therefore infinitely more necessary than the latter.'

Before the Author points out his method of education, he defines the art of reading, by a quotation from his *Introduction*; and exhibits, very properly, and strikingly, some barbarisms, tricks, and bad habits, which, in most scholars, require to be removed before his plan is entered upon. He then informs the Public, that he teaches by *Grammar* merely to humour the friends of his fair scholars. What he says, however, on the use of Grammar, before a child has collected words and ideas, has something plausible in it. The Grammar which he uses is his own; and we are apt to think it would have been full as acceptable to the Public as his *Lecture*.

In the second part, he says, 'There are but two means by which knowledge is generally obtained, viz. by reading and conversation: these, therefore, if united, and properly used, bid fair to effect every thing which can be effected from them. As, in order to establish a firm articulation, such authors are to be made use of, who have written in the most simple and unadorned style; so, in order to improve the understanding, such books should be first read, as treat of matters adapted to the capacity and age of the pupil; and which she may easily be brought to comprehend: and afterwards such as rise by just degrees to the most perfect species of composition the language will afford.'—Nothing can be more just and proper than these principles: and we doubt not but Mr. Rice acts upon them. This, however, does not appear in the *Lecture*. For he begins with Mason on Self-knowledge, a book, notwithstanding his prodigious encomium on it, by no means fit to be put into the hands of children. Mr. Rice, by introductory conversations, comments, and explanations, may make it useful; but this appears not before us.

From Self-knowledge he leads his pupils to Thomson's *Seasons*; thence to Young's *Night Thoughts*; and thence to Milton.—We are not perfectly satisfied with this choice of authors, in order either to improve the understanding or the heart; but we are persuaded that Mr. Rice's lessons from them may have those effects; at least, that his scholars are taught by them to read the English language well. What we suppose he  
does

does most good by, is only hinted here; we mean, his method of freely conversing with his pupils on the general subjects of education. A man of knowledge, temper, and good-manners, may effect more in one hour, this way, than in three, by the common method of instruction.

In short, this Lecture contains a great number of useful hints on the subject of female education; but it is not written in the manner of a man who could take the *lead* in opposition to established customs. We have no doubt but Mr. Rice teaches English as well as any man in the kingdom; and we should be glad to see him encouraged in his particular profession; but if he aims at substituting his plan of education, for that which now prevails, imperfect and exceptionable as it is, or to make it the *leading* branch in any institution, we are sorry for him; he has set his shoulder against Mount Atlas, and he will strive and fret himself to death.—But if he means to have his method and his assistance adopted in aid of more enlarged and learned schemes, we bid him *good speed*.—We have the highest opinion of his talents as a reader, particularly of the *Paradise Lost*; and we have regretted often, that he dropped his design of giving specimens of his art to the Public. Our pockets are daily picked by itinerant adventurers, and provincial coxcombs, who pretend to teach a language which they could never speak. They are gradually introducing uncouth and barbarous sounds into our pronunciation; and they will soon set about *improving* our language: while such a man as Mr. Rice, with a perfect knowledge of his native language, and professing to teach it; with all our best Poets committed to memory; with a voice strong, clear, melodious, and capable of a prodigious variety of tones; and with a pronunciation the most authentic, and the most to be depended upon; born in Westminster; educated by the best reader of his time; and ever in company where the *purest English* is spoken;—is *teaching little girls to read*, at a boarding-school in Kensington.

There are several slight faults in the Lecture, which we will not animadvert upon; as we wish to see Mr. Rice's attention turned rather to *reading* than to *writing*.

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ART. XI. *The Iliad of Homer.* Translated by James Macpherson, Esq, 2 Vols. 4to. 11. 11 s. 6 d. Boards. Becket. 1773.

**T**O maintain an independency on the public opinion, is by no means the easiest or the pleasantest road to fame. We part with praise only as a free gift, and unwillingly pay it when claimed as a right. Those writers who have followed the cavalier-schools of Warburton and Johnson, have, in proportion to their consequence, experienced this, no less than their assuming masters. They have exposed themselves both to private envy, and to public ridicule.



The manner in which this translation of Homer has been received, and the indignities it has met with, seem strongly to indicate that kind of mischievous pleasure men take in mortifying an author who seems too much pleased with himself. If Mr. Macpherson has given any foundation for this treatment, it must be found in his Preface.

‘ Not very long ago, says he, a friend, for whose judgment and taste, the Translator has a high respect, mentioned accidentally, in conversation, the desire, which he and others had before expressed, of seeing some parts of the *Iliad*, translated in the manner, in which the whole is now offered to the public. To please him, more than from any hopes of success, the trial was made. He approved of the specimen : and the Translator, finding that he had been too rash, in his prior judgment of the diffusiveness of Homer, continued his version : and he hopes he is not so partial to himself, as to suppose without reason, that it may convey some new idea of the original to readers of real taste.

‘ Though nothing can be more disagreeable to the Translator, than even to mention either himself or his works, before the public, he must beg their indulgence, for a moment. He will, he owns, be much disappointed, if his readers will take the following version for MERE PROSE. Though he has avoided, with great attention, to fall into the cadence of the English heroic verse, a fault scarce ever separated from poetical prose, he has measured the whole in his ear : which he finds has been, in some degree, guided by the sound of the original Greek. To bring the eye of the reader to the assistance of his ear, where the pointing does not occasion a stop, the fall of the cadence is frequently marked, with a short line.

‘ Next to the giving, with undiminished force, the fire and vigour of his original, the Translator has studied simplicity of expression and smoothness of language. He has the vanity to think, that, with the expence of a little more time, than he has employed, in his present version, he might have been able to have presented the *Iliad* to the public, in English blank verse. He preferred this mode, as presenting fewer fetters : and, he trusts, a greater variety of cadence and even more harmony of sound. To do all the justice in his power, to his author, as well, as to render his version useful to such as may wish to study the original, through an English medium, he has translated the Greek VERBATIM : even to a minute attention to the very arrangement of the words, where the different idioms of the two languages required not a freedom of expression, to preserve the strength and elegance of the thought. Almost all Homer's compound epithets are rendered into English ; and his characteristic modes of expression are imitated, if not retained, throughout the translation.

‘ The Translator has not crowded his pages with notes : nor swelled his work, with critical dissertations. Homer, he apprehends, is sufficiently clear without the first ; and the latter have been already exhausted, by other writers. His opinion of his author’s genius, he has already conveyed : his thoughts, concerning his person and the age, in which he lived, are so singular in themselves, that without a more minute examination of the subject, he shall not venture to lay them before the public. The extent of his design has been, to give Homer as he really is : and to endeavour, as much as possible, to make him speak English, with his own dignified simplicity and energy. How far he has succeeded, he leaves to the candour and judgment of the impartial public : who, he hopes, will not attribute either to self-sufficiency or vanity, what he meant only for explanation.’

It must be owned that Mr. Macpherson has here assumed the *os magna sonans*, and that what he announces is very extraordinary.—A translation of Homer, not mere prose, but something better than prose ;—not blank verse, but better than blank verse—in which the Translator has given, with undiminished force, the fire and vigour of the original, and yet has translated the Greek *verbatim* !

It would be very idle indeed to enter into a serious discussion of such propositions as carry, *prima facie*, the most striking inconsistencies.—A *verbatim* translation, in which the fire and vigour of the original should be preserved with undiminished force, would, we believe, be such a phenomenon as never before appeared in the hemisphere of Letters ! A vigorous, *verbatim* translation, neither verse nor prose, yet better than either !

Notwithstanding these inauspicious professions, we shall proceed, without prejudice, to the translation itself.

Mr. Macpherson informs us that, with respect to the structure of his composition, he has ‘ measured the whole in his ear.’ We know not in what manner his ear may measure numbers, nor how he may read, to reconcile the language of his translation to his ear. For our parts, we must honestly own that to us it seems destitute of every principle of that harmony which is adapted to our language. The eternal identity of cadence, occasioned by the short Iambic sentences, is, to an ear that can be offended by monotony, disgusting beyond expression. It reminds one of what the poet says, “ Sounds that ’twere a misery to hear.” It was certainly unfortunate that Mr. Macpherson did not remember, or regard the censure passed by HIM who made Homer our own, on Sydney’s English Hexameter :

“ And Sydney’s verse halts ill on Roman feet.”

For he professes that he has been in some degree guided by the sound of the original Greek. The Translator’s error is here, however,

however, entitled to some apology.—A provincial monotony of pronunciation, so very peculiar to his country, led him into it, and his Homer may, in that region, still have its readers.

A *verbatim* translation too might be useful in schools, were the size of the volume adapted to the purpose, and were this really a *verbatim* translation. That circumstance we must attend to; and, as any detached passage may answer the purpose, we shall take, without selection, the grief of Achilles over the body of Patroclus:

Ω ποπποι, ἢ ῥ' ἄλλιν ἔπος ἐκβαλον ἡμάτι κεινῷ,  
Θαρσύνων ἥρωα Μενoitιον ἐν μεγάροισι·  
Φῆν δὲ οἱ εἰς Ὀπουντα περικλυτον υἱὸν ἀπαΐειν,  
Ἰλιὸν ἐκπερσάντα, λαχόντα τε ληίδος αἰσαν.  
Ἀλλ' ἔ Ζεὺς ἀνδρῶσσι νόηματα πάντα τελευτᾷ.  
Ἀμφὼ γὰρ πεπρωται ὁμοίην γαίαν ἔρυσσαι  
Αὐτῇ ἐνὶ Τροίῃ· ἐπεὶ καὶ με νόησαντα  
Δέξεται ἐν μεγάροισι γέρον ἱππῆλατα Πηλεὺς,  
Οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτὴ γαίᾳ καθέξει.  
Νῦν δ' ἐπεὶ ἐν, Πατρόκλε σὺ ὕπερος εἰμ' ὑπὸ γαῖᾳ,  
Οὐ σε πρὶν κτερίῳ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεῖκαι  
Τεύχεα καὶ κεφαλὴν μεγαθυμοῦ σείο φονῆς·  
Δωδεκά δὲ προπαράδε πυρὸς ἀποδείροτομψω  
Τρώων ἀγλαὰ τέκνα, σθένε κταμένοιο χολώθεις.  
Τοφρὰ δὲ μοι παρὰ νηυσὶ κορωνίσσι κείσεται αὐτῶς·  
Ἀμφὶ δὲ σε Τρῶαι καὶ Δαρδανίδες βαθυκόλποι  
Κλαύσονται, νυκτὸς τε καὶ ἡμέρας δακρυχέουσαι·  
Τὰς αὐτοὶ καμόμεσθα, βίηφι τε θυρὶ τε μακρῇ  
Πείρας περὶ δόντε πόλεις μερόπων ἀνδρῶπων.

Hom. II. xviii. 325—342.

‘ Vain was the promise, ye gods ! which I made on that fatal day : when I confirmed, in his lofty halls,—the soul of the hero Menætiüs. I told the chief that to Opuntia—his high renowned Son should return : laden with his portion of spoil : after Ilium lay in ruins on earth. But Jove performs not, in all—the vain hopes of designing man. We both were ordained, by the fates—to redden earth, with our wasting bones : here, together, in sacred Troy ! Nor me returning to his halls, shall the earl-ruling Peleüs receive—The aged shall not receive his son. Nor Thetis, brightening into joy. Here I am destined to fall. Here earth shall rise o’er my head.

‘ But since thee I survive, O Patroclus ! Since later I descend to the grave : I will not cover thy corse with earth : till hither I shall bring in these hands—the head, the bright arms of Hector ; thy magnanimous slayer, in war. Twelve youths I will also slay,—a bloody offering at thy pyre. Twelve Trojans, from parents renowned ! Such the wrath, which invades my soul. Mean time  
thou,



thou, thus, shalt lie in death,—in mournful state before the ships. Around thy corse the daughters of Troy: and deep-bosom'd Dardanian dames,—shall o'er thee rear their mourning voice! Night and day shall descend their tears. *Our bright conquests in war shall mourn*: the maids whom in arms we acquired. While wealthy states fell subdued by our deadly spears.'

All that is here printed in Italics is given by the Translator to his author. This, then, far from being a *verbatim* translation, is infinitely diffuse and paraphrastic, and can, of course, have little merit as a help to the pupil. Neither is the paraphrase always uninjurious to the original. For instance, in the above quotation, Achilles, in the original, says he had promised Menætiüs that his son should return, after having destroyed Ilium, Ἰλίον ἐκπερσάνῃα: this was a flattering compliment to the father. But Mr. Macpherson, in his *verbatim* translation, takes no notice of it.—He says only, 'after Ilium lay in ruins on earth.'—And yet there he says too much, for after 'Ilium lay in ruins' *on earth* was pleonastical.

It would be endless as well as invidious to point out every exceptionable passage that has occurred to us in this translation. It would be something like the cruelty of tormenting a dying man with fresh wounds. Truly sorry we are that a writer of Mr. Macpherson's parts has thus mistakenly employed his time; and it always gives us pain, when men of genius fall into these unfortunate errors, that the plan of our work will not permit us to let their publications die unnoticed.

\* \* Since this article was sent to the press, we have seen Mr. M.'s advertisement prefixed to the *second* edition of his translation; from which we learn, that many of the imperfections of the *first* are removed: particularly 'the black lines which interrupted the reading, and gave an air of abruptness and unconnectedness to the language.'

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ART. XII. *Memoirs of Great Britain and Ireland.* From the Dissolution of the last Parliament of Charles II. until the Sea Battle off La Hogue. Vol. II. Consisting chiefly of Letters from the French Ambassadors in England to their Court; and from Charles II. James II. King William, and Queen Mary, and the Ministers and Generals of those Princes. Taken from the *Dépôt des Affaires Etrangères* at Versailles, and King William's private Cabinet at Kensington. Interspersed with historical Relations, necessary to connect the Papers together. By Sir John Dalrymple, Bart. 4to. 11. 5s. Cadell. 1773.

THIS is justly deemed the age of historical writing in these kingdoms. It is not only the age of historical writing with respect to the production of great and classical works in this species of composition, but with regard, likewise, to the  
most

most minute circumstances which relate to the events of past times. Hence both public and private offices and libraries have been ransacked, for whatever can be supposed to throw light on the political transactions of our country; and it must be acknowledged, that very particular advantages have arisen from the collections of letters and state-papers which have been so copiously given to the world. They are the most authentic materials of history; and in proportion to the number of these collections which have been printed, the more have we been enabled to settle the characters of men, and to trace the true springs and motives of actions. It is, therefore, a pleasure to us to find that publications of this sort have not ceased; but that several very curious and valuable ones may still be expected.

Among all the collections which have hitherto appeared, none are more important and interesting than that which is here made by Sir John Dalrymple. The letters and papers published by him relate to a period of time singularly critical, difficult, and momentous; and they throw a new and striking light on many of the characters and events of that period. The Author has, indeed, met with the greatest abuse, on account of the present publication; and the news-papers have been filled with charges of fraud, imposture, and forgery. But charges of such a nature seem to be the result of party prejudice. We cannot believe that the Editor could be guilty of the gross impositions of which he has been accused, unless evidence of a very different kind from what hath yet appeared should be produced against him. He hath mentioned the sources from which his materials are drawn: the same sources are, we suppose, accessible to others; and any fraudulent conduct might easily be detected. He must, therefore, not only be one of the most wicked, but one of the most absurd men that ever existed, if the letters which he has printed be not really taken from the repositories in which they are said to have been found.

While we are obliged, in justice as well as candour, to say thus much in behalf of our Editor, we cannot, at the same time, avoid expressing our apprehensions, that, upon a diligent enquiry, he will be found, in some cases, to have been defective in accuracy and in judgment. We know (and the Public will in due time know) that in his former volume, he hath been remarkably careless in the recital of certain facts, said to be taken from the paper-office; and consequently, we should not be surpris'd if it should hereafter appear, that, in the present volume, he hath laid himself open, in several instances, to animadversion. In this view, we must beg leave to mention  
here



here one circumstance to our Readers, though it may seem to come rather out of place.

In the 224th page of the Appendix to the second part of the Memoirs, there is a transcript of a letter from Lord Sydney to King William, dated Feb. 3, 1690-1, in which are the following expressions, relative to an intension which Lord Godolphin then had of resigning his post as first commissioner of the treasury. \* Since I had the honour to write to your Majesty, I have had some discourse with my Lord Godolphin, and particularly about his own affairs. I find him much resolved to do, what he said he would to your Majesty; *he lays it most upon his wife, and saith it will not be convenient for a man of business, that is not very young, to bring a wife near the court*: upon the whole matter, I see plainly he will not stay long in your service; and your Majesty must take your measures accordingly, and consider who is fittest to serve you in that station.'

The letter from which this extract is made, is said to be in King William's box, and we do not mean to dispute the truth of that assertion. But there is certainly very great reason to call in question the authenticity of the Letter itself. Lord Godolphin's lady died in childbed, in September 1678, and his Lordship never married again. It was impossible, therefore, that, in 1690-1, Lord Godolphin should pretend to have a desire of resigning his office, upon his wife's account; and neither King William nor Lord Sydney could be ignorant that his Lordship was a widower. How, then, came this letter into the private cabinet at Kensington? and what proofs are there of its being genuine? It seems reasonable that the public should be informed *when* King William's box was discovered, and what dependance may be placed upon the materials which it contains.

Many persons, who cannot believe that Sir John is capable of wilfully imposing upon his readers, are, however, ready to imagine, that the present collection has been published with a malignant design; and that it is the result of a conspiracy to throw disgrace on the memories of the most eminent Whigs and Patriots of the last century. But there does not appear to us to be sufficient reason for considering the matter in so atrocious a point of view. In saying this, we do not intend to vindicate our Author's sentiments and remarks. We totally differ from him in several respects, and we think him an injudicious and inconsistent Writer. No one can be more zealously attached than we are to the cause of civil and religious liberty, or can retain a greater veneration for the names of Lord Russell and Algernon Sidney, the charges against whom we shall hereafter shew to be of very little weight. But,



at the same time, we principally regard Sir John Dalrymple as an eager searcher after anecdotes, and a diligent collector of papers; who, in the character of an historian, rather than of a politician, gives to the Public what he deems to be curious and important. Perhaps, too, the worthy Baronet may not be wholly indifferent to the pecuniary advantages arising from his collections. It ought to be remembered, that if the work before us seems to bear hard on some respectable characters, it does, however, set the conduct of King Charles II. and King James II. in the most contemptible and odious light, and evinces the absolute necessity of the Revolution: it cannot, therefore be considered as a *Jacobitical* publication.

The present volume consists of three divisions, corresponding with the divisions of the former volume \*. The period included in the first of these divisions reaches from the year 1667 to King Charles the Second's dissolution of his last parliament, in 1681. The papers that relate to this period contain an account of many important transactions, and particularly of the several treaties which Charles entered into with France, for the purposes of obtaining money, of rendering himself independent of his people, and of establishing popery and arbitrary power.

We cannot resist the temptation of laying before our Readers the first letter which appears in this collection, as it not only displays the King's aversion to the Dutch, but affords a remarkable instance of royal politeness and delicacy.

\* *King Charles the Hd to the Dutcheſs of Orleans.*

Whitehall, 27 Feb. 1669.

\* I am sorry that my lord Hollis has asked justice upon a point of honour that I should never have thought of: you know the old saying in England, the more a T. is stir'd the more it stinks, and I do not care a T—for any thing a Dutch man sayes of me, and so I thinke you have enough upon this dirty subject, which nothing but a stinking Dutch man could have been the cause of, but pray thanke the King my brother and desire him not to take any kinde of notice of it, for such idle discources are not worth his anger or myne. I have been all this day at Hamptoncourt, and 'tis so long since I have been a horse back, as with this smale dayes journey I am weary enough to beg your pardon if I say no more now but that I am yours.

The following letter, from Mons. Colbert to the king of France, is a full proof of the dangerous designs which Charles the Second had formed against the religion and liberties of his subjects.

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\* For an account of the former volume of these Memoirs, see Review, vol. xlv. p. 39.

\* SIRE,

13 Nov. 1669.

\* The messenger your Majesty dispatched to me arrived here on Sunday morning the 10th instant, and after having given me the letter from Mr. Colbert, which orders me, on the part of your Majesty, to cypher and decypher myself all the letters I shall receive or write concerning the important affair which you have done me the honour to confide to me: he delivered to me the packet containing your Majesty's memorial to serve me by way of instruction; all the propositions made by the earl of Arundel, with the answers; your Majesty's letter to the King of Great Britain; and the power delegated to me written and signed with your hand, and that on parchment. I employed the rest of the day in decyphering, reading, and examining the contents of the dispatches; and as the King of England was engaged all Monday at chapel and with parliamentary affairs, I had not my private audience till yesterday evening, when after having read your Majesty's letter, he was pleased to tell me, that the conduct I had held till now, had been so agreeable to him, that he had not the least diffidence to trust me with the most important secret of his life; and that besides the good opinion he had of me, it was confirmed to him by your Majesty's letter and that of madame, who desired he would shew no reserve to me. I told him, as I really thought, that I was so sensibly touched with the confidence your Majesty and himself had placed in me in an affair of so great consequence to both your kingdom, and even to all Christendom, if I employed my whole life, and all I was worth, to procure success, it would not be sufficient to testify my gratitude: that there being no longer any difference between his interests and those of your Majesty, I would serve him also with the same zeal and the same fidelity; and as to keeping the secret, I informed him of your Majesty's order, and assured him that I would use all diligence, and take every possible precaution to avoid giving the least suspicion to any body. He afterwards asked me if I had seen the proposals he had made to your Majesty. I told him you had sent me copies of all that had been written on both sides upon the subject; that his sentiments appeared to me very generous, and truly worthy of a great King: that your Majesty was perfectly well satisfied with them, and principally with the confidence he had shewn to you in communicating his design; that moreover I could not sufficiently express to him the obligation your Majesty was under for his disposition to join himself with you, in order to facilitate the acquisition of the new claims you might have upon the Spanish monarchy; that as it was the most capital interest you could ever have, you acknowledged of what important service this junction would be, if the occasion presented itself by the death of the Catholic King; and what advantages it would produce in favour of your Majesty in the pursuit of your right, and to England also, as he justly saw. He told me afterwards he believed, that in reading all the writings, I must have thought that he and those to whom he had entrusted the conduct of this affair, were all fools to pretend to re-establish the Catholic religion in England; that, in effect, every person versed in the affairs of his kingdom, and the humour of his people, ought to have the same thought; but that, after all, he hoped that, with

R.v. May 1773.

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your Majesty's support, this great undertaking would have a happy success; that the Presbyterians, and all the other sects, had a greater aversion to the English church than to the Catholics: that all the sectaries desired only the free exercise of their religion, and provided they could obtain it, as it was his design they should, they would not oppose his intended change of religion: that besides, he has some good troops strongly attached to him, and if the deceased King his father had had as many, he would have stifled in their birth those troubles that caused his ruin: that he would still augment as much as possible his regiments and companies under the most specious pretexts he could devise: that all the magazines of arms are at his disposal, and all well filled. That he was sure of the principal places in England and Scotland: that the governor of Hull was a Catholic; that those of Portsmouth, Plymouth, and many other places he named, among the rest Windsor, would never depart from the duty they owed him: that as to the troops in Ireland, he hoped the duke of Ormond, who had very great credit there, would be always faithful to him; and that though the duke, not approving this change of religion, should fail in his duty, my lord Orrery, who was a Catholic in his heart, and who had still a greater power in that army, would lead it wherever he should command him: That your Majesty's friendship, of which he had the most obliging proofs in the world by the answers given to his proposals, and with which he assured me he was entirely satisfied, would also be of great service to him: and in short, he told me that he was pressed both by his conscience, and by the confusion which he saw encreasing from day to day in his kingdom, to the diminution of his authority, to declare himself a Catholic; and besides the spiritual advantage he should draw from it, he believed it to be the only means of re-establishing the monarchy. I said to him, that the design was great and generous, and that I hoped by timing it well it would succeed: that as your Majesty trusted to his prudence for the choice of the time, I had nothing to say to it, unless he would hearken to the reasons that my zeal alone for his service suggested, and the knowledge I had acquired during my stay at his court; and as he had told me he should be glad to take my counsel in the whole of this affair, I did not doubt of what he had done me the honour to tell me, to wit, that if the late King, his father, had had as many troops as himself, he would easily have quashed the rebellion in its birth, as it originally began by trifling troubles excited by the intrigues of the court, in which the people had hardly any share, and which had gained force and vigor, through the impunity alone in which the royal authority, not being supported by any troops, was constrained to leave them; but that the troubles which it was to be feared his declaration would cause, would be of quite another nature; that perhaps nine parts in ten of his kingdom would take an interest in it; that if the Presbyterians and sectaries hated the English more than the Catholic church, it was because the last was at present at the lowest ebb, and more worthy of pity than envy; but when they saw it restored by the Prince's declaration, and reflected upon the discredit into which their sect might fall in the course of time, they would probably unite with the Protestants to oppose this change: That experience had too



much demonstrated, that religious motives were a fire of sulphur and saltpetre, which in an instant sets in a flame the whole extent of its matter, and is never more furious nor more violent than in the beginning. That seditions must be expected in every part of the kingdom; and that in London there never were wanting persons to head rebellious of this kind: That I had even learnt there were more than 20,000 men in London and its environs, who had borne arms during Cromwell's usurpation, and were driven to despair to find themselves without employment: that there was reason therefore to believe that on an occasion like this, they would all be ready to take up arms to support rebellion; that though none of the troops he kept in pay, or of those faithful subjects he depended on, should fail him in the time of need, yet they might perhaps be overcome by the multitude of rebels, even before the troops your Majesty has agreed to furnish could possibly arrive: That the Tower of London, which is his principal magazine of arms, is of no defence, and would not probably hold out a day if attacked: that it is not to be hoped the Hollanders, who with reason will fear the consequence of this declaration, will keep themselves entirely quiet, and not take part in what may happen: that on the contrary, they would employ both their treasure and their credit to form obstacles to the execution of a design so fatal to their state: and in short, in my opinion, his crown, as well as all his trusty servants, are in great danger from a premature declaration: that on the contrary, I saw every kind of safety in the part your Majesty proposed him to take of beginning by declaring war against Holland, and its happy success might be answered for: for, first, I could not doubt that when he acquainted his parliament his strongest desire was to render the English navigation still more flourishing than it had ever been, and that the greatest obstacle thereto were the Dutch, who having, by very tyrannical means, engrossed the commerce of the whole world, (so that 16,000 vessels are hardly sufficient for their trade) and refused him any satisfaction to the just demands he had made, as well for the liberty of trade to the East Indies, as upon other heads which regard the interests of his subjects, he had resolved to declare war against them in order to bring them to reason, and that to this end he had taken such prudent measures with your Majesty that he could insure the success, provided his parliament would grant him only two thirds or one half of the assistance they before gave him on the like occasion, I was, I said, fully persuaded that he would obtain a sufficient succour, which joined to his ordinary revenue, and to the helps which your Majesty will afford him in troops and money, would put an end to the war in one campaign, and thereby he would acquire as much glory and as many advantages as could be desired; there being the greatest appearance that the major part of the German Princes, who are either in friendship with your Majesty or with him, will join against the Dutch, or at least remain neuter: which is not to be expected from the Protestant Kings and Princes, if this war were preceded by his declaring himself a Catholic, which would give the Dutch room to make them believe that it was a religious quarrel. That the States being attacked on the side of the bishoprick of Munster, and on other

parts by the troops of your Majesty and his, it would not be in their power to fit out a considerable fleet, nor to make a long resistance; and should even your Majesty and he think proper for your common interest to continue the war, he might at the end of the campaign leave only such troops in the places which fell to his share, as he had the least reason to trust with regard to his declaring himself a Catholick, and order those only home who were more devoted to his interest; and with these, in conjunction with the recruits and levies which he might raise during the campaign, under pretence of continuing the war, he might support his change of religion: that then there would not be the least apprehension that his subjects seeing him well armed by sea and land, and that it was in his power to dispose of all your Majesty's forces against his enemies, whether foreign or domestic, and besides satisfied of the advantages he would procure them by a successful commencement of the war, and a free liberty of conscience which he was to grant, would, or indeed durst make the least resistance to his will; on the contrary, by assembling his parliament in this conjuncture, he would evidently draw such supplies for the continuation of the war, and such acts in favour of his religion as he could desire. That the Dutch being declared enemies to the state, and consequently those who held correspondence with them, without his permission, liable to be punished as traitors to their King and country, they would not find it near so easy to form, support, and maintain a rebellion, as when, under the appearance of friends, they and their emissaries could have the liberty of intriguing and undertaking every thing. In fine, Sir, after having made the best use I possibly could of all the other reasons contained in your Majesty's memorial, this Prince gave for answer, that he was not yet quite determined upon the time of making his declaration; that it might perhaps be best for your Majesty to begin the war with Holland, and thereby furnish him with a pretence to arm; and soon after he might without risque declare his being a Catholick, and war against Holland; and the first succeeding, as it probably would, he might in a month or two join his forces to those of your Majesty against the common enemy. He told me also, that as soon as the project which his commissioners were at work upon was finished, he would communicate it to me, and that he was very impatient to have this great affair speedily concluded to your mutual satisfaction: and after having given me the most obliging assurances of his esteem that I could desire, he dismissed me. I have also executed your Majesty's orders to my lord Arlington; he testified to me the strongest desire to preserve your Majesty's esteem. He also promised me that for the time to come he would act with me with an entire openness of heart, and without any reserve. I answered him with so much the more sincerity, as the knowledge your Majesty gave me of the affection and zeal of this Minister for the King his master's service, had changed the little dissatisfaction his past coldness had given me into a strong inclination to honour him as a wise and faithful minister; and as I have every reason to be satisfied with him, he also appeared to be so with me sincere protestations that I made him. With regard to the affair

that is entrusted to us, our conversation being in almost every thing the same with that I had with the King, I will not trouble your Majesty with it, to avoid a tiresome repetition. He told me, he had been so much taken up with parliamentary affairs, that he could not give any attention to the project of the treaty; but that he would now employ himself with all the diligence the subject merited; and to avoid giving the least suspicion by more frequently visiting than we had been used to do, he thought it best to write to each other reciprocally; and to make it more sure, he would dispose the King and the Duke of York to allow that what letters we wrote should be put into their hands, without any other person knowing any thing of it; that it was equally necessary I should as soon as possible give my answers upon the treaty of commerce, to the end that this affair might furnish us with a pretence to see each other oftener; and he thought it advisable a report should be spread that the King his master had solicited your Majesty to submit to his arbitration the difference he had with Spain concerning the execution of the treaty of Aix, in order to enhance your Majesty's complaisance to the English, and remove every cause of fear that you intend to recommence the Spanish war.

I have also seen the Duke of York, who in substance said nearly the same things to me that the king and lord Arlington had. As soon as they put into my hands the project of the treaty, I shall not fail to dispatch a messenger who will carry it safely and without loss of time to Mr. De Lyonne, and I shall endeavour to merit the continuation of the confidence with which your Majesty has honoured me by an entire and faithful application to the execution of your orders, being with the most profound respect and submission, Sir, your Majesty's most humble, most obedient, most faithful and most obliged servant and subject,  
COLBERT.

This Letter is succeeded by a draught of the secret treaty; from which it appears,—That Charles was to get 200,000 pounds for declaring himself a Catholic.—That France was to assist him with troops, if his subjects should rebel.—That, if the King of Spain died without issue, Spain was to be divided; England to have Minorca, Ostend, and Spanish America; and France the rest of the Spanish dominions.—That Holland was to be divided between France and England, and provision to be made for the young Prince of Holland.—That King Charles was to have 800,000 pounds a year during the Dutch war.—And that war was to be declared against Hamburgh.

[To be continued in our next,]



## MONTHLY CATALOGUE,

For M A Y, 1773.

## P O E T I C A L.

Art. 13. *The Passions, personify'd*; in familiar Fables. 8vo. 5s.  
Whiston, 1773.

WE were rather prepossessed against these fables, by the Author's preface; which, not having the merit of satire, has many of the effects of a disagreeable and offensive pertness: and we concluded the Writer to be\*, *if not an immoral, at least an impracticable member of the community*. We were agreeably disappointed upon reading the fables; and, though they have many faulty lines and passages, we can recommend them to the Reader, as having some poetical merit, and being perfectly moral and practical. The following fable of *Luxury* and *Industry* may be given as a fair specimen of the collection.

## FABLE VI.

' Our real wants, none will deny,  
Within a narrow compass lie;  
But those existing in the brain,  
We strive to satisfy in vain.

' Tir'd with excess of every kind,  
That always leaves remorse behind——  
Of splendid equipage and diet,  
Balls, op'ras, masquerades, and riot,  
All plan'd for pleasures, foes to quiet.  
Possess'd of character and wealth——  
Possess'd of every thing but health——  
With these was *Luxury* oppress'd,

Satiety prevented rest.  
With these he feasted every guest  
But Plenitude prevented rest:  
For these was *Luxury* caress'd,  
But Flatt'ry could not purchase rest.  
And *Luxury* at length confess'd,  
*There's no equivalent for rest.*

' To remedy his sad condition,  
He sent away for a physician.  
The doctor, having heard his case,  
And felt his pulse, and view'd his face,  
Declar'd it was a complication,  
And begg'd to have a consultation.

' The learned sages being met,  
Examin'd both his stools and sweat,  
And asked all necessary questions,  
About his urine and digestions:

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\* The Author's own words in his preface, and we have quoted them as sublime, because we do not understand them.

They then retir'd to talk-together,  
 Not of the patient, but the weather——  
 What news or scandal was abroad——  
 What *sims* last night *was* † gain'd by fraud——  
 What reputations had been lost——  
 Or what a birth-day suit did cost——  
 Whether his Lordship would divorce  
 His spouse, or let her take her *course*;  
 Such were their subjects of *discourse*.  
 But when they'd gossip'd long enough,  
 And taken t'other pinch of snuff,  
 They scribbled down a puke and purge,  
 To take, as different symptoms urge.  
 By these, they hop'd to drive the foe  
 Out of the mouth, or down below.  
 This method of evacuation  
 Soon brought about a restoration——  
 Clear'd away crudities and dregs,  
 And set the patient on his legs.

‘ But what avails the doctor's skill!  
 Since Luxury would have his fill!  
 As fast as he was fairly empty'd,  
 He gorg'd as inclination tempted.  
 Again the plethora prevails——  
 The bile o'erflows, the stomach fails,  
 While Luxury at physic rails.

‘ Thus, oft indulging, oft relenting,  
 A life of sinning and repenting,  
 He wish'd to have his health secur'd,  
 Without the plague of being cur'd.

‘ He had been told the country air,  
 Would free him from the doctor's care——  
 Would carry' off his cough and phthisic,  
 Without the nauseous draughts of physic.

‘ A country seat he did provide,  
 Close by a rapid river's side  
 That kiss'd his lawn at every tide.  
 The house was large, and richly furnish'd,  
 Parisian mirrors gilt and burnish'd——  
 Fine bronzes, bas-relieves, and bustos,  
 With pictures in the highest gustos,  
 Were rang'd around in such profusion,  
 They were not seen without confusion.  
 'Twere useless further to enlarge  
 On the egregious cost and charge  
 Of temples, green-houses, and grottos,  
 Disgrac'd with arms, and pompous mottos,  
 To terminate each point of view,  
 With something striking, strange, and new.

' Hither did Luxury retire,  
 To quench inordinate desire.  
 His appetite with country air  
 Encreas'd, as did his bill of fare.  
 Again his malady returns——  
 Again with feverish heat he burns——  
 Again the doctors play their part,  
 With puke and purge *secundum art* :  
 When Nature had discharg'd her load,  
 And he was fit to walk abroad,  
 He call'd upon a homely neighbour,  
 Who liv'd entirely by her labour.  
 Her little tenement was clean,  
 And, though not fine, it was not mean :  
 No filth appear'd before the door,  
 And you might dine from off the floor :  
 Her pots and kettles silver bright,  
 Afforded no unpleasing sight.  
 Around the wainscot table sat  
 The dame, three children, and a cat.  
 All hard at work in weaving lace,  
 Excepting puss, who purr'd with grace.  
 The bobbings jump'd, as overjoy'd  
 To be so happily employ'd,  
 And *Industry* the time beguil'd  
 In prattle with her fav'rite child :  
 " Neighbour, says he, your looks are healthy,  
 Although you are not reckon'd wealthy.  
 I call'd, to know by what receipt,  
 You live, and what you drink and eat ?  
 Good-living I have studied long,  
 And yet my constitution's wrong."  
 ' The plain receipt by which I live,  
 Reply'd the dame, I'll freely give ;  
 But you too long have rang'd in riot  
 To change that life for peace and quiet.  
 My plan's upon a narrow scale,  
 And close pursu'd will seldom fail :  
*Eat only what your labour gains,*  
*And health will recompence your pains.*'

Art. 14. *The Adventures of Telemachus* ; an Epic Poem. Translated into English Verse, from the French of Monsieur Fenelon, Archbishop of Cambray. In Two Volumes. Book 1. 4to. Hawes. 1773.

Whatever may be our private sentiments with respect to versification, this excellent work of Fenelon, we would not hastily condemn the effort of this kind. There are readers to whom unmeasured poetry does not easily recommend itself ; and if these, induced by the force of numbers, or the consonance of rhyme, should attend with superior pleasure to the divine moral conveyed in *Telemachus*, I

T. W.



ator proceed and prosper. We own his versification is by no pleasing to us. His frequent method of running one line and uplet into another is quite irksome to the ear. However we give a specimen from a passage where this fault less commonly occurs. It is a description of Calypso's garden and grotto.

' Nature, whose power, all bounteous and benign,  
Forms with a skill consummately divine,  
Wide o'er the spot, the prodigal hath play'd,  
Unmix'd with art and scornful of her aid;  
Nor gold, nor gems, nor columns cut in stone,  
Nor statues there, unvalued as unknown,  
Possess'd a place; but rap't with a vine,  
The shining grot display'd a rich design,  
Wond'rous to view!—here murmur'g fountains flow'd  
Through fragrant fields, that beautifully glow'd  
With blushing crimson and cerulean blue,  
Tints of soft green, and shades of Tyrian hue,  
With cheerful mixtures of a thousand flowers  
That glitt'ring bright beneath congenial showers  
Receiv'd the sun, whilst cloath'd in constant pride,  
With sweet vicissitude they liv'd and died.

' Crowning the meads, there, beauteous woods were seen  
Of spreading foliage and perpetual green,  
Lodg'd in whose shade, to every echo round,  
Melodious birds display'd a tuneful sound:  
From every bough, resplendent to behold!  
In clustering heaps hung fruit of burnish'd gold,  
Such fruit as in HESPERIA's gardens grew,  
When HERCULES, their guard the dragon slew:  
In coves above, the pliant branches join'd,  
And, scorning from below th' uprooting wind,  
Form'd a thick shade, impervious to the ray  
Shot from fierce SCORPIO at the noon of day.

' Seen from the grotto, were the ravish'd eye  
Commands th' extensive scene of earth and sky,  
Nor bounds her prospect, till the mingling air  
On ocean verging, draws a curtain there,  
In whispers hush'd, the waves now softly flow,  
As mirrors polish'd and as currents flow,  
And now in billows huge, indignant roar,  
And froth the rock and lash the sounding shore:  
Turn'd from these objects, the contracted eye,  
Fix'd on the streams that flow meand'ring by,  
Winds as they wind, pursues them as they glide  
Fatt'ning the soil, and views the peaceful tide  
Roll in soft waters through the woodland scene,  
Shine through the trees, or glitter on the green.'

*currents flow* seems an impropriety. A current conveys a different idea.

This specimen meets with proper success, the Translator proposes to give the whole to the public.

Art. 15. *Public Spirit*; an Ode. By *Verovicenfis Senfufum*.  
4to. 1s. Birmingham printed, and fold in London by Baldwin.

1773.

We are forry that we are not of the Editor's opinion with regard to this poem; for he fpeaks of it in a high ftain of panegyric. It has fome excellencies, and fome faults, as the Reader will fee by the following fpecimen:

' Horror of horrors!—What a fcene!—

A broiling band!—Yet look ferene

That braves yon hostile fire!

Though erring from its glorious aim,

'Tis doom'd to feed that penal flame;

Struck with aftonifhment and fhame,

See Porfena retire:—

One bold attempt the brighteft honour wins,

And with its *error's* date immortal fame begins."

This is truly bombaftic; how different what follows!

' There—wreath'd around "a front like Jove,"

Cyprefs with laurel interwove,

An haplefs fate declare:

Was it for *this* his eagles flew?

Is *this* aspiring merit's due?

Victor at once, and victim too?

And will not Manlius fpare?

Ah no! —————

Of rigid virtue, nature ftands in awe;

Rome's weal is all his wifh—her difcipline his law."

Art. 16. *Poems*, by J. C. late of Trinity-Hall, Cambridge.  
8vo. 1s. Kearsly. 1773.

We hope the Writer of thefe *poems*, as he calls them, was *very lately* of Trinity-Hall; for nothing but his being a literary boy, and beneath the anger of criticifm, fhould exempt him from that fevere punifhment which he deferves for infulting the public with his crude and wretched compositions. His firft poem is the *Profpett of a Ruin*, addreffed to fome perfon, but he has had the prudence to conceal his name: a few lines of it will, we dare fay, be fufficient for the Reader:

' 'Tis true, dear ———, riches mifapply'd,

May bring difeafe, and be the fource of pride;

May bribe the courtier, or may raife debate;

May bring difhonour or corrupt a ftate.

Is there on earth a bleffing that we tafte,

But man may change it to his own difgrace?

Should we, becaufe we have it in our power,

Be falfe, to ruin others every hour?

Should we, becaufe of force we are poffeff,

E'er give a forrow to another's break?"

This ruin, is not that of an abbey, or monastery, or caftle; but of a young man undone by the artifices of fharpers. We wish

the people he alludes to could be brought to justice : for they will only laugh at his muse.—The second piece is *Zara to Sydney*, taken from the story of *Inkle and Yarico* ; but not so well told as in the Spectator. *Abelard to Eloisa* seems to be designed as a counterpart to Mr. Pope's *Eloisa to Abelard* ; of which it is only a very humble imitation. And the *Ideas of Happiness imaginary*, is one of the most insipid satires we have ever read. *Phædra to Hippolitus* is one of the most beautiful passages in all Ovid, in point of versification ; and this genius has most provokingly burlesqued it in a translation. The learned Reader will observe, that nothing can well be more poetical than the following lines in the original, and hardly any thing can be more unpoetical than the translation.

*Qua, nisi tu dederis, caritura est ipsa, salutem  
Mittit Amazonio, Cressa puella viro.  
Perlege quodcumque est. Quid epistola læta nocebit ?  
Te quoque, in hac aliquid, quod juvet, esse potest.  
His arcana notis terra pelagoque feruntur :  
Inspicit acceptas hostis ab hoste notas.  
Ter tecum conata loqui, ter inutilis hæsit  
Lingua, ter in primo desitit ore sonus.  
Qua licet et sequitur, pudor est miscendus amori.  
Dicere quæ puduit, scribere jussit amor :  
Quidquid amor jussit, non est contemnere tutum :  
Regnat et in dominos, jus habet ille deos.*

\* To you each bliss the Cretan Phædra sends ;  
From you each bliss the Cretan dame attends.  
Read, read these lines, dear youth, nor these despise ;  
*No ill from reading ever can arise.*  
Some useful news this letter may convey ;  
For oft in letters weighty secrets lay.  
They bear our wishes over sea and land,  
*And even welcome from an adverse band.*  
Thrice on my lips the fainting sound has dy'd,  
And thrice my tongue its office has deny'd ;  
The decent thought with love should ever rise ;  
Love bids me write what modesty denies.  
*'Tis dangerous sure to make a scorn of love  
Who reigns obey'd among the gods above.'*

We would advise the friends of this young man to keep him a proper time on bread and water, and to make him apply diligently to logic, and the mathematics.

Art. 17. *The Tears of Cambria* ; a Poem : Inscribed to the Honourable Society of Ancient Britons. 4to. 1 s. 6 d. Kearsly. 1773.

We are sorry to see poor Cambria in tears, and on so affecting an occasion as that recorded in this poem. On a late anniversary, the good old Lady wanted, as usual, to kiss her son and heir ; and the affectionate child, it seems, had expressed a pleasure in the prospect of her usual fondness. But his governors and directors disap-  
pointed



pointed both; either because kissing is out of fashion, or because the heir of a great family should be above all common attachments.

She vents her complaints in the following manner:

“ But where were they \*, when the rebellious North,  
With lawless rage, dispatch'd its legions forth?  
Arm'd for their king, their liberty and laws,  
Resolv'd to die, or conquer in the cause,  
All who had youth or strength, the sword to wield,  
Or took, or else contended for the field:  
And he whom age from the pursuit withheld:  
With envious joy his arming sons beheld;  
Deplor'd his nerves unstrung, his hoary head,  
And sent his pray'rs to combat in his stead.  
And are those they whom policy excludes,  
While many a smiling foe uncheck'd intrudes?  
Thus at the pore, by which transpires the breath,  
Is oft receiv'd the principle of death.  
Yes, those are they condemn'd to meet the sneer,  
The empty triumph of yon pension'd peer,  
Who hides beneath the lustre of a star,  
The base memorial of a rebel scar.  
They whom my prince are (is) counsell'd to remove  
Far from himself, his honours, and his love;  
While to their suit he bars th' unwilling ear,  
And mourns the fate that binds him not to hear,  
While, with a stifled sigh, dismiss they go,  
Their native pride contending with their woe.”

Art. 18. *Faldoni and Teresa*. By Mr. Jerningham. 4to. 1s. Robson. 1773.

This is a terrible story of an event that happened at Lyons, in June 1770. Two lovers (Faldoni and Teresa Meunier) finding their union impossible, determined to put an end to their lives. The weapons they chose for this purpose were pistols, and the place a chapel. They decorated the altar for the occasion, and paid a particular attention to their dress. Teresa was dressed in white, with rose-coloured ribbands, the same coloured ribbands were tied to the pistols. Each held the ribbands tied to the other's trigger, which they drew at a signal agreed upon.

If Truth be as much offended here as Nature, this story is too great a tax on our humanity. If otherwise, it is too horrible to be exhibited in the playful measures of rhyme. Mr. Jerningham (whose poems we have, hitherto, with pleasure, commended) has, at least, found the last effect. For this is one of those performances that will do him no honour.

Art. 19. *Silenus*; an Elegy upon the Death of Dr. Slop, by Way of Dialogue between a Curate and a Sexton, the Doctor's Butler, and a Livery Servant. By Philater. 8vo. 6d. Bladon. 1773.  
Dismissed the court!

\* The ancient Britons.

Art. 20. *Poems on several Occasions.* By J. Robinson. 12mo. 3s. 6d. Davies, &c. 1773.

Mr. J. Robinson is now Somebody: see our account of *Poems by Nobody*; Rev. vol. xlii. p. 144. This is a new edition of most, if not all, of the said fatherless poems: but what pieces belonging to the former publication are here inserted, what new ones are added, or what improvements are made, does not appear from the preface, or table of contents, in which no more notice is taken of Mr. Nobody than if he had never existed; nor can we, from memory, pretend to supply the deficiency. In general we may observe, however, that there are some things in the collection now before us, which induce us to think rather more favourably of Somebody than of Nobody; and we must candidly acknowledge that if this facetious son of Thespis is not always a delicate, he is frequently a diverting writer. His verses on the death of a beautiful young Lady have received some emendations, which render them less liable to the censure we passed on them, in the article referred to above.

Art. 21. *A Mob in the Pit*; or, Lines addressed to the Dukes of A——— 4to. 1s. Bladon. 1773.

Idle abuse of the Dukes, for asserting, in a manner with which this rhymster is offended, her right to her box at the playhouse. This is one of the most frivolous and impudent catchpenny *things* which hath appeared in the course of the late pamphlet-season.

Art. 22. *The East India Culprits*; a Poem. In Imitation of Swift's "Legion Club." By an Officer who was present at the Battle of Plassey. 4to. 1s. 6d. Kearsly. 1773.

Imitations of Swift—Imitations of Richardson—Imitations of Sterne; and other eminent originals: they generally serve to remind us of the verification of an old proverb, in an old ballad:

"So many men do talk of Robin Hood,  
Who never yet shot arrow with his bow."

Art. 23. *Good Friday*; a Poem. 4to. 1s. Bath printed, and sold by Doddsley in London. 1773.

This poem seems to have been written by a pious and good man, whom Nature, however, did not design for a poet.

#### D R A M A T I C.

Art. 24. *Hamlet*, Prince of Denmark. A Tragedy. By William Shakespeare. Collated with the old and modern Editions. 8vo. 3s. sewed. Owen, &c. 1773.

In our Review for March 1771, we gave an account of this Editor's impression of King Lear; to which we now refer, for our opinion of the merit of this undertaking.—We suppose the Editor is a man of fortune. If every man of fortune would always amuse himself as innocently, it would be happy for the public; and the printing business would flourish amazingly.

Art. 25. *The Chances*, with Alterations. 8vo. 1s. 6d. Becket. 1773.

The public is indebted, probably, to Mr. Garrick for the alterations of this play. They are not many; but they are all for the better; and render it a *decent* as well as *iprightly* entertainment.

P O L I T I C A L.

## P O L I T I C A L.

- Art. 26. *A short Introduction to an Inquiry into the present State of the Bodies Elective of the People's Part of the Legislature.* 4to. 6d. Evans. 1773.

It is a disadvantage to a publication to have an intricate and ill-expressed title. This little pamphlet is written with temper and good sense; and we wish there was a probability that the truths it exhibits may be properly attended to before the ensuing general election.

- Art. 27. *An exact Collection of the Debates and Proceedings in Parliament, in 1694 and 1695; upon the Inquiry into Briberies and corrupt Practices in the Army, the City of London, and more particularly the East India Company: for which several of the Members, with the Directors of the Company, were committed to the Tower; also the Speaker of the House of Commons, with the Lord President of his Majesty's Council, were impeached of high Crimes and Misdemeanours.* 4to. 2s. Parker in Cornhill. 1773.

As no preface is put to this exhibition of corruption at the time referred to, it may be presumed the shameful facts are revived as a kind of mirror for the present times; we shall only remark in general, that this century has been a period of great improvements.

- Art. 28. *The Right Interest and Duty of the State, as concerned in the Affairs of the East Indies.* By Thomas Pownal, Esq; Member of Parliament. 8vo. 1s. Bladon. 1773.

Mr. Pownal, by clear and cogent reasoning, supported by positive facts, convincingly proves, that all foreign landed property, the sovereignty of which is acquired by the subjects of any state, becomes the political property of that state; is necessarily held under it, and is to be regulated and protected by it, according to the nature of the establishment: under which general principle, the territorial acquisitions of the East India Company, must be understood to be comprehended.

- Art. 29. *A Letter to the Right Honourable Lord North, &c. &c. on the present Proceedings concerning the East India Company.* 8vo. 1s. Doddsley. 1773.

This is a very sensible letter, from which, however, little is to be collected beyond a representation of the bad political constitution of the East India company; bad in its original formation as a company of private traders, and much worse now, considering the great extent of sovereign power acquired in their remote settlements. The *nominal* power, indeed, resides at home with the directors and proprietors, where all is confusion and discord; but the *real* power remains in India, where it is most rapaciously and cruelly exercised by the deputies, or servants of the company. How the whole system can be better regulated, the Writer promises to consider, if the continuation of his correspondence is likely to prove beneficial to the Public.



**Art. 30.** *Lord Clive's Speech in the House of Commons, 30th March 1772, on the Motion made for Leave to bring in a Bill for the better Regulation of the Affairs of the East India Company, and of their Servants in India, &c. 4to. 18. Walter. 1773.*

The assembly, before whom this exculpatory oration was delivered, were the proper judges of it in their legislative capacity; but when it was laid before the public, every individual acquired a right to form his own sentiments on the merits of the case, so far as they come within his knowledge. This knowledge, indeed, will be very limited in general, until a sufficiency of collateral evidences are exhibited. Meanwhile it may be collected in general from this speech, that our newly-acquired Indian dominion has, by all parties, *Lord Clive excepted*, been treated (to adopt his Lordship's words, p. 57) 'rather as a South-Sea bubble, than as any thing solid and substantial: they thought of nothing but the present time, regardless of the future; they said, let us get what we can to-day, let the morrow take care for itself; they thought of nothing but the immediate division of the loaves and fishes.' Now, indeed, legislative attention is turned to gathering up the fragments that remain. But though retrospection seems intended, restitution is not thought of, and is fatally rendered impracticable. *A* plunders *B* abroad, *C* thinks it may be worth while to call him to account at home, without inquiring after the sufferer; while bystanders applaud the justice of the proceedings:—it was easy to see from the beginning what the late mighty bustle would end in!

## GEOGRAPHY.

**Art. 31.** *A new Introduction to the Knowledge and Use of Maps; rendered easy and familiar to any Capacity. Teaching those who are totally unacquainted with Maps and Geography, an ample Knowledge of both in a few Hours; without the Assistance of a Master. To which is added, a clear, concise, and philosophic Explanation of that fine Effect of Nature in the Flux and Reflux of the Sea, Trade Winds, Longitude and Latitude, Magnetic Needle, Atmosphere, &c. With most of the Phenomena of the heavenly Bodies, as they appear in different Countries. Rendered facile without the Difficulties of mathematical Learning. Intended as a rational Entertainment and Improvement for young Gentlemen and Ladies in general. Illustrated with accurate Maps and Plates, and also Notes, philosophical, geographical, and astronomical. 12mo. 3s. Crowder, &c. 1773.*

The above long *bill of fare* releases the Reviewers from the necessity of specifying particularly the contents of this little volume; the design of which is, indeed, a very good one: for, as the Writer observes, maps, though very common, are frequently but little understood. His view is to acquaint the reader fully with their intention, and in an easy manner to render them useful and agreeable; and it must be confessed that the materials which are here thrown together may be very serviceable to persons who are but little acquainted with geography. But the compiler appears not to possess any considerable skill in language and composition, which is a great disadvantage to his performance.

The section which treats of the *Tropics* and *Equator*, begins in this manner: 'What we mean by the *Tropics*, are *those which inhabit that part of the earth*, which is situated  $23\frac{1}{2}$  degrees on either the North or South side the Equator, or middle of the world.'

We may give the Writer credit for this passage, as the effect of his own ingenuity; for we suppose no geographer before ever gave such a definition of the *Tropics*.

In his description of England we are told, 'There are also several capital rivers, which take their rise in *Staffordshire* and *Yorkshire*; those rivers all unite together in one, and is called, The Humber, &c.'

In another place, speaking of the *Meridian*, it is said, 'This science would be rendered much easier, *was* all Geographers to agree and fix upon one general *Meridian*, &c.'

In his general account of different countries, we read concerning *Terra Firma*: 'The religion of the nation is idolatry, and the government, in a great measure, *subject* to the King of *Spain*.' And again, speaking of *Ethiopia*, it is added, 'The government is *subject* to an Emperor, who is called *Prester John*.'

We apprehend there is some mistake of the printer in the following passage: 'You will see by the map of *Europe*, that *Prague* and *Bohemia*, in *Germany*, are near 15 degrees eastward of *London*; it must be remembered that 15 degrees is equal to one hour in time; therefore *Prague*, *Bohemia*, and all *Germany*, will have the sun in their meridian (which will be noon) *four hours* before us.'

Notwithstanding these and other faults and inaccuracies, the book may be perused with advantage by those for whom it is designed. The account which we have here of the longitude and latitude, and of time pieces, is easy and agreeable; the explications of the nature and different parts of maps, together with the general view of the earth and its different countries, are, in general, perspicuous and useful; the chapter on the tides is borrowed from Sir Isaac Newton; to which are added some sections on the Atmosphere, the Magnet, the depths of the Sea, &c.

#### N O V E L S.

Art. 32. *The Self-Deceived*; or, the History of Lord Byron. 12mo. 2 Vols. 5s. Noble. 1773.

A tender epistolary tale, though written by a bloody-minded Author, who before he renders his hero happy in a second marriage, makes him put his first wife, with her gallant, to the sword; he then brings a furious ravisher to destroy the lover of his second spouse, in order to leave the coast clear for him; and finally dismisses the said ravisher with a stump arm. A novelist may kill and maim as many of his personages as he chuses, upon paper, with impunity; but the names of his heroes ought to be as fictitious as their adventures; without endeavouring to ensnare the public attention by undue liberties of appellation.

Art. 33. *The History of Lord Linworth and the Honourable Charles Harford*, Esq; in a Series of Letters. 12mo. 3 Vols. 9s. Rosen. 1773.

All improbability and absurdity!

Art. 34. *Woodbury*; or, the Memoirs of William Marchmont, Esq; and Miss Walbrook. 12mo. 2 Vols. 6 s. Bell. 1773.

Surely the youthful part of the fair sex have as keen a relish for novels, as they have for green apples, green gooseberries, or other such kind of crude trash, otherwise it would not be found worth while to cultivate these literary weeds, which spring up, so plentifully, every month, even under the scythe of criticism! If such is the case, the ladies must be gratified; but we would advise them to be least free with those that are of a pernicious tendency. As to the above-mentioned performance, though somewhat insipid, it is, at least, innocent.

Art. 35. *The Sentimental Spy*. 12mo. 2 Vols. 5 s. Lowndes. 1773.

Contains the adventures of a footman; and it is not improbable that a footman is the Author.

Art. 36. *Memoirs of the celebrated Miss Ann C———y*; containing a succinct Narrative of the most remarkable Incidents of that Lady's Life; with many curious Anecdotes, never before made public. 12mo. 2 Vols. 5 s. Roson. 1773.

It would have been strange if a character so notorious as that which is here celebrated, had escaped the vigilance of our dirty fabricators of scandalous memoirs. As to the veracity of the adventures here incoherently jumbled together, we can only say that there was foundation to build upon\*, and that the structure is worthy of the architect.

#### M I S C E L L A N E O U S.

Art. 37. *A Letter to ———— Esq;* occasioned by a late Misrepresentation of the Circumstances of a Prosecution commenced A. D. 1763, by the Proctors of the University of Oxford, against W. C——, B. A. Fellow of All-Souls College: With brief Reflections on academical Discipline. By Richard Scrope, D. D. late Fellow of Magdalen College in Oxford. 4to. 1s. Salisbury, printed; London, sold by T. Payne. 1773.

The preservation of order, and for this purpose the necessity of discipline, in our seats of learning, must be acknowledged by all thinking persons to be of great importance to their honour and success; but it is pity that affairs of the nature mentioned in this pamphlet, especially after they have been for some years legally determined, should be revived. It appears that Mr. C——, whoever he is, was at length compelled to answer, and to submit to the punishment which the statutes inflict; after which, one would naturally suppose, altercations should have ceased. Mr. Scrope, however, appears, from his own account, to have reason to complain, that the transactions referred to have been recently represented to his great disadvantage; and therefore, after a private letter had failed of any effect, he resorted to a public vindication of his conduct. He declares, that 'he wishes to speak, as well as think, candidly of those, whose behaviour towards him, he has found himself obliged

\* This lady is equally celebrated for her singing and her amours.



to censure. And as to the gentleman principally concerned, it is added, he abhors the thought of wantonly placing his character in an unfavourable light.' He apprehends the story here related is very interesting to our universities, and that it may be of use, in cases of discipline and academical controversies, to have the circumstances rightly stated and recorded in the method here chosen. Should this advantage in any degree arise, he hopes to stand the more readily excused to the world for the publication of it. It is not requisite for us to add any thing farther on the subject.

Art. 38. *A Letter to the Hon. and R. v. Shute Barrington, Lord Bishop of Llandaff.* By Richard Edwards, Clerk. 4to. 1s. Swan. 1773.

About a year ago Mr. Edwards published a narrative of his hard case \*, in a letter addressed to John Hanbury, Esq; whom he considers as the efficient cause of his distresses. The present letter contains the Author's correspondence with his diocesan Bishop, to whom he had applied for redress, with regard to his arbitrary dismissal from the curacy of Trevechin. This the Bishop declined, not apprehending himself to be legally empowered to interfere in the affair; but Mr. Edwards being of another opinion, what was at first a matter of supplication, became a subject of controversy: in the course of which his Lordship happened to fall into one or two mistakes, or inaccuracies of expression. Of these Mr. Edwards has taken advantage, and has treated the Bishop with a good deal of asperity: for which, however, he thinks he has had sufficient provocation. Be this as it may, the poor man is certainly much to be pitied for his sufferings; especially if they have really sprung from no other source than his having presumed to dispose of his vote, at his own option.

Art. 39. *The Chinese Traveller.* Containing a Geographical, Commercial, and Political History of China. To which is prefixed, the Life of *Confucius*, the celebrated Chinese Philosopher. Collected from Duhalde, Lecompte, and other modern Travellers. Adorned with a Map of China, and other Plates. 12mo. 6s. Dilly. 1772.

This epitome may be very acceptable to those who are not possessed of the original works from which it is compiled. Accounts of the manners, customs, arts, &c. of a nation so characteristically different from all others, and especially from the Europeans, can never fail of gratifying that curiosity which prompts us to read books of travels with greater avidity than any others.

Art. 40. *Letters from Lyfander*; or, Amusement for the Good-humoured. 8vo. 1s. 6d. W. Davis, &c. 1773.

Lyfander professes to have intended these letters for publication, and as he only aspires to amuse the good-humoured, it would be an evidence of ill humour to prejudice his intention, by scrutinizing too minutely into their literary merit. They have a moral tendency, and in some of them the Writer attempts to be witty at the expence of the good citizens of London.

**Art. 41.** *Remarks on the present Mode of Education in the University of Cambridge*: To which is added, a Proposal for its Improvement. By the Rev. John Jebb. M. A. late Fellow of St. Peter's College. 8vo. 6d. White, &c.

These Remarks are modest, judicious, and such as might be expected from the worthy Author. His intention is to offer, in few words, his sentiments on the course of study, prescribed to the candidate for the first degree in Arts, by the custom of the University of Cambridge, and to suggest, what appears to him, a practicable scheme for its improvement.

A system of education, he observes, very justly, cannot be complete, in which the spirit of EMULATION is either partially indulged, or improperly directed. But in the University of Cambridge, the major part of the students have no opportunity of exerting their abilities under the influence of this generous passion. And in those instances, wherein it is suffered to manifest its power, its force is expended in the acquisition of a species of learning, which neither prepares the students for a creditable entrance upon those particular professions, to which the highest honours and emoluments are annexed in civil life, nor tends immediately to fit them for a general commerce with the world.

In order to remedy the defects of the present course of education, Mr. Jebb proposes the establishment of annual examinations, and his model of improvement, as far as we are able to judge, is an excellent one.

**Art. 42.** *Memoirs of Jonathan Splittfig*; or, the Bankrupt turned Squire. 8vo. 1s. Allen. 1773.

Some years ago an useful pamphlet was published, called, *A Present for an Apprentice*; which contained many wholesome precepts for the conduct of young tradesmen: these Memoirs are indeed of a different nature, and by giving a striking picture of imprudence, well contrasted, by the opposite conduct of two brothers; may insinuate instruction more forcibly than dry admonitions. There cannot, therefore, be a better present made to any young man on his first engaging in business, than this twelvepenny pamphlet.

**Art. 43.** *Woman's Wit*; a Jest-Book for the Ladies. Consisting of an amazing Variety, &c. &c. 12mo. 1s. Allen, &c.

The old trumpery hath'd over again; with the addition of some new trash, worse than the old.

#### RELIGIOUS and CONTROVERSIAL.

**Art. 44.** *A Treatise on the Nature and Constitution of the Christian Church*; wherein are set forth the Forms of its Government, the Extent of its Powers, and the Limits of our Obedience. By a Layman. 8vo. 1s. Robinson, &c. 1773.

This publication looks like an attempt to revive something of the high notion of church power, the divine right of episcopacy, the inherent sanctity of the priesthood, &c. about which so much noise was formerly made, and by which so much confusion was produced. It is given to the world as the work of a Layman, which may be really the case; or the character may be artfully assumed, to procure the

piece a more facile reception. The Author, however, (whether a black-coat or brown) informs his Readers that the piece 'is chiefly extracted from archbishop Potter's excellent discourse concerning church government;' which discourse we have not at hand, so turn to.

Among other things, in which, on the principles of reason, and Christianity, we cannot concur with him, we are surprized to hear him assert that 'Bishops and Presbyters alone are Priests in the Christian sense of the word;' we rather apprehend that the Christian revelation knows nothing of this term, as appropriated to any distinct order; and not to mention any thing farther, if we at all understand St. Peter's writings, he speaks of the whole body of Christians as a *royal priesthood*, by whom *spiritual* sacrifices are to be offered to the supreme Being. This Writer has not thought proper to give a definition of the word, *Church*: It were easy to ask him what idea a plain and sensible man would form concerning it, by reading the New-Testament? it would not, we imagine, be an idea very conformable to such an establishment as that for which this Author pleads. We might also ask, whether arguments brought from the peculiar constitution of the Jewish church, or from the authority and conduct of men who were endowed with miraculous powers and received an immediate commission from heaven, for the purpose of propagating the gospel, can have real weight at a time when such powers, and such express commission, have long since ceased? But we leave such reflections to those who are more directly concerned in them.

Art. 45. *An Apology for the Renewal of an Application to Parliament by the Protestant Dissenting Ministers.* Addressed to the thirteen Ministers who protested against it. In which the Evidence and Force of their Reasons are fairly examined, and the Application is shewn to be neither inconsistent with the Principles of Orthodoxy or Loyalty. By Samuel Wilton. 8vo. 1s. 6d. Buckland. 1773.

We recommend this Apology to the attentive perusal of the thirteen Dissenting Ministers. It is written in a very candid, liberal, and judicious manner, and with a temper and spirit becoming a Christian Divine.

Art. 46. *A Collection of the several Papers relating to the Application made to Parliament in 1772 and 1773, by some of the Protestant Dissenters, for Relief in the Matter of Subscription, &c.* 8vo. 1s. Wilkie.

These papers were distributed during the time when the Dissenters' affair was before the house. The present publication seems chiefly intended to circulate, more at large, the 'reasons offered by thirteen Dissenting Ministers, against the application, &c.'

Art. 47. *Objections against the Application to the Legislature for Relief for Protestant Dissenting Ministers, and Dissenting Tutors and Schoolmasters, dispassionately considered, and obviated.*—By Thomas Gibbons, D.D. 8vo. 6d. Buckland. 1773.

The title-page says, very truly, that the objections, &c. are here *dispassionately* considered, and obviated. Dr. Gibbons has particu-  
larly



answered the objections made by some inconsistent and, we are told, intolerant Dissenters, against such of their brethren as have, by great propriety, and good reason, lately (but unsuccessfully) applied to the legislature for relief in the affair of subscription, &c. The Doctor argues the point with a degree of moderation and candour, which does him honour in the opinion of every considerate and impartial reader.

Art. 48. *Another Letter to the Lord Bishop of London*; containing a Project for effectually satisfying the Petitioners for Relief in the Matter of Subscription; and perpetuating the Peace of the Church. 4to. 1s. 6d. Davis. 1773.

The project here proposed is, 1st, That all ecclesiastical benefices and employments be immediately sold by public auction. 2dly, That the Monies arising from such sale be divided among the members of the association at the Feathers Tavern. 3dly, That the orthodox clergy be shipped off and transported to his Majesty's plantations, to be there employed as labourers and slaves, during the term of their natural lives. And, 4thly, That a new set of parsons be fabricated, consisting of wood, lead, iron, stone, &c. (flesh and blood only excepted) and, after being in all respects suitably habited, to be distributed into the several parishes and benefices, void of the promotion of the late incumbents.

The Author aims at being witty. If he had attained his purpose, he might have read him with pleasure, even though he writes in the use of absurdity and bigotry.

Art. 49. *Considerations on the Act of Parliament, commonly called the Nullum Tempus Act*. With some Reasons why such a Statute of Limitation ought not to be extended to ecclesiastical Persons. 4to. 1s. 6d. Lockyer Davis. 1773.

This is a calm and well written performance, in which the Author produces many arguments against extending the Nullum Tempus-Act to the clergy. Whether his reasonings will stand the test of a close and critical examination, we shall not pretend absolutely to determine; but several of them appear to us to have considerable force, and we should be glad to see them fairly and accurately discussed. We are not favourable to any undue degrees of ecclesiastical power or wealth, and we are hearty friends to schemes of reformation, both civil and religious. But, at the same time, we think it highly necessary, that every project of improvement be maturely considered, and thoroughly digested, before it is hasty carried into execution.

Art. 50. *A brief State of the Principles of Church Authority*. 8vo. 1s. Bowyer. 1773.

There is so much good sense in this little tract, and the principles it lays down are, in several respects, so reasonable and liberal, that we are somewhat surpris'd at the conclusion drawn from them, which—the rigid right the established church hath of explaining to its ministers what doctrines it holds, and of permitting none to minister in who do not profess the same belief with itself. The Author seems to have been too hasty in deducing this conclusion from his premises.

misses, in consequence of his falling into the common error of not distinguishing between the case of a number of private Christians entering into a voluntary society for the purposes solely of religious worship and edification, and the case of a public national establishment. What right such an establishment can give, upon the grounds of true Christianity and Protestantism, to promote a certain set of doctrines by exclusive honours and rewards, is a matter of serious consideration, which we beg leave to refer to the farther examination of the ingenious Writer of the present essay.

Art. 51. *Prayers for the Use of Families, and Persons in private.* With a Preface, containing a brief View of the Argument for Prayer. By John Palmer. 12mo. 3s. Dilly. 1773.

Prescribed forms of devotion are become much more rational, in this age of general improvement, than the compositions of the same kind which were given to the public in former times. They are better adapted to those honourable and exalted ideas which we ought to entertain of the Supreme Being.—Of the present forms it may be sufficient to say, that they are neither fanatical nor tedious.

## S E R M O N S.

I. *The Condemnation pronounced against all mere external Pretences to Religion.* Preached at the annual Visitation of the Bishop of Winchester, at Basingstoke, September 14, 1769. By John Duncan, D. D. Rector of Southwamborough, Hants. 8vo. 6d. Reading, printed; sold by J. Doddsley, &c. London.

This very sensible discourse has, by some means, till now, escaped our particular notice. It is founded on *Matthew v. 20.* and aims at giving a just view of religion as distinguished, on the one hand, from a political and interested regard to articles and forms, which men utterly destitute of piety or virtue may plead for; and on the other, from that bigotted and uncharitable attachment to them which is the attendant on enthusiasm or superstition. The Author, in a judicious manner, represents the nature of religion, and laments 'that hypocrisy, which, he observes, so capricious is the heart of man, with all its affected rigour and senseless formality, is in general more countenanced than sincere and rational religion.'

Dr. Duncan pleads, earnestly, but with caution, for some alterations in the modes and requisitions of the church; of which he appears to be a steady and conscientious member; at the same time that he speaks of the Dissenters with becoming moderation and tenderness.

II. Preached at the Assizes holden at Chelmsford, March 16, 1771. Before the Honourable Mr. Baron Perrot. By the Reverend Stotherd Abdy, M. A. Archdeacon of Essex. 4to. 6d. Bathurst.

This is a well-written, and well-timed discourse; and we should be inclined to speak greatly in its favour, were it not for one or two objections, which we apprehend will occur to the thinking and judicious reader,



er, when he perceives the Preacher, in one part of the sermon, relates to our courts of judicature, and ecclesiastical forms, pleading in support of the old adage declaration, *nolumus leges ce mutari*. Had this maxim been always adhered to, how d we have obtained the reformation from popery, which, as a tian, and a Protestant minister, Mr. Abdy no doubt highly is? Or how should we have been freed from other barbarous es that have anciently prevailed among our ancestors? Possibly Archdeacon, whose discourse manifests both piety and good will, on farther deliberation, be himself persuaded, not only a modest and earnest application for an alteration, in some mat-civil and ecclesiastical, which are deemed oppressive to the sub-may, with great propriety, be preferred, but also that it may ighly expedient, equitable, and reasonable, that some redress d be granted. In its general tendency, however, the sermon is y good one: it pleads against uncharitable censures, and is ded to recommend and enforce a regard to piety, as the first and security for the good order of society, and the welfare of indi-als.

*The Divine Message*; or, the most important Truths of Revela-n, represented in a Sermon upon Judges iii. 20. Designed as Antidote to the dangerous and spreading Evils of Infidelity, ianism, and Immorality. By the Rev. Charles De Coetlogon, B. of Pembroke Hall, Cambridge. 12mo. 1s. Harris, &c. 73.

his discourse has already passed through one edition. The sub-e of it, we are told, was delivered without any design of publi-n; and that it is printed in consequence of the repeated desire any. In the first part of the sermon the Author presents his r with a short and suitable state of the evidence of Christianity, whence he proceeds to represent its contents, which, in his , principally consist of some high points in Calvinistic divinity, urning which we are by no means inclined to enter into any de-

The Writer's intentions appear to be very good; his style is om being disagreeable; and his addresses to different characters erious and affectionate. Happy is it, if this, or any other kind eaching, is found to promote the important purposes of render-nen really virtuous and religious!

*On Bankruptcy, stopping Payment, and the Justice of Paying our bts.* Preached at various Churches in the City. By the Rev. ill. Scott, M. A. Morning Preacher at St. Michael's, Wood-eet, and Afternoon Preacher at St. Catherine by the Tower. o. 1s. White, &c. 1773.

ublished, with some additions and alterations, from Bishop wood; and dedicated to Mr. Fordyce and Sir George Cole-ke.—Mr. Scott preaches *frugality* to the citizens, and, at the time, charges them *double price* for a sermon of the common and quantity; and that, too, not of his own composition!—aps he thought it expedient to deal with the city-traders a little



*in their own way*: in like manner as Daniel Burges is said to have occasionally addressed the foldiers and draymen, in their own language,—rapping out a good round oath, and giving them a hearty curse or two, to excite their greater attention.

V. *The Nature of obsolete Ordinances*—Preached in the University Church in Cambridge, at the Assizes, March 10, 1773. By John Hey, B. D. Fellow of Sidney Sussex College, and one of the Preachers at his Majesty's Chapel at White-hall. 8vo. 6d. Beecroft, &c.

The previous advertisement informs us, 'that the publication of this discourse is owing to some applications to the Author, importing that several Gentlemen, of considerable standing in the University, were desirous of examining, at their leisure, the remarks contained in it.—An additional motive was his finding some reason to conclude that the general design of the discourse had been misrepresented.'—This general design was 'to examine upon what principles of reason such laws as are usually called *obsolete* may be neglected and disobeyed.' The Author's observations on this curious topic are made in reference both to our civil and religious concerns; and especially to the latter: for the sake of which, we suppose, the sermon was composed:—particularly with a view to certain *regulations*, and the great question concerning *Subscription*. What Mr. Hey has advanced on the subject of *sincerity*, and *forms of declarations*, &c. deserves attention.

VI. Preached in the new Chapel of the City of London Lying in Hospital for married Women, at the Corner of the City Road, Old street, on Easter-day, April 11th, 1773. By Alexander Cleeve, A. B. Vicar of Stockton upon Tees. 6d. Nicoll.

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## CORRESPONDENCE.

\* \* Dr. Duncan's poetical *Essay on Happiness* will be the subject of an article in our next Review; as will, also, the second edition of *An Historical View of the Controversy concerning an Intermediate State*.

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### ERRATA in our last Month's Review.

P. 302, line 5 from the bottom, dele *the*.

303, l. 12, dele *his*.

l. 28, dele *yet*.

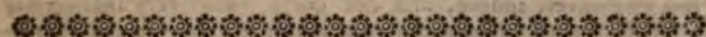
305, l. 4 from the bottom, for *now* here, r. *nowhere*.

308, l. 17, for *his*, r. *this*.

### ERRATUM in this Month's Review, viz.

In the account of Mr. Arbuthnot's *Inquiry*, p. 349, line 10, for eight small farmers, read *seven*. These, with the master of the great farm, the Author places as a balance to the labour of the holders of the eight small farms.

T H E  
MONTHLY REVIEW,  
For J U N E, 1773.



ART. I. *Philosophical Essays: In several Letters to the Royal Society. Containing a Discovery of the Cause of Thunder, &c. &c.* By Henry Eeles, Esq. 8vo. 4s. Robinson.

THESE papers contain the Author's correspondence with the Royal Society, on the subjects of electricity, meteors, magnetism, &c. and consist of eleven letters, written between the years 1751 and 1761. Their present publication may be considered as an *Appeal to the People*, against certain philosophers, and particularly against those who have conducted the correspondence of the Society, and directed the publication of their *Transactions*; on account of their supposed partiality in suppressing the greater part of the discoveries which the Author had communicated to them, from time to time, on the subject of electricity. He has therefore, like Bayes, taken a resolution 'to shame the rogues, and print it.'

The Author's two first communications to the Society, it seems, were not only favourably received, and printed in the *Philosophical Transactions*, but the thanks of that body were likewise communicated to him by Dr. Birch, their Secretary; by whom he was requested, in their name, to favour them with his further experiments and observations. Nevertheless, although he readily, and repeatedly, and, as this volume sufficiently shews, very diffusely explained his new principles and discoveries, in a series of letters addressed to the Society; none of his subsequent communications were inserted in the *Transactions*; nor would the Secretary of that body, or their noble President, the Earl of Macclesfield, to whom he at length applied, return any answer to his letters addressed to them.

Though it is not our province to decide between the Author and the Society, we shall offer a few general remarks, which

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naturally occur to us on the perusal of these letters, and which will, at the same time, convey to the Reader, some idea of the nature of their contents. In the first place then, with regard to the Author's complaint, that his letters were not inserted in the *Philosophical Transactions*, it must be acknowledged that, with all their evident defects, they certainly contained some ingenious ideas and observations, which, at the time that they were communicated to the Society, had the merit of being original, and were on that account, at least, not undeserving a place in that repository of philosophical facts and opinions. We here more particularly allude to those relating to the *two* distinct and contrary powers, by which the Author, (too exclusively indeed, and not every where very intelligibly or satisfactorily) endeavours to account for the various phenomena of electricity; in opposition to Dr. Franklin's theory of a single fluid. And in the next place, whatever were the merits or demerits of Mr. Eeles's *Essays*, a reader of sensibility may possibly think that this gentleman was, at least, intitled to the common civility of an answer, of *some kind or other*, in return to his repeated communications and requests: particularly as the former were transmitted to the Society, at their own particular desire, conveyed to him by their Secretary.

On the other hand, it must be acknowledged that the paper thus withheld from the public appear on many accounts to have been by no means proper for publication, in the state in which they were sent to the Society. Mr. Eeles's manner of explaining his doctrine, and relating his experiments, is remarkably embarrassed, prolix, obscure, and desultory. Perhaps the Author intended to offer an excuse for his manner of writing, when he tells us, in his preface, that 'he never took a note of what he intended to say, or ever struck out a line which he wrote on the subject.'—This declaration, how well soever it may account for the imperfections of the Author's compositions, implies a very palpable want of respect both to the Society and to the Public, for whose inspection, doubtless, the Author ultimately intended them.

The Author's repeated objections to Dr. Franklin's hypothesis, particularly to the doctrine of *negative* electricity, and that of the impermeability of glass, are nugatory and inconclusive. As a specimen of what he urges against the first of them, we shall give the following short quotation from his Preface. 'I would ask these gentlemen' (the Franklinists) says Mr. Eeles, 'a civil question, whether it is mere *inanity* which knocks down steeples and towers, rends trees, tears up the earth, kills men and cattle, sets places on fire, &c. or I might shorten the question by asking how *mere inanity*, or *nothing* can act? but this would be a dispute about nothing.'—According to



this mode of reasoning, we may suppose Mr. Eeles would enter undismayed into a Torricellian Vacuum; the nearest approach to *nothing*, that we are acquainted with: and yet he cannot be ignorant that rabbits and mice suffer greatly in their persons, or loie their lives, on being shut up in that other receptacle of *inanity*, ycleped an exhausted receiver. The Author too may easily recollect many other *negations*, as well as that of electric fire, capable of giving occasion to very notable effects.

Though the Author every where opposes Dr. Franklin's theory, yet either by not fully comprehending, or not adopting some of that gentleman's principles, particularly that of the impermeability of glass, he *often* fails egregiously in the application of his own theory of two distinct and contrary powers, to the explaining the phenomena of electricity; those of the Leyden phial in particular: and is *every where* mistaken in imagining that the numerous experiments he produces are so many '*propos,*' or '*demonstrations,*' as he sometimes terms them, of the doctrine that he adopts; which at the utmost can be considered only as *illustrations* of his hypothesis. He seems indeed totally ignorant that the phenomena of electricity, as far at least as has hitherto appeared, are upon the whole as easily explicable on the theory of *one*, as on that of *two* fluids;—improved even as the last mentioned hypothesis has been, through the ingenuity of Dr. Priestley.

The eighth letter of this collection is written in defence of the Author's theory of the ascent of vapours, against the objections of Dr. Darwin, published in the Philosophical Transactions for the year 1757. The harsh and indecent terms which Mr. Eeles here employs in speaking of this gentleman, on account of his having had the misfortune to differ from him, on certain doctrinal points, justly rendered this letter, at least, inadmissible into a collection published under the respectable sanction of a society of philosophers and gentlemen. 'Mr. Darwin,' says the Author, at page 144. [—by the bye, in his wrath Mr. Eeles disdains to give the title of Doctor to Messrs. Franklin, Priestley, or any other of his graduated antagonists]—'*Mr. Darwin,*' says he, '*has shewn a thorough ignorance in making electrical experiments, and substituted a monstrous falsity of his own.*' And again at the following page, 'Yet has Mr. Darwin the assurance to tell the Royal Society, &c.'

We cannot offer any thing on the Author's behalf, in palliation of these and some other incivilities and indecours that occur in this work; unless we should apply to that purpose what Mr. Eeles, not indeed by way of excuse, but only incidentally, observes at page 105; where he informs Dr. Birch that, when he is *quite well*, he is employed in the amusements of the plice

where he lives, and where there is not a single man who has any taste for philosophical or electrical researches: 'but I am subject,' he adds, to long confinements by the 'gout; and in them I attempt something of this kind.—Now as Mr. Eeles never strikes out a single line of what he writes, and writes on electricity only when the gout is upon him, we may candidly consider these and other intemperate sallies merely as the effects of the athritic humour, gnawing perhaps one of the Author's inferior extremities, and here venting itself on paper at one of the upper. Pursuing this idea we infer, that in the year 1769, the Author was sorely visited by this provoking distemper, which seems to have been translated to his head; if we may judge of its violence, and its seat, from the ideas it suggested, and the language it extorted from him.

'I appeal, he exclaims, to the unprejudiced part of mankind, whether those gentlemen of the Royal Society, who call themselves Electricians, have done themselves honour, or me justice, in suppressing, and not publishing these tracts, which were addressed to the Royal Society. By which means they have given Mr. Priestley, one of their own fellows, an opportunity of STEALING my doctrine, and making it his own, by way of hypothesis, in his history of the present state of Electricity; though it is plain from what he wrote, *preceding* and consequent to it, that he *did not understand it*, &c.

To give our opinion upon this matter, on the whole of the evidence before us, we think, that had we a *literary police* established in this country, as vigilant and well directed as the civil establishment in Bow-street, it would exceed even the powers of a Fielding to bring this charge of philosophical larceny home to the supposed Culprit. The philosophical reader, who may have the curiosity to list into this matter, may completely satisfy himself by only consulting the *History of Electricity*, or the abstract we gave from thence of Dr Priestley's *new and improved Edition* of the theory of two electric fluids\*; where he will find that Author avowedly and honestly working on the old materials furnished by Du Faye, and the recent ideas and observations of Mr. Symmer. From these and his own funds he has produced a respectable and consistent theory, the study of which we recommend to Mr. Eeles, if he wishes to make himself thoroughly master of what he calls his own hypothesis. At the same time, in justice to him, we acknowledge, that he appears, from the dates and contents of his private correspondence with Dr. Birch, to have been somewhat prior to Mr. Symmer in the idea that two distinct and contrary electric fluids were

\* See M. Review, vol. xxxvii. Dec. 1767, p. 454.

concerned in the production of electrical appearances ; and that he was much more successful than that gentleman in the application of them to *some* of the *phenomena*.

One of the most singular, and, were it well founded, we should call it the most important, of the Author's assertions relating to the theory of two different electric powers, is that, in consequence of this doctrine, and from reasoning *a priori*, he has been enabled to apply these antagonist principles, in a peculiar and singularly successful manner, to the cure of diseases ; to the astonishment of the physicians, who have thought his successes in this way ' very little less than miraculous.' We cannot, however, conceive that the theory of *two* fluids could be in any degree more conducive to these brilliant cures, than if the Author had adopted that of *one* : as we apprehend that Mr. Eeles cured his patients just in the same manner with those who profess a different electrical creed from himself, with regard to this particular point of theory.

In order to give an idea of what may be effected by the electrical powers, ' when properly applied,' the Author introduces one of his patients, (' Mr. Thomas Gard, who was universally paralytic, except his head, and who was bred an apothecary and chemist') apostrophising him in these terms : ' Dear Sir, how is it possible for you to tell me beforehand what you intend to do ; and then, in a few minutes, to give my limbs a power of what motions you please ; and that you can retract that power when you please, and give them a power of other motions as you think proper ; that they seem no longer obedient to my will, but to yours ?'

As the Author repeatedly, though every where too briefly and generally, speaks in the most decisive manner of the success which has attended his attempts in medical electricity, we shall terminate this article by giving the substance of his declarations on this interesting head, collected from different parts of his performance ; first expressing our regret that he scarcely communicates any lights respecting the *proper use* of the electrical powers in a medicinal way, on which he lays so much stress ; nor any of those cautions which, he affirms, ought necessarily to be attended to, in the application of these powerful agents ; which are capable, he observes, of producing great mischief in the hands of the unskillful.

He declares that, by a *proper* exhibition of electricity, he has cured above 500 patients, of different disorders, without applying any other medicine either externally or internally. Among these were many paralytics, some of whom were affected with hemiplegias. He has cured some paralytics ' whose limbs were wasted to skin and bone, and much contracted ; yet from a continued use of electricity, the muscular flesh filled up,



and the limbs were restored to their full use.'—'A young woman, who was universally paralytic, and had not the least power of motion in any part but her head and neck—was perfectly cured, and has so remained for some years past.' The Author has now under his care 'an old gentleman between 60 and 70, who lost [the use of] his right side, and his speech intirely, by a hemiplegia; in a few weeks he has recovered the use of his limbs, and in a great measure his speech;' but one of the most singular cases here briefly mentioned is that of Richard Seward, who 'was fifteen years a cripple with the rheumatism, all the parts of whole body were so greatly contracted, that he could scarce crawl about on crutches.' In about five weeks the Author restored him to the use of his limbs, 'so that he could walk and run almost as well as ever he could have done, and he has remained well for seven years past.'

The Author has likewise 'cured rheumatisms (not of the inflammatory kind) almost instantaneously,' as well as 'agues, jaundice, obstructions in women, and many other disorders.' Several physicians have submitted to be his patients, when the known *materia medica*, after long trial, has not answered their purpose. It may be of use to add, that, in the case of paralytics, the Author has seldom observed any great amendment effected by electricity, during the first five or six days of trial. Some of his patients have continued two, three, and even five months, under cure, and have found some amendment every day. In these disorders too he affirms, that the good effects of Electricity have been permanent; as they have likewise been in almost all the other cases in which he has employed it.

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ART. II. Conclusion of our Account of Mr. A———'s *Inquiry into the Connexion between the present Prices of Provisions, and the Sizes of Farms*: See our last Month's Review, p. 345.

IN his fifth chapter this very judicious Writer applies himself to the great object of his work, viz. to point out the means of obtaining plenty.

He begins his inquiry by asking, 'Whence the corn which is wanted must come?' In order to answer this question, he observes,

- 1st, That in *Holland* corn is as dear as with us.
- 2dly, That the ports of *Flanders* and *France* are shut.
- 3dly, That those of the *Baltic* have, in the last 12 months, been often shut.
- 4thly, That those of *Sicily* (except for a limited quantity for the Pope's domain) have also been shut.
- 5thly, That corn cannot be imported, at our current price, from *America*.

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The result is, 'cheapness of provisions of every kind must be effected by cultivating, in every way of husbandry, much more land than we now cultivate.'

Mr. A. then observes, that 'liberty and security are the great incentives of industry;' and he adds, 'plenty makes *Bath* a place of cheap living.'

In consequence of these just principles, he exhorts the Ministry to *inclose* and *parcel out* the royal chases and forests; and insists that

The first step should be, to cause the parishes and individuals, which have a commonage on these chases, &c. to prove their rights.

Secondly, To have their boundaries set, and an equivalent fixed.

Thirdly, To sell, by auction, lots of the remainder of 100 acres, on encouraging leases; but on condition that the whole purchase be cultivated in a given time, and, on failure, to revert to the crown; that on such lots as are intended for *arable*, be erected a barn and two cottages; and on those which are for pasture, cottages and sheds in proportion to their quantity, within a given number of years.

Fourthly, To mark and value all the trees, except such as shall be distinguished for his Majesty's use, and include them in the purchase, as they must be of most advantage to the purchaser, on account of nearness for building, &c.

On this occasion Mr. A. praises the general design of Mr. Evelyn (in his *Silva*) to improve our royal forests; but blames its particular mode.

Mr. Evelyn's scheme was to encourage four spreading oaks, at equal distances, on every acre; and to plough and sow round the roots of them.

But Mr. A. judiciously reproves this method of ploughing round the oaks, because it is notorious to the rational husbandman that their shade will so much reduce the value of the crops, that they will scarcely pay for labour. Beside, such a large quantity of ground as the forests contain, cannot be reasonably supposed to be properly ploughed and sowed. Our Author therefore proposes, that half the land shall be left for pasture, that as many oaks as Mr. Evelyn designs shall stand at his distances, that an equal number of young ones for succession be raised at the intermediate distances, and that the whole be surrounded by a nursery secured by double fences. He recommends also an annual survey of the condition of these plantations, by an able and honest man (which may be effected at a small expence) to enforce the regulations. He proposes that the other half be reduced to arable, without any trees; and he reasonably concludes, that the one half quantity will certainly produce

duce as many trees \* as Mr. Evelyn's whole, and the other half as much corn, at far less than the half expence.

But we must dissent from our Author in one point, viz. the double fence round the nursery, which we think *expensive* and *needless*. Perhaps his scheme of allotting just one half of the forest, &c. to corn, and the other to pasture and wood, may not be, in some cases, a right proportion; but the general scheme is a wise and good one.

Mr. A. however declares, and we fear with too much reason, that he has not the smallest hope of seeing this great plan carried into execution, and therefore he substitutes (as *practicable* and *hopeful*) one much inferior, viz. 'that Parliament shall vote a sum for government's purchasing a tract of moor-land to be put into the hands of an intelligent industrious man, whose profit shall be his reward.

We should be very sorry to throw cold water on any rational and benevolent, especially a public-spirited, plan; but we are so well convinced, by various reasons, that this is a romantic, unfeasible one, that we must enter our dissent from it, lest silence on this head should hurt our just commendations of the rest of Mr. A.'s work.

1st, We cannot rationally suppose, while Parliament find it very difficult to invent ways and means for carrying into execution uncontroverted purposes, and *Ministry* are so hard put to it to strengthen the hands of government, that government and opposition will unite in such a scheme as this which Mr. A. proposes. Will not even honest men, not in opposition, strenuously object, that while government make so bad an use of the royal domains, it is mere madness to give it more land at the expence of new taxes?

2dly, The expence of a purchase of moor land leaves no proportion to that of cultivating it properly; so that whoever has capital to improve withal, will certainly have plain sense enough to buy, and then improve his private property.

3dly, If any man was disposed to lay out a large capital on land purchased by the public, he would never submit to expensive regulations, without which nevertheless the public could never be assured of improvements necessary to become a public example.

4thly, Does Mr. A. mean, that the improver is to enjoy such public land for his own life only, or to transmit it to his heirs? To either supposition the objections are such, that no prudent

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\* Hedge-rows are a species of planting now much exploded, for reasons mentioned by Mr. A. which need not repetition.



man would accept the land on the former, nor any wise government give it on the latter.

We do not at all wonder that so strenuous an advocate for cultivating waste lands as our Author is known to be, recommends the giving every possible encouragement to inclosing bills, both of commons and common fields. We are his partisans, from the most genuine conviction, that uncultivated commons are usually not only unbeneficial, but even greatly hurtful to the poor, as encouraging idleness, &c. Mr. A. thinks that commons, if barely inclosed, and not ploughed, will produce twice the food which they do in their present state. He records (on Mr. Young's authority) that in a certain parish the poor rates (9 s. per pound) are the genuine effect of wild commons. He humanely proposes that, on every inclosure, each cottage shall have three or four acres annexed: and he obviates the objections that may be urged from the probability of the rents being raised.

Our prudent Author judges a necessary restriction of inclosures of commons to be turned into *arable*, to be The erection of a barn and threshing floor on every 100 acres. However we dare hardly allow, as a general argument for inclosures of field-land, what Mr. A. urges, viz. that farmers will give double rent; on the contrary we fear that they can seldom afford this proportion of advance.

By a series of calculations, which appear to be well grounded, (but which cannot be abridged) our Author seems to prove, *indisputably*, that farmers, on our present improved system of agriculture, will have an handsome profit by their wheat, when sold at 2 l. 8 s. per quarter, and consequently that we need not fear that importation from even *America* (whence wheat can be imported, at the lowest price, but little below 2 l. 8 s.) will sink our farmer's profit below what is reasonable; since, although land is cheap in America, *labour* is *dear*, and the *freight* and *insurance* will operate so much in our favour, as to cast the balance on the side of the mother country\*.

What immediately follows in this work, is marked as *Section IV.* but should certainly be distinguished as *Chapter VI.* as will be evident to any person who observes that chapter V. is not divided into sections.

In this division Mr. A. considers our markets, and declares himself a strenuous advocate, as well for free markets as for free imports and exports; and he stigmatizes our law which

\* It is certainly a curious and important inquiry, whence it happens, that in a country where land is so cheap as scarcely to have a price, and *corn* or *bread* can be grown so cheap, and consequently the staff of life provided so largely, labour can continue dear?

obliges the farmer to bring his corn to open market, and forbids him to sell by sample, with the name of *absurd* and *mischievous*.

He puts a case of *what*, viz. when the farmer and miller are next door neighbours, and the corn is carried to a market ten miles distant to be brought home, when sold, by a team, which probably might, in a throng season, have been usefully (to the farmer and the *public*) employed in the field.

This seems a very strong case in point, as the lawyers say; but it only *seems* so, and is not, after all that is said on this subject, to us convincing: for although we own that in this case the loss to the *individual* and the *public* is *real*, it is but accidental, and one of those small evils that must be suffered for a much greater public good, which requires that corn to be sold should be *exposed*, for the price must be determined by *real plenty or scarcity*; all false appearance of scarcity should (as much as possible) be hindered.

Mr. A. observes, that wise and virtuous men have done much to open the eyes of the French government, and enable them to see the *absurdity* and *iniquity* of their barbarous feudal system of corn law. He owns that our corn laws have not been so rigid as those of the *French*; but he hopes that our legislature will *totally* abolish them; and he thinks such abolition a necessary prelude to the great work of making *free ports*.

We have shewn, just above, our necessary dissent to this abolition, in one great instance.

We however rejoice at Mr. A.'s concession that nothing of this kind is to be attempted till corn is plentiful (and at nearly an equal price over all *Europe*) and that this plenty cannot be effected without cultivation of more land.

Our Author imagines that the real state of the corn trade at *Amsterdam* affords the best argument in favour of a free corn trade, and therefore he adds a short account of it.

He begins with informing us, that the fund employed in that trade is very great, although *Amsterdam*, in consequence of the troubles of *Poland*, has not received her usual quantity; and fairly accounts for the scarcity of this city these two last years. He adds a remarkable fact, viz. that the *Dutch* are so well convinced of the national advantage of a free corn trade, that they would not suffer it to be infringed even when they forbid the exportation of potatoes, &c.

He next observes, that the prices at *Bear-Key* must be a fallacious rule for the trade of exportation and importation of corn; but that when plenty, by cultivating much more ground, is obtained, the demand of home and foreign markets will be the just rule for that trade, and a free port may wisely be established. He justly concludes that in such case, 'exportation will in-

duce the regular farmer to send his corn to market, and importation will prevent his retention of it.

He confirms his general reasoning by the example of *Amsterdam*, which, notwithstanding the great disadvantages of having no natural supply of corn from the adjoining country, and the necessity of using the worst of ports, supplies *Europe*; and he adds a comparison of the plenty *there* with the scarcity *here* in 1767. Finally, he accounts satisfactorily for the distresses of the Dutch last year, from their too great security. He adds, what has with great truth been evinced, viz. that 'scarcity, to a certain degree, is necessary to the industry of manufacturers, and consequently to the flourishing of manufactures.' On this subject he is to be allowed a very competent judge, as being at the head of a great manufacture.

With great judgment Mr. A. observes, that our manufactures of *Sheffield*, *Birmingham*, *Norwich*, *Leeds*, *Colchester*, and *Salisbury*, will force their way; and that the loss of our *Levant* trade is chiefly owing to our obstinacy in making strong cloths when slight are required: but our corn will find its way, even to our enemies, when our manufactures cannot.

He justly notes that *exportation*, which is *consumption*, will encourage agriculture, produce plenty, and reduce the prices; but he dissents from the author of the *Corn Tracts*, as we do: he thinks the bounty quite needless.

To the opinion of those who allege that the corn trade can never be a great object to *England*, he answers, that at *Amsterdam* there is seldom less than 200,000 quarters lying in magazines; and he observes, that if such a considerable sum as its value, viz. 400,000*l.* sterling, locked up in artificial unnatural trade, through tedious passages, can be beneficial,—it will follow, that to us who grow corn, and have the best ports and passages, and to whom therefore the trade is natural, it must be infinitely more advantageous; and, upon the whole, he refers for the truth of the facts here alledged, to that able and upright minister Sir J. Yorke, at the *Hague*. He adds, that the Dutch have *experience* to confirm their *theory*, that a free trade is founded in *good policy*; and he adduces two remarkable instances, which fully prove that *Amsterdam*, although badly situated, is the greatest magazine for corn in *Europe*.

A new edition of Dr. Price's '*Observations on Reversionary Payments*,' &c. has occasioned our Author's adding an Appendix of more than 20 pages, to confute some positions on monopolizing of farms.

Mr. A. appears, in this Appendix, to have fully shewn the mistakes in consequence of which many writers have formed illusive ideas of depopulation; and he exposes the vanity of applying the cases of *Romans* and *Spartans* to *Britons*. He also ex-



plodes the popular apprehension that little farmers, and uncultivated commons, are beneficial to the public. He shews that the prices of corn at *Bear-Key* must be fallacious ; and observes that *Dr. Price* owns that the price of labour has not increased with that of provisions. He concludes with a calculation which evinces that the farmer's profit, on a given judicious course of husbandry, for four years, may be 12 per cent. while other writers, whom he combats, makes it 68 per cent. How widely different are these conclusions !

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ART. III. *The Prince of Tunis ; a Tragedy*: As it is performed at the Theatre Royal of Edinburgh. 8vo. 1 s. 6 d. Cadell, &c. 1773.

**A**RASSID, Prince of Tunis, 'to drive usurping treason from his throne,' had recourse to the Sultan, who generally judges and acts by means of his Visir. The wily minister took this occasion to seize on Tunis ; and the enterprize was committed to Barbarossa, a warlike and renowned general. Hassan, the favourite of this general, advises him to put his rival (Arassid) to death, and he accordingly employs a ruffian to stab him. He succeeds against the rebels ; tells Zulima (the widow of Arassid) a plausible tale of the Prince's death ; woos ; and marries her. Here the play begins.

Zulima does not *shew cause* why, loving Arassid with the greatest fondness, she should marry Barbarossa. Forgiving this, as we do in pure clemency, we think the dialogue of Zulima and Zaida (sister of Arassid) merits approbation ; and the character and guilt of Barbarossa are marked, at his entrance, by very judicious and proper hints. He carries the matter rather too far in taking his prime minister Hassan by the throat, as a perfidious villain, when all the events of the play were to depend on the attachment of this Hassan. The poet says, it was in 'a dream of fancy.' We conceive a guilty mind, in a reverie, might do such violence to his partner in guilt ; but that partner in guilt would never forgive him.

In the beginning of the second act, Zeyda, from something said to her by a slave, supposes her brother may be alive. The various passions which agitate the breast of Zulima, are well expressed. Recourse is had to Heli, by the advice of the slave. Heli is an old general, a favourite of the people, and a friend of the late Prince. Their conversation with him is interrupted by Barbarossa and Hassan, who take up suspicions against Heli ; and Hassan tempts his master to destroy him.

Zulima's address to *Death*, at the opening of the third act, puts one in mind of that to *Sleep* in *Harry the Fourth*, by which means it greatly loses its effect. Heli discovers to Zulima and Zeyda, the plot which had been laid against Arassid ; and they resolve

resolve on revenge under the direction of Heli : but the conversation is interrupted by Hassan, who sends Heli away ; and is joined by Barbarossa, who gives audience to an envoy from the Porte. When the immediate business of this embassy is dispatched, Barbarossa makes a bosom friend of Zatma (the envoy) and gives him a ring to admit him into every part of the palace. Hassan directs his suspicions principally to Heli. Zatma says,—‘ I will search his heart.’ Barbarossa’s answer does honour to the Author :

‘ I’d have it search’d. His semblance is a just one ;  
And though (I speak it with a blushing cheek)  
I have not always held so fair a purpose  
Yet now I would be tender where the course  
Of purple vengeance led. The heart’s great Lord  
That speaks within us, though Ambition’s trump  
May drown his voice awhile, will yet be heard :  
Upon his suffrage still the soul depends,  
Shrinks at his frown, or triumphs in his praise.’

In the fourth act Hassan gives Barbarossa a paper, which shews Heli to be in a plot against his government ; and the manner of his death is resolved upon.—Heli enters and speaks the following soliloquy :

‘ ’Tis near the time ! and expectation throbs  
In burning bosoms for the sign of action !  
If yet may reason pause upon the deed,  
Are these the means of virtue ? Muffled treason  
Is not of virtue’s colour. Much I fear,  
The paths of falsehood, though they lead to justice,  
Are not approv’d of heaven.—Yet in this cause  
Arassid bids me strike ! I vow’d revenge  
Upon Arassid’s grave.—The pride of right  
Rose in my bosom, when the general voice  
Call’d for the aid of Heli to revenge him.  
I know not what—there are some great events  
Beyond the search of cool deliberate reason ;  
And tangl’d as I am amidst the toils  
Of fateful peril, I would hush its voice——’

Zeyda enters and stimulates the old man to forward his design : yet, on his hinting that there was something peculiar in his story, she wishes to hear it. Whether the Author means here to prove, that female curiosity is stronger than any passion ; or, that an old man might be tempted to tell his tale even at the mouth of a cannon, we cannot determine. We believe, however, that many of his readers will not think he has chosen the happiest time to discover that Heli was the father of Zulima.

A messenger entering, acquaints Heli that Zatma is in pursuit of him, which determines him to forego the happiness of embracing

bracing Zulima as his daughter; and makes way for a most affecting discovery in the fifth act. Zulima had poisoned the marriage cup to destroy Barbarossa. While she is exulting in the thoughts of vengeance, Zatma (who was Arassid in disguise) and who, by means of Barbarossa's ring, had conveyed himself into her apartment) discovers himself to her. The poet has worked up this scene extremely well; and the talents of Mrs. Yates must have harrowed up the souls of the audience, in the interview first with the husband and then with the father, who had killed Hassan, and driven Barbarossa and his forces out of the town. The poisoned cup which she had sent her husband had been given to Heli, that Hassan might stab him while he was drinking. While he is relating the attempt on him, a soldier gives information that Barbarossa's troops had rallied, and were supported by auxiliaries from Turkey. Arassid goes to meet them. Heli dies; and Zulima stabs herself. Arassid returns, finds his wife dead, throws himself among the thickest of the enemy, and is killed. Barbarossa attempts his own life, but is prevented, and goes off with his attendants.

Most people will be disappointed at this conclusion; for the tyrant is suffered to live, and the best characters in the play are almost all destroyed. The Author may be pardoned, on account of some tender and pleasing passages; and most young ladies will intercede for him when they have read the following answer of Zulima to Barbarossa in the first act.

B A R B A R O S S A.

‘ Arassid's friend!—And was I not his friend?

Z U L I M A.

‘ You said so then, when first your pity look'd  
Upon the hapless mourner of Arassid.  
The Prince's virtues claim'd the noblest friendship;  
But the soft ties that link'd our souls together  
Made friendship poor: for they were form'd so early,  
That, like the first instinctive calls of nature,  
Our bosoms felt them. When a hapless infant,  
Thrown by a tempest on his father's coast,  
The remnant of a shipwreck, where my parents  
Had met the fate that spar'd their wretched daughter,  
With some poor relics of a better fortune,  
Which the rude storm had left me, the good king  
Receiv'd me like some gift from heav'n, and rear'd  
This orphan as his own. Arassid's age  
Was near to mine: the innocent delight  
That warms the breasts of cherubs to each other,  
Mated our tender minds, and when at play,  
Ev'n in the very fashion of our sports,  
We could not brook another's fellowship.  
Our childish joys and cares we had in common;  
And each was like a twin-tun'd lute, that held



A tone no longer than its kindred bosom  
Made music on that string!—O! I could talk,  
And weary out the sun, on such a theme!"

We have thus given the fairest view we could of this play. If we were influenced by any degree of prepossession, it was in favour of the Author, whose *Man of Feeling*, &c. had given us pleasure in the perusal. He is not a genius of the first order; and all his productions are distinguished by great marks of sensibility and benevolence, blended with improbabilities in his story, and quaintness and even some improprieties in his language. The Prince of Tunis, with some alterations, especially at the conclusion, would furnish an agreeable entertainment, and have the honour of introducing a new species into the graver walk of the drama, which might be called *Sentimental Tragedy*.

ART. IV. *An Essay on Happiness*. In Four Books, by John Duncan, D. D. Rector of Southwamborough, Hants. The second Edition revised and much enlarged. 8vo. 5 s. bound. Cadell. 1773.

**I**N our Review for September 1762 we expressed our sentiments of the first edition of this work, in a short and summary manner. Dr. Duncan has thought fit not only to revise his Essay, but to add so considerably to its contents, that we shall now treat it as a new production.

In some letters prefixed to this poem, the Author expresses himself in the following manner: "You concur with my remark, that this unfashionable preaching strain must, of course, meet with a cold reception from the public. Those profound sages who affect to regulate the *bon ton* of modern philosophy, are certainly out of the question. The Gallios, it is well known, with whom all religion passes for mere cant and enthusiasm, care for none of these things. As little can they be expected to suit the taste of those, whom extreme gravity or levity of genius (for both operate alike in this respect) will not allow to have the least apprehension of the true dignity of poetry, being equally unable to cast a serious eye upon what they both alike esteem as calculated to serve no higher purpose than mere amusement. All this, you may believe, was beside my sanguine hopes: the most flattering suggestion they have presented to my imagination is this; that perhaps an attempt somewhat new of its kind to confirm the happy impressions, which the heart of every benevolent man is naturally disposed to receive of the Deity, of his fellow creatures, of his present state and future prospects, may attract the notice, and accord with the sensibility of a few persons of that character. And let me tell you, to the man who, in a retirement from the world, though his own fixed and deliberate choice, naturally

feels himself. "*falling to dumb forgetfulness a prey,*" yet a little on this side your lamented Grey's present home, the production of even a distant sympathy with such persons as these affords a soothing satisfaction. For as it is no uncommon thing for men "*to court society and hate mankind,*" so you will readily allow a man may be somewhat shy in his occasional intercourse with individuals, who yet retains the warmest affection for his species.—The whole work is strongly marked by this amiable philanthropy, and religion is every where in it attended by the Virtues.

In the first book, after proposing his subject, and renouncing the powers of Fiction, the Author invokes those of Virtue, in the following lines :

' O from the haunts of Wisdom's fav'rite few,  
Happy as wife, benevolent as blest'd,  
Come, queen of heart-felt smiles, enrob'd with light  
And beauty by celestial truth and love,  
Serene-eyed Virtue, come, from social band  
Form'd for the general weal, with godlike aim  
To spread the reign of reason, joy sincere,  
Health, ease, and plenty o'er the drear abodes  
Of ignorance, distress, disease, and pain ;  
From flow of heart, that raised at sight of friends  
In goodness linked runs o'er ; from free debate  
Each bond of union polishing, with warmth  
Conducted, but of zeal benign alone.

' Hail heavenly guest ! lo, Nature's heighten'd charms,  
Reflect new light from thine. In calm suspense  
On each sweet impulse of that light intent,  
My conscious mind reveres thy present power ;  
Reveres it on the genuine front of man,—  
Image divine how injur'd !—stamp'd as clear  
As on the expanse of yonder silent lake  
The sky's pure azure. Tremulous this hand  
Presumes,—deign thou to guide it—thence to trace  
In faint-reflected tints the living form  
Of Happiness, in thee alone reveal'd.'

The mythology of antiquity does not seem to have adjudged Virtue a place among the Mutes. We are to suppose it would have injured her to have had the highest precedence in the suite of a god, whose character was a mixed one.—The disposition to excellence in any art is frequently single and unattended ; a man therefore may be the favourite of a particular Muse, by sacrificing every thing to her service, and making her the idol of his heart, while his character is, in many respects, defective. Virtue, however, might be very properly invoked by a poet, and would improve and perfect the strains of an Apollo. We have therefore no objection to Dr. Duncan's application. We are only sorry she is not disposed to grant him every favour he

asks. She is friendly to his judgment, temper, and heart; but we believe his imagination and poetic talents are not highly in her favour. The Reader will probably judge in this manner from the best specimens we can give.—The Author proceeds to shew the complacency of God in his works; and the general praise to him is truly devout. He then shews his design with regard to mankind, and the happiness of their primitive state.—In the second book the poet makes false self-love to be the source of evil; describes the fall of man; and the immoralities and miseries which followed it. The following passage may be given as a specimen of the Author's talent at poetic imagery:

Mid the pregnant gloom  
Rous'd at the triumph of their parent fiend  
Rose her attendant train of tort'ring woes;  
Guilt fester'd o'er with self-inflicted wounds,  
Their smart inflaming with his own rash hands;  
Shame, who, with eye convuls'd and feverous cheek,  
From light, from thought, from conscious being flies;  
Care by perplexing thought, and presage dire  
Vain toil redoubling, and chaotic strife;  
Distractful doubt, in giddy mazes whirl'd,  
Impatient struggling for that rest he scorns;  
Fear hither thither tost, in trembling flight  
From peril, by impendent ruin crush'd.  
The snake-hair'd brood, that Fear on self-love foul  
Ingender'd, Hate, whose haggard aspect scowls  
At fiends, unreal fiends himself has rais'd,  
Wrath, at whose blood-shot eye the flame that glares  
Incessant an internal hell betrays,  
Envy, that withers at the glimpse of joy,  
Rose flush'd, at sight of mis'ry smiling fell.

The third book shews the production of good out of evil; and the bright side of human life, as improved by the principle of benevolence. There is something picturesque in the description of Hope, when sent by Mercy to the relief of man:

She spoke—Forth issuing from the throne of grace;  
On golden plinths gliding down the sky,  
Heav'n's loveliest emissary, Hope, descends,  
Array'd in all the blooming hues, that deck  
The paradise of God. Her smiling brow  
With buds of amaranth encircl'd glows:  
A waving mist o'erhangs her sparkling eyes,  
That rais'd in vain to dissipate the gloom,  
Now with resistless glance by fits transpires  
Its skirts obscure, now gild with chequer'd gleam.  
As ever and anon the vapour dim  
Redoubling presses on her lab'ring sense,  
Her white hand lifts a long protended tube,  
Where stretch'd, —how far within the heav'n of heav'n!



Eden in endless perspective portray'd,  
Brighter, yet brighter as more distant rise."

The fourth book shews the efficacy of reason and virtue promoting happiness; which religion finally establishes in love of God. The character of Christ seems to have had Author's peculiar attention:

' Lo, full of grace and truth, a man with men,  
Descends that power benign, on whom resides  
Th' ador'd effulgence of th' eternal God,  
Of the sole self-existent Lord of all.  
From highest heav'n descended, earth receives  
The Saviour, by the Almighty Father sent,  
The Son belov'd, image express of him,  
Whom never mortal nor immortal eye,  
Nor seraph's wing, nor fancy can approach.  
Behold him shrouded in thine humble frame,  
On heaven's exulting host impress more awe,  
Than when their tribes in sudden transport rapt  
Beheld him in the name and might supreme  
Of his great sire, proclaim'd of glory King.  
Rise o'er the void—He spake: Let there be light,  
Life, bliss—Obedient straight sprung forth a world.

' On thee, his own fair image then, he breath'd  
Perfection. Now to thine imperfect form  
Himself united, lo! he leads thee on  
'To thy predestin'd heaven. His placid mien,  
Nor dazzles nor confounds thy wand'ring eye:  
But mildly courts thee with familiar light.  
Clad in the simplest garb of poverty,  
An humble guide, he marks with wary step  
Thy hopeful fearful path. Before him sink  
The level mountains; rise, the low-sunk vales;  
The devious maze is straighten'd; even lies  
Each pointed crag. Securely smooth proceeds  
Thy faithful progress. Now elate with hope  
Exalt thy cloudless eye. That humble guide  
Where fled, that abject form of men despis'd?  
Where fled that man of sorrows? Dawning light  
Th' approaching sun of righteousness proclaims.  
Now ris'n direct it shines upon thee—mark,  
Mark well that Face Divine, of old well known,  
How long withdrawn! On thine eternal world,  
Yet sinless, dwelt its unbenighted ray.  
Impair'd, these mortal optics ill sustain  
The regal splendors. Ever gracious pow'r,  
To man more gracious, dearer far than King,  
Redeemer, Brother, thou with tend'rest care  
Deign'st, in the lowly guise of shepherd swain,  
To watch thy tender flock, the lost reclaim,  
To purer springs, to pastures ever-green

Restore thy simple strays, shield with thine arm  
 The tim'rous, in thy bosom cheer the weak,  
 Dread Lord of life, thou seal'st thy pattern pure,  
 Of love extreme in death, from death to save  
 Thy dearly ransom'd charge. Myſterious depth  
 Of grace divine! o'er which, with ardent eyes  
 How'ring, th' angelic hoſt a part alone  
 Explore, by whom but God completely ſcan'd?

We have thus put it in the Reader's power to form ſome judgment of Dr. Duncan's poetical talents; and we ſhould have been very glad to have extolled them, with the ſame ſincerity that we eſteem the piety and benevolence of his heart. We have not therefore exhibited thoſe blemiſhes, which might have undergone our ſevereſt animadverſion in a leſs excellent man; but we muſt, however, obſerve, that although there are ſome paſſages poetically conceived, and happily expreſſed; and although the whole poem breathes an amiable ſpirit of religious virtue; it, nevertheless, abounds with proſaic lines, pompous expreſſions, and ſome imitations of Milton, which will be really painful to a reader of taſte. It is with the ſincereſt regret, that we thus diſapprove of a work which muſt have coſt the Author much pains, and of which he has probably conceived a good opinion. We wiſh it had been as unexceptionable in its compoſition, as it is excellent in its principles and morals; or that the generality of our Readers were likely to overlook the former for the ſake of the latter. We might then recommend it in the warmeſt manner to their attentive peruſal; and it would furniſh a very good antidote to the religious traſh with which ſome of them are enfeebling their underſtandings, ſpoiling their tempers, and poiſoning their hearts.

ART. V. *An Experimental Enquiry concerning the Cauſes which have generally been ſaid to produce putrid Diſeaſes.* By William Alexander, M. D. 8vo. 4s. 6d. bound. Becket.

AS of all the various diſtempers which affect the human body, thoſe of the putrid kind are the moſt alarming and deſtructive, the Author of this treatiſe has deemed it a matter of importance to enquire into the nature and cauſes of putrefaction; not by vague and theoretical reaſoning, but by the means of actual experiment and obſervation; which, as he remarks, are the only ſure foundations of knowledge concerning the operations of nature.

It muſt be acknowledged however that concluſions may be deduced from experiments conducted with the moſt ſcrupulous attention, equally erroneous with thoſe that reſult from the moſt fanciful theoretical reaſoning; when certain eſſential circumſtances, and their particular influence, though greatly af-

fecting the results, remain either totally unknown, or are not attended to; and particularly, when the consequences drawn from observations of the changes produced, in *inanimate* substances, by certain agents, are extended, and directly applied, to the complicated economy of a *living* body. Accordingly, though we acknowledge the general merit of the Author's researches, as tending to throw a light on the natural or philosophical history of putrefaction, we may object to his application of them, in some particular instances, to the medical art, and to the problematical and possibly dangerous inferences deduced from them; sometimes in direct opposition to long established and apparently well founded opinions. A few instances, illustrating this remark, will occur in the course of this article.

In prosecuting this experimental enquiry, the Author separately considers the various causes which have been assigned as promotive or productive of putrefaction or putrid diseases. By putrid distempers the Author, every where throughout this treatise, means such as \* are attended with black, livid, or purple spots; spungy bleeding gums; bloody fetid stools; or any of the other symptoms which generally indicate a dissolved state of the blood and juices.\* We shall give a particular analysis of a few of his experiments, with a summary account of the general result of others, or of his conclusions from them.

Heat and moisture have, by some of the most early observers of natural appearances, been considered as the principal, if not the sole causes of putrefaction. From the Author's observations and experiments on this head, we collect that this process cannot be carried on in any temperature above the boiling point, or below the freezing point of Fahrenheit's scale; that the degree of heat which soonest produces it in dead animal substances is much above 70 degrees; [probably between 90 and 100 in solid substances, and between 100 and 110 in fluids] and that though certain degrees of heat are absolutely necessary towards carrying it on, no degree of heat can be the *sole* cause of it. It appears likewise that a certain portion of moisture is absolutely necessary to putrefaction, both in animals and vegetables.

The Author next considers the effects of effluvia arising from putrefying or putrid animal or vegetable substances; those of mineral exhalations; and of what he terms mixed effluvia, or those proceeding from marshes and stagnant waters. The unexpected results of his experiments made on these different subjects lead him to contravert some long established medical opinions. Many writers, for instance, in investigating the various causes of the putrid dysentery and fever, which so frequently attack armies when encamped, have reckoned the putrid effluvia arising from the privies, as one of the most active and violent. Nevertheless, according to the Author, a piece of mus-



tion, suspended over the steam of a necessary-house, remained sweet two days longer than another piece hung over a bason of pure water, which stood on the floor of the same place. Its preservation the Author attributes to a volatile alcali, abounding in such places, and which is known to be antiseptic. We have nothing to object to the truth of the experiment, or to this explanation of the result of it; but we cannot so readily acquiesce in the Author's deduction from it, who immediately infers that he 'cannot see how excrement can be reckoned one of the causes of such diseases as are of a putrid nature, and which must consequently derive their origin from a putrid cause.'

On this unclean subject we shall only observe, in the first place, that, granting the accuracy of the Author's trials, and the constancy of the event, the effects observed in experiments of this kind, made on inanimate matter, are not, as we have already hinted, strictly applicable to a living body; and that it appears hazardous to draw such inferences from them as may influence practice, either in camps or in private life, to the discouragement of cleanliness; the consequences attending the neglect of which are doubtless as injurious to health, as they are disgusting to the sense. We shall not however undertake to reconcile the evident contrast, between the preservation of the Author's mutton, in the atmosphere of a jakes, and the putrid diseases said to be produced, or at least aggravated, by the privies of an army. We shall only just hint, with regard to the preceding experiments, that the volatile alcali may possibly be let loose and emitted from a mass of the fecal matter accumulated in the same place for a long time, in a sufficient quantity to correct the septic quality of the foetid effluvia arising with it: whereas from the same kind of matter, in a more recent state, the putrid fumes may probably rise alone, or accompanied with a smaller portion of the alkaline, antiseptic, or corrective vapour. Be this as it may, it seems to us scarce consonant either to sound philosophy, or to prudence, thus to oppose the united experience of ages, and the testimony of medical and other observers, from Vegetius down to Pringle and Lind, and that too applied *directly* to the case in point; on the *indirect* and slender authority of these, or any other experiments of this kind.

The preceding remark may, in part, be thought still more justly applicable to the Author's observations relating to marsh effluvia; the noxious qualities of which, in giving rise to putrid intermittents, &c. and which have at all times been universally acknowledged, are here likewise not only questioned, but in a great measure denied, on the strength of some experiments made on meat suspended over, or immersed in, tea-cups

or basons of stagnant and putrid water taken from marshes and ditches. Preparatively to his experiments Dr. Alexander endeavours to account for the general prevalence of the common opinion on this subject, in the following manner :

‘ In endeavouring, says he, to account for epidemic disorders, we lay hold of every distinguishable difference which we can discover in the air, or situation, of places that are attacked, from those that are free.—Thus, if an epidemic distemper rises in a camp or village, and this camp or village be in the neighbourhood of a foetid marsh, this marsh, as being most obviously different from any thing observable near the place, is immediately fixed upon as the cause of the distemper. I do not mean by this to assert, that the effluvia of a putrid marsh may not be unwholesome, that it may not cause diseases of various kinds; but I am far from thinking that it can be the cause of those putrid ones for which it has been so often accused; and I am even inclined to doubt of its insalubrity in any respect, when I consider that, when an army encamped in the neighbourhood of a marsh continues healthy, no notice is ever taken of such marsh having been there: whereas, when sickness begins to rage, if there be any marsh near, it is immediately fixed upon as the cause.’—The Author then introduces the declarations of several military gentlemen, with whom he has conversed on this subject, who recollect their ‘ having lain in the proximity of several marshes, where they were attacked with no epidemical distemper; and, on the other hand, remember their having been attacked with such distempers, when they were not near any marsh.’

That our philosophical, and still more particularly our medical opinions, are too frequently infected with a fallacious reasoning of the same kind with that here controverted by the Author, is a melancholy truth too often evinced by experience, and easily accounted for from the perplexing multiplicity of the causes which influence the health of animals, and the obscurity in which many of them are involved: but that the medical attendants on armies, and the inhabitants of marshy countries, have been universally mistaken in their notions on this subject, is a position that requires for its support more cogent arguments than the foregoing, and experiments more decisive, and closer to the point, than those which follow this prefatory observation of the Author's. We shall in a few words give the general result of them.

The Author suspended different pieces of meat over some of the foetid marshy matter of the *North Loch* near Edinburgh, contained in a bason; and over some putrid water collected from different ditches. In some of his experiments, he immersed the meat in the liquor; and at the same time suspended similar

pieces

pieces of meat over basons containing pure water; or immersed them in it. In all his trials, the meat exposed to the action of the marshy matter, or of its vapour, not only continued sweet several days after that contained in, or suspended over, the pure water, was become highly putrid; but in some of them, the former preserved its sweetness during the space of six weeks, and even two months. In short, both the marshy matter itself, and the effluvia arising from it, were so far from inducing or accelerating putrefaction, that they evidently acted as the strongest of antiseptics.

The experiments here produced are curious, as the results of them are certainly such as one would not have expected; but we see not any necessity for admitting the consequences which the Author is inclined to draw from them. Dr. Alexander himself indeed saves us the trouble of discussing this matter; as he afterwards, not very consistently with the declaration marked by us with Italics in the preceding quotation, observes that 'he does not mean to plead the innocence of marsh miasmata, or to affirm that marshes are salutary, because he has found the water of them to be antiseptic.' He then proposes further experiments to be made, and, with still greater propriety, in our opinion, recommends a reference to the 'observations of such people as are well acquainted both with marshy and dry situations, and the consequences of living in them.'

In the following chapter the Author considers another supposed cause of putrefaction. Not only Kircher, but some respectable authors in our own times, particularly Marc. Antonin. Plenciz, and the celebrated Linnæus, have considered putrefaction and putrid exanthematous, or cutaneous diseases as being solely produced by animalcula; which are discovered in the greater part of corrupted substances, and by gnawing and destroying the texture of these bodies, are supposed to have reduced them to a putrid state. The Author has taken considerable pains to enquire into the truth of this hypothesis; which he satisfactorily confutes by experiments of the most decisive kind. In the perusal of this chapter the Reader will meet with several new and curious circumstances observed by the Author, respecting the production, or rather generation, of microscopical animals.

The Author's enquiries are next directed to the interesting observations made by Dr. Macbride with regard to *fixed air*; to the escape of which that ingenious writer attributes the decomposition and putrefaction of animal and vegetable substances, and by the restoration of which they are by him affirmed to be restored to their former state of sweetness. This doctrine the Author controverts on the authority of a series of experiments; the results of which, in general, differ greatly from those of



Dr. Macbride, and in some instances are intirely opposite to them. Though our limits will not allow us to enter fully into the merits of this interesting question, we shall give the substance of a few of the most striking of the Author's experiments: premising only, that some of them do not appear well adapted to decide the point in dispute, nor do they every where justify his conclusions from them; in consequence of his neglecting the consideration of some essential and sufficiently obvious circumstances.

In the Author's 53d experiment, some eight ounce vials were respectively filled with different liquors or mixtures. One of them contained *wort*; and another, half an ounce of *exceeding salt beef*, made into a mash with pure water, to which were added half an ounce of saliva, and a sufficient quantity of water to fill the vial. Empty bladders were fixed to the mouths of the vials, which were then set, together with some others, in a place, the temperature of which was equal to that of the human stomach. The event of the experiment will perhaps appear extraordinary. The fermentation in the vial containing the wort continued about two hours; at the end of which a quantity of fixed air, 'nearly an inch in diameter,' had risen into the bladder. Although the fermentation began later in the vial containing the salt beef, it continued longer, and in the end produced a quantity of air equal to that which was generated from the wort, and even greater than that which proceeded from the mixtures in two other vials, containing respectively half an ounce of the juice of lemons, or oranges, the same quantity of saliva, and an ounce and an half of bread.

The Reader will readily anticipate the consequences drawn by the Author from this experiment, against the new theory of putrefaction. If fixed air be the cementing principle of bodies, and if salt beef contain a greater quantity of this antiseptic element than lemons and oranges; or, at least, parts with a greater quantity of it during fermentation; why does the scurvy attack sailors with so much violence while they are constantly using salt beef, which contains, or, at least, parts with so much of that principle; and why are they afterwards constantly cured of that disorder, by using lemons or oranges, which contain or part with less of it?—But to proceed a little further in this enquiry.

Those who adopt Dr. Macbride's theory on this subject do not, we imagine, maintain that such bodies as marble or limestone are antiseptic, when received into the human body, merely because fixed air is known to constitute more than one half of their substance. Farther, they would not, we suppose, assert that all antiseptics, indiscriminately, preserve bodies from putrefaction, by furnishing them with fixed air. They would

not attribute, for instance, the antiseptic quality of brandy in preserving bodies immersed in it, or those of sea salt, or camphor, to this cause. It may naturally be suggested that they produce this effect, by preventing the escape of this element from the bodies to which they are applied. The Author however produces some experiments to shew that their anti-putrescent qualities are not to be accounted for in this manner. He particularly exemplifies, and endeavours to prove, this assertion, with respect to camphor.

From the 55th experiment we collect that a common fermenting mixture containing half an ounce of raw beef, &c. to which four grains of this concrete were added, threw out an equal quantity of fixed air with another mixture of the same kind that contained none. Camphor therefore does not prevent, or diminish the discharge of, fixed air from bodies in a state of fermentation. But further, the first-mentioned mixture continued perfectly sweet eight days after the fermentation was finished: whereas the other mixture, which did not contain any camphor, became putrid in twenty-four hours after that period. Similar events attended the addition of nitre to a fermenting mixture of the same kind with the former. Camphor and nitre therefore, if not all other antiseptics, according to the Author, preserve bodies from corruption, not by furnishing, or by preventing or diminishing the flight of, fixed air; but by some other principle, with which we are as yet unacquainted.

Passing over the experiments here brought to prove that bodies can part with their fixed air without becoming putrid, or having their tendency to putrefaction increased; and that substances may become highly putrid, though they have lost none, or a very inconsiderable portion of that principle; we shall finish our extracts from this performance by giving a short account of some of the Author's experiments, adduced in opposition to that capital observation of Dr. Macbride's, which has lately been applied, with seeming success, to the cure of certain putrid diseases; viz. that "*fixed air, when transferred from a sound body into one that is putrid, appears to restore to that body the principle that had been destroyed or lost.*" Dr. Alexander contests the justice of this position by the following experiments:

A small piece of meat which had just begun to putrefy, inclosed in a bladder with about *four ounces* of fixed air, was found at the end of 24 hours not in the least degree sweetened. Another piece did not lose its putrid smell, on having streams of fixed air thrown upon it from an effervescent mixture. On being however repeatedly immersed in the effervescing liquor, it seemed indeed to have been sweetened, and to have acquired the smell of the liquor; but on being as often washed in water, it lost this last smell, and recovered its original savor. Another thin  
lice

slice inclosed and corked up in a four ounce vial, containing air extricated from brisk small beer, was found, at the end of 24 hours, rather *more putrid* than before the experiment. Finally, in none of the Author's experiments were the small pieces of meat ever so much sweetened as to lose entirely their putrid smell.

When the evidence produced by two writers of credit and abilities is thus totally repugnant and contradictory, on a matter of fact to be determined only by experiment, it becomes us to be silent, as we are not enabled, by any trials made by ourselves on this subject, to throw any material light on the question. The matter must therefore be considered as *adhuc sub judice*, and as requiring a *melius inquirendum*. We shall only observe that the events of the Author's experiments are directly opposite to those not only of Dr. Macbride, but likewise of some other gentlemen, who have repeated his experiments, and whose observations on this head we shall soon have an opportunity of communicating to the public.

In the few remaining chapters of this work, the Author enquires into the influence of damaged and mouldy provisions, in the production of putrid diseases; and into those particular states of the atmosphere which may predispose the body to disorders of this kind. He terminates it by some reflections tending to explain in what manner putrefaction acts upon the living animal. But for these and other particulars which we have not here noticed, we must refer the Reader to the work itself; which contains some curious observations and experiments, tending to throw light on the circumstances and *rationale* of putrefaction; though the Author has perhaps been not quite accurate in the conducting of some of his experiments, and somewhat too precipitate in his conclusions from others.

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ART. VI. *Domestic Medicine: or, a Treatise on the Prevention and Cure of Diseases by Regimen and simple Medicines.* By William Buchan, M. D. of the Royal College of Physicians, Edinburgh. The second Edition\*, with considerable Additions. 8vo. 7s. Cadell. 1772.

THIS work is constructed on a plan similar to, but more extensive than, that adopted by Dr. Tissot, in his *Avis au Peuple*. A considerable part of it, however, had been executed before that treatise had made its appearance in this country. The very favourable reception which the present performance met with, on its first publication, induced the Author

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\* A large impression of the present work, consisting of above 6000 copies, was sold, as the Author here informs us in his preface, 'in a corner of Britain, before another edition could be got ready.'



to bestow additional pains on this second edition, by treating more copiously on that important branch of medicine, which relates to the methods to be pursued in the prevention of diseases; and by adding some chapters on particular distempers not treated of in the former impression. Of a work of this kind it will be sufficient for us to give the general outlines: adding only a short account of the Author's views in composing it, and a few reflections on the utility of a publication of this kind, and of the present in particular.

In the compiling of this treatise it appears to have been the Author's principal intention to put into the hands of the intelligent part of the public, who do not practise physic as a trade or profession, such a collection of useful observations and directions, relating to the preservation of health, the nature of diseases, and the most simple means of preventing or curing them, as may furnish his readers with a competent share of knowledge of the general principles of the medical art: so as 'to enable them to derive from it some of the advantages with which it is fraught; and at the same time to guard themselves against the destructive influences of ignorance, superstition, and quackery.' They may likewise, by the lights here furnished them, be qualified occasionally to render service to their ignorant and indigent neighbours, whose situation, circumstances, or prejudices, may incapacitate or prevent them from having recourse to the assistance of the regular professors of the medical art.

The Author begins his work with some very sensible remarks on the management and nursing of children; which are principally the result of his own experience, and particularly of observations made by him in the foundling-hospital at Aekworth. He next treats, in a compendious manner, of the injuries or diseases to which certain orders of men are exposed, from the nature of their respective occupations; points out the circumstances from which the danger arises, and proposes the most rational means of guarding against it. Next follow some general introductory observations relative to air, diet, exercise, and the other *non-naturals*, as they are unnaturally called. He next proceeds to treat of internal disorders; and after assigning the causes of each, and describing the symptoms in a very concise manner, he insists more largely on the proper diet, or the regimen, in general, most conducive to the patient's relief or recovery: concluding each article by recommending some of the most simple forms of medicine proper in each case. The work is terminated by some short remarks on external injuries, or such as fall under the province of the surgeon; and some useful directions with regard to casualties, or those cases which become fatal without immediate assistance.

To give a general character of the work,—it appears to us, upon the whole, to be one of the most useful and *inoffensive* of its kind. We add the last epithet for reasons sufficiently obvious. “*A little knowledge*”—as a poet has said on a much less momentous occasion—“*is a dangerous thing*,” and the apothegm is in no instance more justly applicable than to the art of medicine. Nothing can be more evident than that the generality of works of this kind are adapted to excite and encourage a spirit of quackery among the ignorant and the fool-hardy; or, in other words, to incite the smatterer, whose confidence always bears an exact proportion to his ignorance, to play with the edge tools of medicine; while they neither convey to him a sufficient knowledge of their properties, or can instruct him in the much more difficult art of distinguishing the particular nature or genius of those cases in which they are to be employed:—a discrimination which excites perplexity even in the most experienced, who have grown grey in the constant study and practice of the healing art, and who have attained this faculty, and that too in a very limited degree, even at the end of a long life, merely by dint of attentive, habitual, and *personal* observation:—that kind of knowledge, or skill, in short—[and the observation holds good in every profession] that a man can strictly call *his own*; got from the repeated *direct* information of his own senses, and which is not to be acquired by books. Father Shandy knew its value, though he greatly under-rated it, when he said that “*An ounce of a man's own knowledge was worth a pound of other people's.*”

The objections which may be made to works of this nature are, we must own, in a great measure obviated by the method followed by the Author in the compiling of this treatise, which contains very few *recipes*,—those well known provocatives to quackery—or exaggerated displays of the superlative virtues of particular drugs or *formule*. Though the information it contains is necessarily scanty, in consequence of the extensive and complicated nature of the subject, it comprehends pretty full directions, delivered in a plain and sensible manner, informing the patient how he ought to conduct himself in the extensive and important article of regimen; a scrupulous attention to which is, in many cases, much more conducive both to the preservation and restoration of health, than the exhibition of drugs, on which an almost exclusive dependance is frequently placed, notwithstanding the hazardous or problematical character of too many of them.

On the whole, a prudent and intelligent Reader may profit by the perusal of this treatise, in the same manner as a man of sense and property may, for instance, acquire a useful and competent share of a different kind of knowledge, from the study



of the excellent *Commentaries on the Laws of England*. An acquaintance with the general principles of the two sciences may undoubtedly, on many occasions, be of use to him: yet nothing but necessity can justify the propriety of his undertaking the treatment of a disease, or the conducting of a suit in law or equity, from the lights furnished him by the most explicit treatises on these subjects. In either case, if he values his life or property, we would advise him, with all his book learning, to put himself under the guidance of his lawyer or physician.

ART. VII. *A Discourse delivered to the Students of the Royal Academy on the Distribution of the Prizes, December 1c, 1772. By the President. 4to. 2s. Davies. 1773.*

THE learned and ingenious President, pursuing that plan of instruction proposed in his last Discourse, gives the students some farther observations with respect to making the highest excellency of their art the object of their attention. How far he may be right in encouraging this operation of the mind from the first efforts of pupilage, we, who are not of the profession, cannot take upon us to determine. We should be inclined to think, however, that the mechanical part ought to be acquired before the sentimental took place. The mind unwillingly attends to minuter things, when once it has been filled with great objects. The rules of proportion should surely be learnt before the graces of attitude are attended to, and all the discipline of manufacturing the body should be gone through before the expression of the soul that is to animate it becomes the painter's leading aim.

Perhaps the President concludes that all this will be taken for granted. His additional observations, respecting the higher excellencies, are but few, and consist rather in exhortation to the pursuit, than in precepts for the attainment of them. Concerning the union of excellencies he has the following remarks:

‘Some excellencies bear to be united, and are improved by union, others are of a discordant nature; and the attempt to join them, only produces a harsher jarring of incongruent principles.

‘The attempt to unite contrary excellencies (of form, for instance) in a single figure, can never escape degenerating into the monstrous, but by sinking into the insipid; taking away its marked character, and weakening its expression.

‘This remark is true to a certain degree with regard to the passions. If you mean to preserve the most perfect beauty in its most perfect state, you cannot express the passions, which produce (all of them) distortion and deformity, more or less, in the most beautiful faces.



‘ Guido, from want of choice in adapting his subject to his ideas and his powers, or in attempting to preserve beauty where it could not be preserved, has in this respect succeeded very ill. His figures are often engaged in subjects that required great expression; yet his Judith and Holofernes, the daughter of Holofernes with the Baptist’s-Head, the Andromeda, and even the Mothers of the Innocents, have little more expression than his Venus attired by the Graces.

‘ Obvious as these remarks appear, there are many writers on our art, who not being of the profession, and consequently not knowing what can or what cannot be done, have been very liberal of absurd praises in their descriptions of favourite works.

‘ They always find in them what they are resolved to find: they praise excellencies that can hardly exist together, and above all things are fond of describing with great exactness the expression of a mixt passion, which more particularly appears to me out of the reach of our art.

‘ Such are many disquisitions which I have read on some of the Cartoons and other pictures of Raffaele, where the critics have described their own imagination; or indeed where the excellent master himself may have attempted this expression of Passions above the powers of the Art; and has therefore, by an indistinct and imperfect marking, left room for every imagination, with equal probability, to find a passion of his own. What has been, and what can be done in the Art, is sufficiently difficult; we need not be mortified or discouraged for not being able to execute the conceptions of a romantic imagination.

‘ Art has its boundaries, though Imagination has none.

‘ We can easily, like the ancients, suppose a Jupiter to be possessed of all those powers and perfections which the subordinate deities were endowed with separately. Yet, when they employed their Art to represent him, they confined his character to majesty alone.

‘ Pliny, therefore, though we are under great obligations to him for the information which he has given us in relation to the works of the ancient artists, is very frequently wrong when he speaks of them, which he does very often in the style of many of our modern connoisseurs. He observes, that in a statue of Paris, by Euphranor, you might discover at the same time three different characters; the dignity of a Judge of the Goddesses, a Lover of Helen, and the Conqueror of Achilles. A statue in which you endeavour to unite stately dignity, youthful elegance, and stern valour, must surely possess none of these to any eminent degree.

‘ From hence it appears, that there is much difficulty as well as danger, in an endeavour to concentrate upon a single subject

ject those various powers, which rising from different points naturally move in different directions.

‘ The summit of excellence seems to be an assemblage of contrary qualities, but mixed, in such proportions, that no one part is found to counteract the other. How hard this is to be attained in every art, those only know, who have made the greatest progress in their respective professions.’

In speaking of the subordination in which various excellencies ought to be kept, the merits of different painters come naturally under review; and this is the most interesting as well as, possibly, the most useful part of the Discourse; for by giving particulars relative to the leading principles, and capital works of those who excelled in the great style, the President brings his students from abstraction nearer to practice, and by exemplifying the propositions he has laid down, he enables them to understand more clearly what he would enforce.

Raffaele, Michel Angelo, Salvator Rosa, and Carlo Maratti are admirably characterized.

The contrasted characters of Rubens and Poussin, as well as of Raffaele and Michel Angelo, are exhibited in a manner that Plutarch, were he living, might not blush to call his own;

‘ I will mention two other painters, who, though entirely dissimilar, yet by being each consistent with himself and possessing a manner entirely his own, have both gained reputation, though for very opposite accomplishments.

‘ The painters I mean are Rubens and Poussin. Rubens I mention in this place as I think him a remarkable instance of the same mind being seen in all the various parts of the Art. The whole is so much of a piece, that one can scarce be brought to believe but that if any one of them had been more correct and perfect, his works would not be so compleat as they now appear.

‘ If we should allow a greater purity and correctness of Drawing, his want of Simplicity in Composition, Colouring, and Drapery would appear more gross.

‘ In his Composition his Art is too apparent. His figures have expression and act with energy, but without simplicity or dignity. His Colouring, in which he is eminently skilled, is notwithstanding too much of what we call tinted. Throughout the whole of his works, there is a proportionable want of that nicety of distinction and elegance of mind, which is required in the higher walks of painting; and to this want it may be in some degree ascribed, that those qualities which make the excellency of this subordinate style appear in him with their greatest lustre. Indeed the facility with which he invented, the richness of his composition, the luxuriant harmony and brilliancy of his colouring, so dazzle the eye, that whilst his works

works continue before us we cannot help thinking, that all his deficiencies are fully supplied.

‘ Opposed to this florid careless, loose, and inaccurate style, that of the simple, careful, pure, and correct style of Poussin seems to be a compleat contrast.

‘ Yet however opposite their characters, in one thing they agreed, both of them having a perfect correspondence between all the parts of their respective manners.

‘ One is not sure but every alteration of what is considered as defective in either, would destroy the effect of the whole.

‘ Poussin lived and conversed with the ancient statues so long, that he may be said to be better acquainted with them, than with the people who were about him. I have often thought that he carried his veneration for them so far as to wish to give his works the air of Ancient Paintings. It is certain he copied some of the Antique Paintings, particularly the Marriage in the Aldrobrandini-Palace at Rome, which I believe to be the best relique of those remote ages that has yet been found.

‘ No work of any modern has so much of the air of Antique Painting as those of Poussin. His best performances have a remarkable dryness of manner, which though by no means to be recommended for imitation, yet seems perfectly correspondent to that ancient Simplicity which distinguishes his Style. Like Polidore he studied them so much, that he acquired a habit of thinking in their way, and seemed to know perfectly the actions and gestures they would use on every occasion.

‘ Poussin in the latter part of his life changed from his dry manner to one much softer and richer, where there is a greater union between the figures and the ground, such as the Seven Sacraments in the Duke of Orleans’ collection; but neither these, nor any in this manner, are at all comparable to many in his dry manner which we have in England.

‘ The favourite Subjects of Poussin were Ancient Fables; and no Painter was ever better qualified to paint such subjects, not only from his being eminently skilled in the knowledge of Ceremonies, Customs and Habits of the Ancients, but from his being so well acquainted with the different Characters which those who invented them gave their Allegorical Figures. Though Rubens has shewn great fancy in his Satyrs, Silenuses, and Fauns, yet they are not that distinct separate class of beings, which is carefully exhibited by the Ancients, and by Poussin.

‘ Certainly when such subjects of Antiquity are represented, nothing in the picture ought to remind us of modern times. The mind is thrown back into antiquity, and nothing ought to be introduced that may tend to awaken it from the illusion.



\* Poussin seemed to think that the style and the language in which such stories are told, is not the worse for preserving some relish of the old way of painting, which seemed to give a general uniformity to the whole, so that the mind was thrown back into antiquity not only by the subject, but the execution.

If Poussin in imitation of the Ancients represents Apollo driving his chariot out of the sea by way of representing the Sun rising, if he personifies Lakes and Rivers, it is no ways offensive in him; but seems perfectly of a piece with the general air of the picture. On the contrary, if the Figures which people his Pictures had a modern air or countenance, if they appeared like our Countrymen, if the Drapery's were like cloth or silk of our manufacture, if the landskip had the appearance of a modern view, how ridiculous would Apollo appear instead of the Sun, an old Man or a Nymph with an Urn instead of a River or Lake.

These characters are followed by some useful observations on Portrait Painting, particularly the historical part of it; with which this excellent Discourse concludes.

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ART. VIII. *The present State of Music in Germany, the Netherlands, and United Provinces; or, the Journal of a Tour through those Countries, undertaken to collect Materials for a General History of Music.* By Charles Burney, Mus. D. 2 Vols. 8vo. 10s. Becket. 1773.

**T**HERE are very few readers of taste, or curiosity, and who are sensible to the elegant gratifications derived from the musical art, who are not already well acquainted with the very distinguished merits of the Author's account of his former musical tour through France and Italy\*; or who are ignorant of the spirited and creditable motives (expressed in the title-page of this performance) which induced him to visit these countries in person, in preference to the more customary and commodious method of compiling books, by one's own fire side, from books that had been compiled before. The present performance is the result of the further prosecution of the same design, which could not indeed be well perfected without a similar visit paid to the German empire; in many parts of which, Music, as the Author has discovered in the course of this journey, forms even an established branch of the common school education, in the very villages; while in the capitals of the different courts, the art is cherished, and has been carried to a very high degree of perfection, through the great encouragement given to it in the various parts of this extensive empire; by many of whose princes it has been cultivated, as the Author

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\* See Monthly Review, vol. xl. September 1771, page 161, and November, p. 337.

ingenuously acknowledges, even to a blameable degree of extravagance.

The Author's relation of his German tour, at the same time that it exceeds his former publication in bulk, is rendered still more interesting and amusing than even that work, as the present narrative is more connected and *flowing*, as well as more frequently diversified, by the insertion of many observations of a miscellaneous nature, that occur in the course of this tour. For these additions the Author makes, in our opinion, a very unnecessary apology; as there are few readers, we apprehend, so exclusively desirous of musical intelligence, as not to relish the novelty or variety of these intervening remarks. We should not omit to observe too, that the bulk of these volumes is very advantageously enlarged with sketches of the lives of several of the most eminent musical performers, living or lately dead:—a species of information, than which no kind of composition is more generally acceptable; and which is here delivered in an accurate, masterly, and pleasing manner.

In accompanying the Author in his progress through this new and almost unbeaten track of enquiry †, we find ourselves embarrassed where to make a stand, in consequence of the novelty, variety, and abundance of agreeable and excellent matter with which we are presented. We must content ourselves with giving an imperfect itinerary of the Author's rout, through a course which comprehends above 2000 miles; halting however occasionally at a few particular spots, while we pass over many others, equally, and perhaps more, agreeable, and deserving of notice. Our selection indeed must be determined rather by the facility or convenience attending the detaching of some particular parts, than by other motives of preference.

The Author's relation of his tour commences at St. Omer's, from whence he proceeds to Lille, in his way to the Austrian

† We qualify the epithet, merely as Father Martin Gerbert (as we are here informed by the Author) a Benedictine, and, at present, *Prince-Abbot* of St. Blaise in the black forest, lately formed and executed a similar design, with a view to the History of *Church Music* in particular. He accordingly travelled through Germany, and a great part of France and Italy, 'in order to collect materials in the several convents and public libraries of those countries; and in 1765, printed his *Her Allemanicum*, &c. informing the public of the success of his researches.' The perusal of this itinerary, and the reports concerning the valuable materials which M. Gerbert had been long accumulating for his projected history, induced our musical Traveller to project a visit to the learned Author. But while he was settling the plan of his intended rout, he had the mortification to be informed that this great and valuable collection, destined for the history of sacred music, had not long since been destroyed by a fire, together with the convent in which it was deposited.



Netherlands. During his stay in French Flanders, though he omitted no opportunity of hearing all the performers and instruments within his reach, he heard nothing that had the least tendency to effect a change in the sentiments he before entertained, and has so strongly expressed in his former publication, on the musical stile and performances of the French. On this re-hearing, his judgment and feelings still concurred in inducing him to execrate their offensive stile of singing; particularly the national false direction of voice, attended with forcing, screaming, and bad taste; and, in a word, 'that incurable and insufferable expression, which is equally disgusting to the learned and the ignorant of other countries.'

From Lisle the Author proceeds to Courtray, Ghent, Alost, Brussels, and Antwerp; and relates every thing observable that he met with in these cities. At Courtray he first perceived the strong passion for *Carillons*, or chimes, which is every where so prevalent throughout the Netherlands; where the violent predilection of the natives for this species of music, and the consequent high cultivation of it, have carried it to an almost incredible degree of perfection. At Ghent the Author ascended the belfry, where he was astonished at the great number of the bells employed for this purpose, which furnish a scale or series of tones and semitones, as complete as that on the harpsichord and organ. They are played upon by keys, each of which requires a violent blow from the *whole hand*, moved edgewise, to force it down; and yet the *Carillonneur* (who in many places is likewise organist) executed many sprightly airs in *three parts*; playing the first and second treble with his two hands, and the bass with his feet, by means of pedals communicating with the greater bells. On an instrument of this kind, so ill adapted to the performance of difficult music, M. Schippen, the *Carillonneur* at Louvain, lately laid a wager that he would execute one of the most difficult solo's, composed by a M. Kinnis of the same place, whose compositions, written purposely for the violin and for his own hand, no one in these parts attempts to execute even upon that instrument. This difficult violin solo however M. Schippen executed on the Carillon, to the intire satisfaction of the judges appointed to determine the matter in dispute!

While we are on this subject, we cannot resist the temptation of transcribing from the latter part of the Author's tour, some particulars of his account of the performance, on the same instrument, of M. Pothoff, who is organist of the Old Kerk at Amsterdam, and at the same time *Carillonneur*. This admirable performer, who has been blind ever since he was seven years old, had already astonished the Author with his great execution, taste, and fancy on the organ, which have been all acquired in a place, 'where little other music is encouraged or attended



attended to, than the jingling of bells and of ducats,' and from which he has never been absent, except for a few days at the Hague, many years ago: and yet this extraordinary person has, it seems, kept pace, even in point of taste and refinement, with most modern performers. Indeed, neither imitation or study, the Author observes, 'could form such a musician as M. Pothoff; who is possessed of a large portion of that divine enthusiasm, which alone can transport an artist beyond the bounds of mediocrity, and, by making him feel strongly himself, can enable him to communicate his feelings to others.'—

'At noon, says the Author, I attended M. Pothoff to the tower of the *Stad-huys*, or town-house, of which he is *Carillonneur*; it is a drudgery unworthy of such a genius.—He had very much astonished me on the organ, after all that I had heard in the rest of Europe; but in playing those bells his amazing dexterity raised my wonder much higher; for he executed, with his two hands, passages that would be very difficult to play with the ten fingers; shakes, beats, swift divisions, triplets, and even *arpeggios*, he has contrived to vanquish.

'He began with a psalm tune, with which their High Mightinesses are chiefly delighted, and which they require at his hands, whenever he performs, which is on Tuesdays and Fridays. He next played variations upon the psalm tune, with great fancy, and even taste. When he had performed this task, he was so obliging as to play a quarter of an hour extempore, in such a manner as he thought would be more agreeable to me than psalmody; and in this he succeeded so well, that I sometimes forgot both the difficulty and defects of the instrument. He never played in less than three parts; marking the bass and the measure constantly with the pedals. I never heard a greater variety of passages, in so short a time. He produced effects by the *pianos* and *fortes*, and the *crescendo* in the shake, both as to loudness and velocity, which I did not think possible upon an instrument that seemed to require little other merit than force in the performer.

'But surely this was a barbarous invention, and there is barbarity in the continuance of it. If M. Pothoff had been put into Dr. Dominicetti's hottest human cauldron for an hour, he could not have perspired more violently than he did after a quarter of an hour of this furious exercise. He stripped to his shirt, put on his night cap, and trussed up his sleeves for this execution; and he said he was forced to go to bed the instant it was over, in order to prevent his catching cold, as well as to recover himself; he being usually so much exhausted, as to be utterly unable to speak.

'By the little attention that is paid to this performer, extraordinary as he is, it should seem as if some brewer of weak

and drawer of water, whose coarse constitution, and gross habit of body, required frequent sudorifics, would do the business equally to the satisfaction of such unskilful and unfeeling hearers.

We unwillingly pass over, with only a slight notice, the observations made by the Author, in his progress from the Austrian Netherlands, through the electorate of Cologne, &c. till his arrival at Munich; more particularly those relating to the Duke of Würtemberg's still splendid band, and the grand and well regulated musical establishment of the Elector Palatine, at Mannheim; whose orchestra contains more solo players and composers than perhaps any other in Europe; and, in the Author's phrase, may be considered as 'an army of generals, equally fit to plan a battle, as to fight it.' The Reader may form some idea of the splendid and expensive manner in which music is cultivated in this court, when he is told by the Author that the mere illumination of the Mannheim theatre with wax lights, are said to cost the Elector upwards of forty pounds each night; and that the whole expence of bringing a new opera on this stage amounts to near 4000 pounds. Music indeed appears to be the principal and most constant of his Electoral Highness's amusements; and the little village of Schwetzingen, where the Elector now resided, attended by a suite of 1500 persons, all lodged there at his expence, gave the Author the idea of a place wholly inhabited by a colony of musicians, whom he constantly heard exercising their profession in every part of it, as he passed through the streets.

The Author's visit to Munich was rendered equally agreeable and profitable, by the flattering marks of condescension and favour which he received from the Electoral family; by the great number of musical professors of the first class that he here met with; and by the materials, of great importance to his future *History*, that he found in the Elector's library; to which he had free access, and which is more rich in old musical authors, and in ancient compositions, than any one he had yet seen in Europe.

From the other matter contained in this article we shall select the Author's account of his introduction to the Electoral court, and the musical incidents attending that circumstance; and the rather, as both the Elector himself, and his sister the Electress Dowager of Saxony, daughter to the Emperor Charles VII. rank not only as very capital performers, but as composers likewise. The Author speaks of the genius and attainments of this very accomplished Princess as follows:

'This Princess is celebrated all over Europe for her talents, and the progress she has made in the arts, of which she is a constant protectress.—Her Highness is a poetess, a paintress, and so able a musician, that she plays, sings, and composes, in



a manner which *Dilettanti* seldom arrive at. She has, among other things, written in Italian two operas, which she has herself set to music; *Talestri*, and *il Trionfo della Fedeltà*: both are printed in score, at Leipzig, and are much admired all over Germany, where they have frequently been performed. This is bringing about a reconciliation between music and poetry, which have so long been at variance and separated. Among the ancients, the poet and musician were constantly united in the same person; but modern times have few examples of such a junction, except in this Princess, and in M. Rousseau; who was not only Author of the poetry, but of the music of his little drama, the *Devin du Village*.

At the time of the Author's arrival, the Elector kept his court at Nymphenberg, where his Serene Highness has a concert every evening. In consequence of a previous arrangement, the Author was to be presented to the Princess before dinner, and to his Electoral Highness, and the rest of the family, afterwards. Having passed through the regular etiquette with her Highness on this occasion, which consisted in bending the left knee, and kissing her hand, "she entered," says the Author, into conversation with me, in the most condescending and easy manner imaginable. She was pleased to speak very favourably of my undertaking, and to add, "that it was not only doing honour to music, but to myself; as she believed I was the only modern Historian who thought it necessary to travel, in order to gain information at the source, without contenting myself with second hand, and hear-say accounts." "This strong compliment, joined to her gracious and pleasing manner, took off all restraint. She was just returned from Italy, where, she said that "by the great hurry and fatigue of travelling and talking loud, as is customary at the *Conversazioni* there, she had almost totally lost her voice, which had been much debilitated before, by having had a numerous family, and several very severe fits of sickness."

The Author had been informed by Signor Guadagni, whom he met with at this court, that her Highness spoke English pretty well, and understood it perfectly. "I ventured after some time, adds the Author, to entreat her to converse in the language of my country, which, I had been informed, she had honoured so far as to study. She complied with my request, for a short time, and spoke very intelligibly; but said that she had learned it of an Irishman, who had given her a vicious pronunciation; which, with the few opportunities she had for practice, made it impossible for her to speak well; but added, that she both read and wrote English constantly every day, and had great pleasure in the perusal of our authors.



‘ I then said, that I had seen a great work, both in poetry and music, by her Highness, in England, meaning her opera of *Talesfri*; in which she had united those arts which had been so long separated. This produced a musical conversation, which I wanted, and in the course of it she said that she could not possibly sit idle; that hers was an active mind, and since she had ceased to have matters of more importance upon her hands, she had attached herself seriously to the arts.—She told me that she would try to prevail on her brother, the Elector, to play on the *Viol da Gamba* at night; adding, that he was a good performer, for one who was not a professor; but that we had a very great player upon that instrument in England, M. Abel, with whom I must not compare him; and added, “ *Nous autres, &c.* We, who are only Dilettanti, can never expect to equal masters; for, with the same genius, we want application and experience.” After this, and some farther conversation, I had again the honour, when I retired, of kissing her hand.’

The Author having dined with Signor Guadagni, was afterwards carried to the *grande sale*, where the Elector, his family, and his court dined, and were still at table. When the Elector got up from thence, the Electress Dowager, as soon as she perceived the Author was in the room, mentioned him to the Elector, and brought him towards him, when he had the honour of kissing his hand, and of entering into a long conversation with him.

‘ The Elector, says the Author, is a very handsome and gracious Prince, has an elegant appearance, and a figure which is neither too fat, too lean, too tall, nor too short, if I was not too much dazzled by his condescension to see any of his defects. He told his sister that he supposed I could not speak German, and that she, therefore, who spoke English, must serve as my interpreter; but she said that as I spoke French and Italian, there was no occasion for that slow method of conversation. Upon which his Highness began to talk to me in French. He told me that mine was a very uncommon journey, and asked if I was satisfied with what materials I had hitherto found. This afforded me an opportunity of telling him, what was most true, that in point of books on my subject, and ancient music, I had as yet met with nothing equal to his Electoral Highness’s library; and I had reason, from the reputation of the performers, and eminent musicians, in his service, to expect great satisfaction, as to modern practical music. You will hear some of them to-night, said the Electress Dowager, and I hope my brother will play, who, for one that is not a professor, sometimes plays very well. The Elector, in revenge, told me that his sister was both a composer and a singer.’

At eight o'clock the Elector's band assembled, for his private concert, which commenced with two symphonies of Schwindl. After a song which was sung by Signor Panzachi, & the Electress Dowager of Saxony sung a whole scene in her own opera of *Telestri*: M. Naumann accompanied her on the harpsichord, and the Elector played the violin with Kröner. She sung in a truly fine stile; her voice is very weak, but she never forces it, or sings out of tune. She spoke the recitative, which was an accompanied one, very well, in the way of great old singers of better times. She had been a long while a scholar of Porpora, who lived many years at Dresden, in the service of her father-in-law, Augustus, King of Poland. This recitative was as well written, as it was well expressed: the air was an *Andante*, rich in harmony, somewhat in the way of Handel's best opera songs in that time. Though there were but few violins in this concert, they were too powerful for the voice; which is a fault that all the singers of this place complain of.

\* After this the Elector played one of Schwindl's trios on his *Viol da Gamba*, charmingly: except M. Abel, I never heard so fine a player on that instrument. His hand is firm and brilliant, his taste and expression are admirable, and his steadiness in time, such as a *Dilettanti* is seldom possessed of —

\* The concert concluded with another piece, performed by the Elector, with still more taste and expression than the first, especially the *Adagio*. I could not praise it sufficiently; it would really have been thought excellently well performed, if, instead of a great Prince, he had been a musician by profession. I could only tell his Highness, that I was astonished as much as if I had never before heard how great a performer he was.

After the concert was finished, the Author attended the Elector and his court, who supped in the same great hall and public manner in which they had dined. His Highness again condescended to speak a considerable time concerning the Author's historical plan; and on being requested to favour him with a copy of some of the excellent things which he had composed for the church, a promise of that favour was, with some difficulty, obtained. When the Author went again to court, he obtained a reiterated promise, from both the Elector and his sister, of a piece of music of their composition. The Elector again, says the Author, made some difficulty, from an apprehension that I might publish his composition; & as his *Stabat Mater* had been stolen, and printed at Verona, without his permission, and would have been published, had not his Highness purchased the plates, and the whole impression: but upon my assuring him that, without licence, I should never make any other use of the piece, with which he should honour me, than



to enrich my collection of scarce and curious compositions, he was pleased to give orders for its being transcribed.'

The Electress Dowager frankly told the Author that 'her disposition in this particular, was different from her brother's; for, instead of concealing what she was able to produce, she took as much care to have it known, as the birth of a legitimate child.' She had accordingly herself published her two great works, and very condescendingly gave the Author permission to choose, from her papers, whatever he thought best worthy his acceptance.

On the Author's departure from Munich, which he quitted with regret, and where he had rioted on musical and other luxuries—particularly on the two dishes of game [Vol. I. p. 142.] which the Elector jocularly emptied on a plate while he was at table, to enable Guadagni to give a better supper to his guest, the Englishman—our musical pilgrim entered on a new and very different scene; in his delineation of which the Reader will be struck, and possibly mortified, at the view of the very observable contrast, too frequently exemplified throughout this tour, between the splendor and luxury of the German courts and capitals, and the nakedness and poverty of the country. These last he feelingly experienced throughout his whole progress to Vienna; whither he now proceeded, down the rapid river Iser, and the Danube into which it falls, in a conveyance of an extraordinary kind, by a course, and through a country, the description of which is not perhaps to be met with in the relations of any of our modern travellers. This singular navigation was performed on a huge, unwieldy raft or float, a quarter of a mile long, constructed of trees lashed together, and on which a booth was built for the passengers in common, and a cabin for our musical traveller in particular. Down this stream, too rapid to suffer this cumbrous and wide expanded vehicle ever to return, he, and his fifty companions, together with a collection of hogheads, deals, and lumber of all kinds, were precipitated, at the rate of 70 or 80 miles a day, for about a week. From his description of the country through which they passed, and from the almost total want of all refreshments wherever they stopped, they seem to us to have been all the time flying from famine, at this violent rate; did it not appear that it was not only always at their heels, but in their front likewise, till they had nearly reached the capital of Germany. We find cities, even the sees of Prince-Bishops, unable to furnish this water-caravan even with a little fresh bread. *Pompernickl* indeed (which we apprehend to be rather a villainous succedaneum for bread, than the thing itself) was to be had; but 'so black and sour, as to disgust two senses at a time.' Even within two days sail of Vienna, (if we may use that expression) we find them



them passing through a country, where, for 50 miles, not a corn-field or pasture is to be seen. 'Sheep, oxen, calves, and pigs,' says the Author, 'are all utter strangers in this land. I asked what was behind these mountains, and was answered, huge forests.'

The conveyance of his person by land seems to have been fraught with equal inconveniences and hardships, as those attending this river navigation; and, at the same time, to have been most extravagantly expensive. In this tour he was often unable to find either inns or provisions of any kind; nor, throughout his whole rout, did he ever meet with a chaise, or other carriage, that had a top, or covering, to protect passengers from heat, cold, wind, or rain: and yet, for the use of one of these wretched vehicles, in which, from the hardness of the seat, and the violence of the jolts, he was rather 'kicked, than carried, from one place to another,' he often paid at the rate of eighteen-pence for each English mile; including the numerous exactions distinguished under the names of *Schwagergeld*, *Schmiergeld*, and other *gelds*, which indicate tolls, *doutours*, and impositions of various kinds, rendered doubly vexatious by the brutal, clumsy, and determined manner, in which they are extorted from the helpless traveller. The many sages of antiquity who used to traverse the world, as our Author has lately done, in quest of knowledge, must assuredly, he thinks, have purchased it at a cheaper rate than this. There is certainly, at least, a very sensible difference between the present traveller's eighteen-pence *per* mile, for the single article of conveyance, and the intire road charges of Asclepiades—the most unexpensive philosophical wanderer surely upon record; who, according to Tertullian, as the Author observes, 'made the tour of the world on a cow's back, and lived upon her milk.'

Vienna forms a very long, rich, and entertaining article in this journal, as it contains a great variety of musical as well as other information, of the most interesting kind. We must however confine ourselves to a very small part of its contents. In this capital, which the Author characterizes as the imperial seat of music, in Germany, as well as of power, he had the good fortune to meet with, and to be well received by, three persons, in particular, of the greatest eminence in their respective professions;—that admirable lyric and dramatic poet, the *Abate Pietro Metastasio*; 'the no less admirable musician, *Signor Haffé*;' and the *Chevalier Gluck*, 'one of the most extraordinary geniuses of this, or, perhaps, of any age or nation.' We shall close our account of this work for the present, by transcribing, though rather in a mutilated and desultory form, a small part of what the Author has said of the great lyric poet above-mentioned.

After giving us a short account of the education of this admirable poet, the Author informs us that he had such a faculty of speaking verses extempore, so early as at five years old, that the celebrated civilian, Gravina, who adopted him while he was very young, used to set him on a table, to perform the part of an *Improvisatore*; but this exercise was found to exhaust him so much, that a physician assured his patron, if he continued the practice, it would destroy him: for at such times he was so truly *afflatus numine*, that his head and stomach swelled, and became inflamed, while his extremities grew cold.

He has long been invested with the title and appointments of Imperial Laureate, to which is annexed a very handsome pension of about 500*l.* sterling a year. It is not one of the least striking particularities that we here meet with concerning this favourite of Apollo, that he seems to hold no *voluntary* dalliance with the Nine; but when his august patrons *command* a drama or poem, he forthwith ravishes the Muse, and produces the charming bantling at the appointed time. In this manner, his *Achilles in Sciros*, for instance, was brought forth in eighteen days, and his *Hypermetra* even in nine; and yet these, the Author remarks, are two of his best dramas.

He never, says the Author, sets pen to paper, but by compulsion: as it was necessary to bind Silenus, before he would sing; and Proteus, to oblige him to give oracles.——‘When the Emperor, Empress, or any of the imperial family orders it, he sits down and writes, two hours at a time only, just as he would transcribe a poem written by any one else; never waiting for a call, invoking the Muse, or even receiving her favours at any other than his own stated periods.’—His method of *manufacturing* the first-mentioned opera was thus related to the Author by himself. He told him ‘that when his mistress the Empress-Queen was going to be married to the Duke of Lorraine, he was applied to for an opera on the occasion, and he had only eighteen days allowed him to write it in. He immediately cried out that it was impossible; but when he got home he sketched out the story of *Achilles in Sciros*: he delineated a kind of argument upon a large sheet of paper; here he was to begin; thus far the first act; these the incidents of the second, and this the catastrophe of the third. Then he distributed business to his several characters; here a song, here a duo, and there a soliloquy. He then proceeded to write the dialogue, and to divide it into scenes, which were severally given to the composer the moment they were finished, and by him to the performer to be got by heart: for the eighteen days included the whole arrangement of poetry, music, dancing, scenes, and decorations!’—He observed on this occasion that *‘necessity frequently augmented our powers, and forced us to perform,*



perform, not only what we thought ourselves incapable of, but in a much more expeditious, and often in a better manner, than the operations of our choice and leisure.—We shall only further add a few particulars relating to the person and character of this first of lyric poets, as they are here feelingly delineated by the Author, together with some of his thoughts on the nature and genius of his writings.

The Author was first introduced to this truly amiable and venerable poet by Lord Stormont, and was repeatedly received by him in the most polite and chearful manner. He had been assured however by a person of very high rank, that he had been five years in Vienna, before he could get acquainted or even into conversation with him. It appears, nevertheless, that besides the constant society of a few select friends every evening, he has a kind of levee each morning, at which he is visited by a great number of persons of high rank and distinguished merit. ‘He does not, says the Author, seem more than 50 years of age, though he is at least 72; and, for that time of life, he is the handsomest man I ever beheld. There are painted on his countenance all the genius, goodness, propriety, benevolence, and rectitude, which constantly characterize his writings. I could not keep my eyes off his face, it was so pleasing and worthy of contemplation: and his conversation was of a piece with his appearance; polite, easy, and lively.’ During this first visit he discussed with the Author several of the most important subjects relating to the history and theory of music; and, in the course of the conversation, several agreeable sallies escaped him. ‘He called for candles, and said it was so dark that our words could not find the way to their destination. He spoke to his servant in German, *ein Licht*: upon which I asked him if he had patience to learn that language? He replied, “a few words only, *to save my life*,” meaning to ask for necessities—

‘There seems, says the Author, to be that sort of calmness in his life which subsists in his writings, where he reasons, even in passion, more than he raves; and that even tenor of propriety and correctness, which runs through all his works, is, in some degree, constitutional. He is as seldom, perhaps, violently agitated in his writings as in his life, and he may be called the poet of the golden age; in which simplicity and decorum are said to have reigned, more than the wild and furious passions. The effusions of patriotism, love, and friendship, which he pours out with exquisite sweetness, are affections of a soft and gentle kind, which his heart felt, and his soul has coloured.

‘He has not perhaps the fire of a Corneille, or the wit and variety of a Voltaire; but he has all the pathos, all the correctness of a Racine, with more originality. I need only mention



tion his well known poem, *Grazie a gl' Inganni tuoi*, which has been so many times imitated and translated in all languages. This contains a species of wit, peculiar to Metastasio, in which he turns trivial circumstances to account. Shakespeare has said, in derision, of one of his characters, that "he has a *reasonable* good wit," and this is seriously true with respect to Metastasio; whose wit is not composed of epigrammatic points, or whimsical conceits; neither is it biting or sarcastical; but consists of familiar and natural things, highly polished and set in diamonds.

\* ——— 'Tis Nature to advantage dress'd,  
What oft was thought, but ne'er so well express'd.'

\* The sweetness of his language and versification give a grace to all that he writes; and the natural tendency of his genius is, to point out rectitude, propriety, and decorum: and though he discovers, in every stanza of his *Nisa*, that he is not cured of his passion for a jilt, yet he plainly proves that he ought to be so.

[To be concluded in a future Article.]

ART. IX. *A General History of Ireland. From the earliest Accounts to the present Time.* By John Huddleston Wynne, Gent. Author of the *History of the British Empire in America*, 8vo. 2 Vols. 10s. 6d. Boards. Riley. 1772.

THE History of Ireland, in common with that of most other nations, lays claim to very high antiquity; and the History of its earliest times is intermixed with a variety of fabulous relations. Mr. Wynne judiciously avoids entering minutely into these doubtful or fictitious accounts, concluding it to be most probable that this country was peopled from Britain, and that what we are told of it's being first inhabited by Magog the grandson of Japhet and his companions, and afterwards by a band of the stock of Nimrod, is merely a fanciful, extravagant conjecture, founded on the British emigrations to Ireland. The *Fir Bolgs*, (men of the caves) as the descendants of Nimrod and Nemedius are called, he thinks were, probably, Belgians, or southern Britons, who settled in Ireland at a very early period, where they remained till another colony (known by the name of *Tuatha de Danans*, or the *Dannonian Britons*) dispossessed them.

The famous Milesian expedition is the æra from which our Historian supposes the Irish narrative may be more safely depended on, though we are still engaged in what is called the fabulous period of their History, till we arrive at the time when christianity was introduced and established among them. These Milesians or Gadelians are spoken of as the descendants of a valiant tribe which is said to have originated in Egypt: many of them

them are reported to have settled in Spain and other countries; to have come from Spain in large parties and to have achieved the conquest of Ireland. It seems to be supposed that this event happened about one thousand years before the christian æra. Of this Milesian race of kings we have a long list, from Heremon and Heber who reigned jointly, down to the end of the fabulous period, which also finishes the first book of this History: But notwithstanding the fictions with which this period is blended, Mr. Wynne apprehends that the Reader who carefully observes the regular series of events recorded in it, the almost uninterrupted succession of kings, the corresponding laws and institutions of the different monarchs, and the progress of their military subjects, will be inclined to believe that there is truth in the general relation of the facts, however obscured by the clouds of superstition, or disguised by the colouring of fiction. During this period there were several inferior kings who were tributary to the Milesian princes. Concerning many of these monarchs, little more is told us than their names, and the number of years they reigned, but of others a few interesting particulars are presented; among which we must number the account of the royal assembly of Teamor or Tarah, established in the reign of Ollam Fodhla about A. M. 3260, and convened every three years to settle the laws and records of the kingdom, and also that of the famous Irish militia, under it's commander Fin, the son of Comhal, in the reign of Cormac, about A. D. 250; each of which relations are chiefly extracts from the Keating, the Irish Historian.

It may not be improper to observe, that in this first book of the History we are told of a settlement obtained in the province of Ulster, by one of the sons of Olliob Ollum, whose name was Achy Ruada or Riada, which settlement was called Dalriada or the portion of Riada: this same Riada, it is said, about the year 250, embarked for North Britain, and there gained a settlement for his tribe from the British Picts, 'and that tract of land was afterwards for many ages denominated the *Abanian Dalriada*, a name given to the inhabitants of Argyle, who were descended from this Irish colony.' This relation our Author defends and insists on as a fact, in opposition to Mr. Macpherson, who has endeavoured to overthrow this and all other accounts of any settlement of the Irish in Scotland. Mr. Wynne also opposes the Author of the History of Manchester, Mr. Whitaker; who, he says, 'asserts not only that Ireland was first peopled from Britain, but further that none but British colonies ever made a settlement in that country,' an assertion, which if fully proved, entirely overthrows the whole account of the Milesian expedition. According to Mr. Whitaker's hypothesis we hear nothing, observes this Writer, of kings or chiefs residing in Ireland till the days of



Fingal king of Morven, the celebrated hero of Ossian, and Pendragon of the Caledonian tribes: But Mr. Wynne seems to apprehend that this Fingal, or Fin, who is spoken of as king of Morven and chief of the associated tribes of Caledon, was only a general of the Irish militia in the time of Cormac above-mentioned. Mr. Whitaker rejects the whole series of Irish History which is founded on the credit of Bards and Druids, and rests his chief evidence on the poems of Ossian, the son of the supposed Caledonian chief. 'In the name of common sense and reason, says our Historian, why may we not believe one poet as well as another, and why are not the bards of Ireland to be credited as well as Ossian?'

He speaks handsomely of Mr. Whitaker's History, but after several remarks, he concludes, that none of his reasonings appear to him sufficient to shake the credit of the authorities from whence the present historical account of Ireland is compiled.

After having insisted more largely on this subject in the introduction to his Work, he revives it at a proper place, in the first book; and he will perhaps be deemed rather too severe when he finishes the reflections, by adding; 'If some of our northern neighbours took it into their heads to reverse the chronicles of Ireland, in order to make poems out of them, in support of their own particular prejudices: there is surely no occasion for our grave historians to follow in their footsteps, and to insist that without any one real superior advantage over their neighbours, these Caledonians should know the History of that country better than its inhabitants, who profess to have kept its records for many succeeding ages?—To me there appears something very absurd in this supposition.'

The second book of this History opens at the great æra of the mission of St. Patrick, by whose preaching Christianity was established in Ireland, and who has been on that account termed its great apostle. This remarkable event took place in the reign of Laogary, the son of Niall, about the year 428. It appears that there were Christians in the island before this period, but it was not till about this time that the Christian faith began to be generally embraced. St. Patrick is said to have come from Armorica or Bretagne, and to have continued sixty-one years propagating the Christian doctrine with resolution and success. This second book includes the History of Ireland from this period to the time of the island's having been subdued by the English. The different invasions of the Danes and Norwegians form some of the principal occurrences during this interval. The Danes made great ravages in the country, and in the reign of Connor the son of Niall, carried Dublin by storm, and there established a garrison. In the time of Malachy I. the succeeding monarch, the Danes, in opposition to him, elected Turgeisius, their leader,

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under this character ; who immediately began, it is said, to exercise, or to abuse the regal power. The Irish spirit was subdued, and seemed likely to have been reduced for ever, when an extraordinary and unexpected event, put it suddenly in their power to recover their independence, and revenge themselves of their enemies : of which we have the following relation from the Irish historians :

‘ Turgesius having erected himself a castle near the palace of Malachy, who was the rightful monarch of Ireland, used sometimes to honour him with his visits, which he made more frequently, because that prince had a handsome daughter, who struck the fancy of the Dane ; and at length made such an impression on him, that he was resolved at all events to possess her. In consequence of this resolution, he demanded her of her father, promising to make her his greatest favourite, and to treat her with great kindness, if she would become the mistress of his pleasures. Malachy, how much soever he disdained this proposal, situated as he was, durst not give the tyrant an absolute refusal. He therefore seemed to acquiesce in the demand ; but desired that Turgesius would admit the princess privately, when it was dark, to his palace, in order to prevent her being exposed ; and he also promised the tyrant to send with her fifteen young virgins, each of whom he engaged should exceed his daughter in beauty ; but nevertheless if Turgesius thought otherwise, he said, she was still at his service.—After this strange negotiation, the Danish chief went to Dublin, to concert measures with some of the heads of his countrymen for the effectual establishment of their interest in Ireland. Having finished the business of this council with all possible expedition, he selected fifteen of his favourites, and communicating his love-affair to them, invited them to accompany him to the castle, where he proposed to give a beautiful young virgin to each of them, whilst he himself received the princess to his embraces. The invitation was eagerly accepted, and the whole company set out for the place appointed.

‘ Hither, according to their expectations, the Irish princess and her train repaired, at the time which had been agreed on between Malachy and Turgesius. The usurper and his chiefs all unarmed, and intent on nothing but dalliance, waited impatiently to receive them, and having ordered them to be conducted to a private apartment, the former selecting the daughter of Malachy from the rest, embraced her in token of his choice.—This proved a signal for her followers to attack the Danes. On the instant all the former drew their swords, which they had concealed under their garments, and put the lascivious chiefs to death ; as to Turgesius himself, they bound him with cords, which they had brought with them for that purpose.—This be-

ing done, they threw off all disguise;—no more appearing like soft maidens destined for the tyrant's seraglio, they stood confessed young heroes, chosen to avenge their country.—A sign agreed on being given, to the utter astonishment and confusion of Turgesius, Malachy broke into the castle, attended by those guards whom he had been permitted to keep for a mere shew of dignity; who now became the ministers of vengeance on their haughty foes. The usurper's soldiers were instantly attacked, and unable to stem the torrent which poured in upon them, were slaughtered without mercy. The darkness of the night, and the surprize, added to the horrors of the foreigners, who found all opposition vain. Their king was loaded with fetters, and after having been sharply upbraided for his monstrous cruelties, was put to death by the order of Malachy.

‘The news of this transaction was no sooner heard by the Danes, than they lost all their spirit, and the Irish falling on them, before they had recovered from their consternation, in different parts of the island, subdued them with a terrible slaughter. Their cities and fortresses were overturned, they were pursued even to their retreats and fastnesses, and their cruelties retorted on themselves with an implacable severity. In short, of the Danes, all who attempted opposition perished by fire, sword, or famine, those few who remained or submitted themselves, after the first fury of the natives was appeased, were disarmed, and obliged to submit to become servants to those over whom they had so lately lorded it; and on such conditions alone they were delivered from ruin and from death.’

This relation has much of a romantic air: at this distance we can pronounce nothing with certainty concerning its truth; however the Irish, it seems, enjoyed only a temporary relief. The Danes received fresh recruits from their own country, and speedily became again very formidable. They were also on some occasions assisted even by the Irish, whose quarrels among themselves were greatly advantageous to their adversaries.

The manner in which this island was brought in subjection to England is generally known by those who have any acquaintance with the history of their own country. Henry the second, when he made his voyage to Ireland, found that some of his subjects, among whom one of the principal was Strongbow earl of Pembroke, had so well prepared the way, that he became master of the country, without shedding a drop of blood; which was partly owing to the extraordinary juncture of circumstances that militated for him, and partly to the invincible valour of Strongbow and his adherents. But however easy the first conquest might be, Henry and his successors experienced that it was a matter of great difficulty to secure it, and establish any thing like a permanent peace in that kingdom.



The Irish History now becomes involved in that of England, and though we have sometimes a relation of interesting particulars, yet frequently the narrative is so barren of events, that the Writer has recourse to an account of the English kings, and of occurrences in England; which, indeed, bear some though little relation to the affairs of Ireland.

But while he introduces particulars which more directly constitute a part of the English history, we apprehend, that in some periods, he has neglected materials, of a nature more or less interesting, which the country itself may be supposed to furnish.

We have frequently heard of a very extraordinary occurrence, in the reign of Queen Mary, by which the intended persecution of the protestants in Ireland was prevented. Whether the story, though we think its truth has been pretty confidently asserted, was supported by sufficient authority, we cannot at present determine; but some notice of it, with proper remarks, might not have been unsuitable in this History, and would have lengthened and perhaps rendered more acceptable, the History here given of this queen's reign: which consists only of four or five pages.

We must observe that, in some instances, these volumes bear pretty strong marks of haste and inaccuracy in the compiler, and of negligence in the printer. The style is, in general, agreeable, and the relation is often intermixed with just and sensible reflections; though, in frequent instances, there seems a deficiency in both these respects. Mr. Wynne finishes the second volume by remarking, that he has proceeded with as much caution and impartiality as he was able, wishing to see the same example followed, in that respect, at all times by every professed writer of antient or modern history. We are sorry that we can by no means agree with this Author, as to the encomium he has passed on himself for his impartiality, which, in regard to some part of his performance, we cannot think he has merited; nor can we wish that future historians should consider him in this respect as their pattern. When he arrives at the reigns of the Stuarts, particularly that of Charles the first and some which follow, he betrays considerable prejudice and partiality. He speaks with a kind of inveteracy of persons, who, however they erred, were entitled to some degree of candour and respect, while he is very favourable to the royal party, and speaks with seeming reluctance of their mistakes: the others are rebels and hypocrites, who were at last overtaken by the vengeance of heaven, and have left behind a name that ever will be hateful to posterity. He is even weak enough to observe, after Lord Clarendon, that Oliver Cromwell expired in a violent storm: as though a circumstance of that kind would enable us to determine any thing concerning his character: yet he has himself, in other parts of his Work, expressed his disapprobation of such ridiculous conclusions.



Mr. Wynne carries down his History to the end of the reign of George the second: as one instance of his negligence, he tells us that George the first reigned *thirty* years: however, he is very cursory in his account both of that and the succeeding reign. His short character of George the second we shall insert, and with it finish the present article.

George the second, he says, was a prince of a general good disposition, but of a very hasty and passionate temper. He was warlike and fond of military parade. In his system of foreign politics he was too much attached to Hanover, and too much wedded to German connections; in his scheme of parties at home, he was prejudiced in favour of the whigs. Though he did not seem at all to aim at arbitrary power, yet the opposite party could never forget that an increased standing army, a licenser of the stage, and some other innovations, as they deemed them, of the constitution, were introduced in his reign; nor could they ever forgive him, for what they called, his harsh treatment of his son Frederic, Prince of Wales, who was one of the *most patriotic princes that ever did honour to this country*.—Nevertheless, in the general opinion, George the second was *not a bad prince*.—He was certainly a good man, and if there is such a thing as believing appearances, he died lamented by his subjects, both of Great Britain and Ireland.\*

Mr. Wynne speaks in high terms of the Duke and Duchess of Northumberland, and of the administration in Ireland during the duke's lieutenancy. He has affixed to his Work a genealogical table, shewing, he observes, that 'the duke and dutchess are each separately descended from the ancient kings of Ireland, as well as from the old British princes of Wales, and by the same channel are also lineally sprung from the royal family of England, &c.'

We would particularly recommend it to this Writer, (who seems resolved to hold much intercourse with the press) to employ, in his future publications, greater attention and diligence in arranging his materials than (in some instances) he appears to have done, in compiling the present performance.

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ART. X. *An answer to Dr. \* Rotheram's Apology for the Athanasian Creed; in a Letter to a Friend.* 8vo. 1s. 6d. Cadell. 1773.

THE Author of this letter has thought proper to conceal his name; but it is easy to see that the work comes from a masterly hand. It is written with an uncommon spirit of libe-

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\* The Author of this piece has all along applied the title of Dr. to Mr. Rotheram; but, is not this a mistake? If we are rightly informed, this gentleman has not yet risen higher than the degree of *Master of Arts*.

rality, candour and piety. The style is easy and elegant; and the sentiments which it maintains and inculcates are important in the highest degree.

Mr. *Rotheram* finds, it seems, no difficulty in the *Athanasian* creed. 'It is calculated, he asserts, to remove difficulties, and casts light all around it. So far is it from raising scruples and perplexing the mind with doubts, that it gives relief and satisfaction. It meets us with an air of benevolence, and shews an indulgence to reason. It is big with arguments to inform the understanding; a chain of clear reasoning; a regular composition, where principles, arguments, and conclusions are duly arranged; and has the style, method, and structure of close argument throughout. The doctrine of the Trinity is not forced upon our assent in it, but its truth is established by a demonstration. Other creeds are content to lay down their several articles in an affirmative manner, without supporting them by argument, or inferring them from clearer principles.' 'But this creed, it seems, leads us by the hand, and initiates us by easy steps into all the mysteries of the Trinity.'

The above are Mr. *Rotheram's* words; and they might lead some hasty readers to suspect, that if he does not mean burlesque, he must certainly have lost his understanding. But this would not be a just suspicion. Mr. *Rotheram* is a worthy clergyman, and an able writer. Throughout the whole of the *Apology* to which this Pamphlet is an answer, he maintains, with seriousness and zeal, the truth of that representation of the *Athanasian* creed which has been now quoted from him. But let us, says this Writer, 'compare it with the original.—The creed begins—*Whoever will be saved, before all things it is necessary that he hold the catholic faith, which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.*—And again, *Whoever will be saved must thus think of the Trinity.*—And in the conclusion—*This is the catholic faith: which except a man believe faithfully he cannot be saved*—This is the benevolent aspect with which this creed salutes, and with which it leaves us. Here is no reserve of hope in the goodness of God; no retreat left open to his uncovenanted mercies; no resource for him who is weak in the faith, however sincere in his inquiries after truth, and in his desire to please God. *Whoso falleth not down and worshippeth, shall be cast into the midst of the burning fiery furnace.*'

But Mr. *Rotheram* has urged, that the aspect of Christianity is the same; that even the gospel smiles not indiscriminately on all, but extends its favours only to believers; and that the very language of our Lord when he gave his last commission to his apostles is, *he that believeth and is baptized shall be saved; but he that believeth not shall be damned*, Mark xvi. 16. This is the



text on which Mr. *Rotheram* chiefly grounds his Apology. His Answerer has, therefore, entered particularly into the explanation of it; and, in our opinion, he has succeeded so well as to do service to the cause of Christianity; for, from this text has been derived one of the strongest objections to it.

After several observations, in the subsequent pages, on the uncharitableness and incomprehensibleness of this creed, and on the nature and merit of religious faith, and other points connected with these, our Author goes on in the following words, page 36.

‘The importance of religious opinions is to be measured by the different degrees in which they serve to the uses of piety and virtue. These are the *end*, or rather the *substance* of religion. If any man finds in himself the love of God and goodness promoted by his believing these mysteries in the *Athanasian* form, it is of happy importance to him. Reverence his belief. But, if receiving these doctrines in the plainest and most general form, we find in the work of our redemption enough to excite the highest love of God and our Redeemer, and to exhaust all our gratitude to the Divine goodness; every end of faith seems to be answered. Whatever beyond this may be added to our *faith*, nothing can be added to our *piety*: and therefore whatever more is believed seems of little importance in a religious view.—

When I am taught that God is eternal and almighty, a Being without beginning and that can never have an end, that he is the father of the creation and at the head of all worlds; my heart sinks within me at the thought of a Being so tremendously great. When I am told that this gracious power interests himself in my happiness, and hath made me to contemplate his glory and to adore him for ever, it dilates with joy and hope at the thoughts of a blessed immortality. When I learn farther that God hath sent his Son into the world to unfold these great truths in all their light, to redeem men when lost in sin and error, and to recall them to the knowledge of himself and their duty; to give them a law pure and perfect like himself, and adapted in every article to purify and exalt our nature, and armed with such sanctions as affect our well-being for ever; when I see this law tempered with mercy and goodness in condescension to the merits of our Redeemer, and reflect on his humiliation, the degradation to which he submitted by taking our nature upon him, and the sufferings he underwent for our sakes; I find every passion of hope and fear and love directed to objects worthy of an immortal spirit, every thought subdued and brought into obedience by a faith so rational and interesting, so important in its objects and in all its consequences, that nothing seems possible to be added which can give it more influence on the mind.—

*Is it necessary to any ends of piety, that we should believe far-*



ther the personalities of the Trinity as they are laid down in this creed; that the most high God, consisting of three persons in one nature, became one person with a perfect man, one person in two natures, by taking the manhood into God; that God sent the same numerical God with himself to become flesh and dwell among us, which seem to be the doctrines of this creed? Our wonder and amazement are here indeed raised to the highest; the mind is set at gaze, and our faith itself becomes affrighted; but what sentiments of piety or devotion are raised, or how is our love and reverence for the Deity promoted by it?

The absurdity pointed out in the latter part of this passage is the grossest that can be imagined.—In the DEITY, three persons (Father, Son and Holy Ghost) make *one nature*.—In JESUS CHRIST, *two natures*, the DIVINE (itself three persons) and the HUMAN, make *one person*.—Can there be a plainer contradiction? Is it not an insult on common sense to require our assent to such jargon?—And yet, in order to establish this doctrine among Christians, the earth has been watered with blood; and it is now one of the doctrines held most sacred among us, and to which all the teachers of religion in the kingdom are required to subscribe.—Gracious Heaven! when shall superstition and nonsense give way to truth and reason? When shall the blessed gospel be purged from those vile corruptions which have been introduced into it, and which have so long and so miserably dishonoured it?

But to return to our Author.—<sup>2</sup> I have now, says he, page 59, given you some reasons, and could give many more, for doubting whether any one ever did, or possibly can believe all that this creed requires, I mean not with the mouth only, but with the understanding also: and, therefore, I earnestly wish that they who profess this belief, and think themselves very well-grounded in it, would permit themselves to doubt for a moment, and seriously to enquire whether their understanding and their faith have kept pace with each other, and what their belief in these articles amounts to: but above all, whatever they believe, that they would add to their faith charity, without which, if they have all faith, so that they could remove mountains, it will profit them nothing; for I must assert, that this is *above all things* necessary and fundamental in the christian system: the apostle having expressly decided that of the three Christian graces, charity is the greatest.—You will easily perceive that my concern in this case is not so much for him who suffers wrong as for him who does the wrong; who, while he thinks he is defending the faith, may unawares be violating the most essential duties of a Christian. For those who are pronounced guilty and stand condemned by this creed, I have no solicitude. The signals which it hangs out of impending vengeance, when un-  
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attended with the powers of persecution, give little alarm at present, and create no apprehensions for the future. There is a principle in human nature which will stand its ground against all the subtleties of school-divinity, and will not suffer the mind to be persuaded into guilt and fear where no fear is. Common sense will tell us, that a man may have a good mind and good meaning without believing mysteries of which he can form no ideas: and that an *Athanasian* who believes all propositions in this creed is not a whit more to be trusted than a plain man who believes his Bible at large. Such an one may give you the hearing, but when you have read to him all that Dr. *Rotheram* and Dr. *Waterland* have written on this subject, will never be convinced that not to believe a Trinity in *Unity* is as bad as murder or adultery.—And that such sentiments invariably prevail in every man's mind, notwithstanding the specious arguments that are used to give the importance of duty to speculation and opinion, we may appeal to universal experience and practice; which are a more certain test of men's real thoughts and principles than verbal professions.—Doth Dr. *Rotheram*, think you, when he visits his sick parishioners, inquire with as much solicitude whether they are orthodox in the faith, as whether they have led a sober and godly life; or exhort them with the same earnestness to a right faith in the Trinity, as he would to repentance and amendment of life? If this be as difficult a duty as any other, and more than any necessary to salvation, how comes it not to be a part of our daily prayers, that God would enable us by his assisting grace to believe rightly the mysteries of the catholic faith, and to preserve us from the sin and danger of believing what we ought not to believe?—Were a form of prayer to be composed in the language of this creed.—*Teach me, O God, not only to adore thy infinite goodness in sending thy only begotten Son to redeem us, and thy Holy Ghost to be our guide and comforter, but enable us likewise to believe that thou consistest of three distinct persons conjoined in one substance; that all these are uncreated and eternal, but one begotten and one proceeding. Teach me carefully to avoid confounding the persons or dividing the substance, &c. &c.* I leave you to judge whether any sober-minded Christian could without hesitation join in such a form.

At the conclusion of this Work the Author takes occasion to express with some earnestness, and yet with great candour, his wishes of a reformation in our national church.—‘Human establishments, he observes, will ever have the marks of human weakness upon them.—In a course of years the Christian religion itself, though of Divine authority, became so corrupted as to want to be restored to its first principles. This reformation was happily attempted, but was left imperfect. Its imperfections are too visible to be palliated, and are now universally  
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acknowledged.—In the present advanced state of learning and knowledge every thing must submit to the test of close and severe criticism, and religious opinions will be scrutinized with as little favour as any other. It is, therefore, a time to wish that our establishment was purged from every erroneous mixture, that the adversary may have no advantage when he seeketh occasion against us. It is a time to hope, that with all the superior advantages we have acquired since the time of the reformation, when learning and science but began to dawn after a long night of ignorance; with all the accession of critical knowledge in the Scriptures, and the light derived from thence upon religion in general; when every difficulty, and objections of every kind have been stated and examined; and in every question the moments on each side are ready at hand to be compared and balanced; and when there are as able hands to improve these advantages, and men as capable and qualified for their learning, judgment and temper as the church can ever hope to be blessed with: it may surely be hoped, that the public face of religion may be made to appear, if not in perfect beauty, yet free from every conspicuous blemish, and approaching somewhat nearer to purity and perfection.

‘Whatever restrictions are thought necessary to be laid on those who are appointed to be teachers of the word and doctrine; which yet surely in their present state are a burden heavy to be borne, and in truth ignominious and reproachful both to the church which submits to and the state which continues to impose them; I say, whatever restrictions of this kind may be thought necessary for the ministers of the church, we may wish her service to be free and open to all believers; that, if possible, nothing which *offends* should enter into it; but that all who agree in the great truths of religion may with one heart glorify God together, and unite in the same worship with the full consent of their minds, of their reason and conscience, which cannot bend to authority. This alone would, I am persuaded, conduce much towards putting an end to all divisions, and towards restoring the credit of religion and piety, which are so deplorably sinking among us.

‘Rational religion is the glory of our nature. This when seen in practice, or contemplated in theory will touch the mind and captivate the heart. Christianity has taught this to the world: and is the only institution, after the Jewish, that ever taught a worship worthy of God and man. The love of God and man are the great catholic principles, which it is the avowed intention of this religion to establish in the hearts of men. This is declared to be the end of all its doctrines, institutions, and precepts. These then above all should be kept in view in all human forms and establishments of religion. These should



be the lesson held out in example and recommended through all. At least, nothing which interferes with these principles; nothing which debases the moral character of the Deity, or contracts our charity and good-will towards men, should be admitted into them.—A public worship, formed on these principles and animated with this spirit, as it must be open to all, must win the esteem if not the concurrence of all: and would, perhaps, do more towards reforming the world than can be done by human authority in any other way.

‘The devotional parts of Scripture are in sentiment and language the most simple, rational, and sublime that can be imagined. These our church hath happily adopted in many parts of her liturgy, and imitated in others. From this plentiful source, improvements if wanted, may be had without end. And by keeping this model always in view and rejecting every thing of doubtful disputation, or leaving it expressed in the terms of Scripture, her service might be freed from all objections; she might defy the scorn and malice of her enemies; and spare some shame and confusion to those of her friends who are most anxious for her honour and prosperity.’

We heartily concur in most of these sentiments. The *Athanasian Creed* is one of the offences in the service of our church, here referred to, *which furnishes matter of scorn to her enemies and of concern and shame to her friends.* An offence it is indeed of the worst kind. A greater never disgraced any system of religion. It confounds all our notions of the Deity; and, at the same time, it shocks all the feelings of humanity.—But our right reverend bishops will not give it up. They have lately, it seems, determined not to attempt making any alterations; and we must go on mocking the Almighty and profaning Christianity by repeating this creed in our religious services, and pronouncing solemnly, thirteen times in every year, *everlasting damnation* on all that do not believe it! But things cannot continue always in this state. It is not possible that the good sense and humanity of the kingdom should bear much longer such barbarism in religion. If no reformation takes place soon, a fatal *catastrophe* must come. This our worthy and excellent Author, with many others, see, and wish to prevent. But the governors of the church are deaf to all remonstrances. They are at ease in the enjoyment of their emoluments; they are asleep; and nothing will awaken them till the church of England falls to pieces, and they are buried under its ruins.

ART. XI. *An Historical View of the Controversy concerning an intermediate State, and the separate Existence of the Soul between Death and the general Resurrection, deduced from the Beginning of the Protestant Reformation to the present Times.* With some Thoughts, in a prefatory Discourse, on the Use and Importance of Theological Controversy. The second Edition\*, greatly enlarged. 8vo. 4s. Boards. Wheble, Goldsmith, &c. 1772.

WE are induced to mention the second edition of this historical view of the long-lived controversy concerning an intermediate state, on account of the many additions made to it by the learned and spirited Author; whose productions we always read with pleasure: except where, in the heat of conflict (not distinguishing friends from foes) he discharges his random shafts at his constant well-wishers, and encomiasts, the Monthly Reviewers. We refer, here, to p. xxvii and xxviii of his *Introductory Discourse*, where he still manifests his resentment of a little escape of a writer in our corps, who once took occasion to express his dislike of polemical controversies: see M. Review, Sept. 1764.

A contest of this kind, however, between an offended Author and his Reviewer, is undoubtedly too "unprofitable" to be kept up; and we, therefore, freely give our part of it to the winds: at the same time, beseeching Mr. Arch——n R——e, never to mortify us again by an insinuation that any *Monthly Reviewer* could be capable of wishing to "gibbet such ecclesiastical patriots as Hoadly, &c." Indeed, Sir! you could not have fallen into a more unaccountable mistake: there never were more sincere or more invariable admirers of that excellent prelate than the *Monthly Reviewers*, from the first hour of their periodical existence, to the present instant: no—not even the zealous author of the *CONFESSIO*!—When we desert the rational and worthy principles of the honest Hoadly, may every true friend to TRUTH and COMMON-SENSE desert us!

And now, as Prior sings, in his ballad of *Down-Hall*,

— Let us touch thumbs and be friends ere we part:

"Here Matt. is my thumb,"—"and here Frank is my heart."

The advertisement prefixed to this second edition of the *Historical View*, is so much to the Author's purpose, and so well pointed at the present times, that we are persuaded it will be very acceptable to many of our Readers; and, therefore, we shall give it entire.

'It is not necessary to pretend, that this second edition of the *Historical View*, is occasioned by the rapid sale of the first, or called for by the Author's friends, to supply the scarcity of the remaining copies. What reception the former edition met with from the pub-

\* For our account of the first edition of this work, see Review, vol. xxxii. p. 145.



lie, the Author has not concerned himself to inquire. After an existence of *seven* years, it is natural to conclude, the book has submitted to the fate of many others that have not risen above the line of mediocrity, and is gone, *ἐκ τῶν τῶν τῶν τῶν*; which may be better or worse according as the purchaser or the vender might be disposed to inter it with more or less ceremony.

\* By one or other of these, complaints were made, that full justice had not been done to some writers of note, who were pointed out to the Author, as equally worthy of the attention of the public, with those he had distinguished in his collection. To this remonstrance he gave ear, and determined at length to review such of these as seemed to him more especially to deserve the pains; and he hath accordingly selected, for the reader's farther contemplation, some sentiments of William Tyndall, Anthony de Dominis, and Thomas White, the last of whom hath travelled a road, in which, as far as appears to the Author, none have gone before him, or followed him.

\* Perhaps the Author might have taken in two or three more of the writers of the last century, had he not thought, that an especial respect was due to some great names, and a portion of compassion to some little ones, whose publications have appeared since the first edition of his book, and the room taken up by these, is just as much as he thought it necessary to employ in the present exhibition.

\* The importance of the subject hath been so very differently estimated by different writers, that there is no saying under what denomination they who take, what the orthodox call, *the wrong side of the question*, may now be classed. It is believed, they are yet ranked among heretics and enemies of the Church; for though they alledge, that the Church has thought proper to expunge an article of religion which anathematized their doctrine, they are still urged with some expressions in the Liturgy, importing, that the *soul exists in joy and felicity, after being delivered from the burden of the flesh*; and to this the soul sleepers are reminded, they must have subscribed (if Clerks or Graduates) as well as to the Thirty-nine Articles. And, if I mistake not, a zealous brother (a strenuous adversary to *religious curiosity*) hath lamented, that the revival of this heresy hath been greatly encouraged, if not wholly occasioned, by the dismissal of the article above-mentioned: hence, for ought we know, an additional argument may be formed for enforcing subscription to the present set, as well as a complete justification of those who so vigorously opposed a late Petition, praying relief from such subscription.

\* For an answer to these important considerations, the Author is contented to refer the objectors to such of their more benevolent brethren, as are inclined to represent subscription to the Thirty-nine Articles and the Liturgy, as a mere mechanical *Manœuvre*, to which the Church and the Law may affix what *internal* character they think fit. Perhaps it may not be impossible to point out subscribers, (strenuous opposers too, of the said Petition) who have strayed as far upon paper, from the genuine sense of the Articles and the Liturgy in other doctrines, sufficiently authenticated by them, as the *Soul-sleepers*, so called, have done in supporting their particular opinion.

\* It ought, however, to be esteemed a great blessing to the literary republic, that liberal-minded men of genius, with very different ideas  
of



of church-discipline and church security, have, in their several controversies, entered freely into the merits of the cause in agitation, without too scrupulous a regard to established forms and systems, to which many of them, notwithstanding, profess a most devoted attachment.

\* The late Petitioners may possibly be of opinion, that a little sincerity or consistency in these matters would neither have enfeebled nor disgraced the performances of these learned authors, some of which, in other respects, are highly valuable. It is, however, an incident of no small advantage to the cause of Truth and religious Liberty, that so many considerable writers should, with their own pens in their own hands, recollect that they are PROTESTANTS, a circumstance that may be easily overlooked, when a gentleman, in a hurry, borrows the pen of my Lord's chaplain or secretary.

\* The Author of these papers hath been long used to think, that the cause which the ensuing History will be found to favour, has very visible merits, both in illustrating the real effects of our Redeemer's mission, and in establishing the authority of the written records of it, against the claims, interpretations, and decrees of Popery, which he is for attacking at the very root, without the fear of digging up any plant which our heavenly Father hath planted, under whatever specious complexion human traditions may pretend to be of the celestial family.

\* It should be a maxim of the reformed Church of ENGLAND, that the farther she removes from the doctrine and discipline of Rome, the stronger her foundations will be as an evangelical church, and the safer her temporalities, under the protection of her lawful Prince. It were to be wished, that she had not one circumstance in her constitution, either borrowed or copied from the Creeds, Rituals, or Ordinances of the Popish System. The New Testament would supply her with whatever she might want of those kinds, for the faith, the worship, or the government of a Christian church.

\* This indeed, as times go, is but a kind of *unclerical wisp*, and from the strict conformists to the present theological fashions, may perhaps derive upon the man who avows it, the appellation of AN OVER ZEALOUS PROTESTANT, a term however which comes with no great propriety, as a term of *reproof*, from a writer who hath demonstrated upon the most unquestionable evidence, that every Papist is bound by his principles to destroy every Protestant, and to break the most solemn covenants he may enter into with people of that denomination, wherever and whenever he may do either with impunity.

Beside a great number of alterations in the work, throughout, the Author has now continued his review of the writers in this controversy (to many of whom his motto \* is justly applicable) from the year 1765 to 1770 inclusive. We shall select a passage or two, from some of the additional chapters, for the entertainment of our Readers.

In chap. xxviii. after having, in the preceding chapter, given some smart correction to the Bishop of G——r, for his

\* *Much of the Soul they talk, but all awry.*

MILTON.

Abolition

strictures on the doctrine of the *Sleep of the Soul*, he proceeds to an examen of what the late Archbishop Secker has advanced on the natural Immortality of the Soul, in his 16th Lecture on the Church Catechism. To this examination he prefixes some observations on the ill success of his Grace's apologists for his education, and intolerant principles.

Archbishop Secker, says he, had been bred among the Protestant Dissenters of the Presbyterian denomination; and continued long enough a member of their community, to have fixed his principles on their system, both of doctrine and discipline; for it does not appear that he left them till he was admitted a scholar of Exeter College in Oxford, in 1721, which, if he was born in 1693 or 94, must have been in the 27th or 28th year of his age.

Never man, our Author thinks, had more miserable apologists than Archbishop Secker. Dr. Nowell had said in his answer to *Pietas Oxoniensis*, that his Grace "was admitted Gentleman Commoner of Exeter College in April 1721, being then 20 (instead of 28) years old." The author of *Goliath Slain*, p. 29, is inclined to suspect, that this was a designed mistake of Dr. Nowell's, notwithstanding his correction of it in the *Errata*, for reasons there given. What says Dr. Nowell to this? "So it stands, says he, in the matriculation book, on the authority of which I inserted it," and then he gives the extract from the said book, p. 50, of his 2d edition. This indeed is exculpating himself, but it is at the expence of his client. The matriculation book is a public record, in which we must, for the honour of the University, suppose the entries are made with the utmost exactness; and the suspicion of falsification will naturally fall upon the person matriculated, who in the present case might be desirous of concealing from the Oxfordmen, that he had been so long a Dissenter.

When Dr. Secker became Archbishop of Canterbury, we are told that 'his friends and dependents thought it necessary to represent, that his connections with the Dissenters had been extremely loose and unconfined. For this purpose they asserted, "that he never took Presbyterian orders, or offered himself to be a Dissenting minister, nor ever received the communion in any other than the established church\*."

There were however some persons living not many years ago, who pretended to remember, that one Mr. S——r preached a probation sermon to a Dissenting congregation somewhere in Derbyshire†, which implied a *design* at least of engaging in the ministry. On the other hand, if his Grace never received the communion among the Dissenters, he must never have received it till he was 28 years of age, which has the appearance of an objection to the ordinance itself, rather than to the mode of administering it among the Dissenters. And indeed his Grace's preferring the medical profession to the evangelical, has, more than once, been ascribed to scruples, wherein *modes* and *forms* were not the only things considered: concerning

\* \* Biographia Britannica, Vol. vi. Part. ii. Art. BUTLER [Joseph] Rem. [D] note (g).

† Belshover.



which nothing, I think, can be inferred, but that he did well to exercise his own judgment in chusing either his creed or his profession, and in rectifying his choice from time to time, as often as his conscience in the one case, or his prudence in the other, suggested to him that he had been mistaken, and had chosen amiss.

\* If indeed, after he had made his last option, he discovered an inclination to abridge others of that liberty which he himself had taken, it might be inferred, that his Grace had not been equally sincere in his several transitions from one Confession of Faith, from one mode of Discipline, or from one Profession to another; and that human policy had a share either in some of his own conversions, or in his endeavours to enforce conformity upon others to that system to which he himself thought fit finally to set up †.

\* Be

† It is to this last point that his Grace's advocates should have confined their apologies and defences, and have denied, and, if they could, falsified the facts from which his Grace's intolerant principles have been inferred with high probability. Instead of this, what do they? Why, truly, to shew how fit he was to be Archbishop of Canterbury, they content themselves with proving how little he had been of a Dissenter, and what is still more ridiculous, how little he had been of a Surgeon. What would the world have cared for all that, if his Grace had worthily fulfilled the duties of a truly CHRISTIAN pastor at the head of a PROTESTANT church? Or who, in that case, would have objected to him, either his early education among the Dissenters, or his medical designation? If it had not been objected to certain aspirants to the ministry (in vindication of a cruel expulsion, of which his Grace was supposed not to be unconscious) that they had been bred to mean occupations, I am inclined to think it had never been mentioned in print, that his Grace was educated in the profession of a Man-midwife. [See *Pietas Oxoniensis*, 1st edition, p. 19.] But this secret having taken air, it then became necessary for his Grace's friends to say something to it, to prevent the rigid Canonists from being scandalized. Accordingly Dr. Nowell, in his answer to *Pietas Oxoniensis*, p. 49, ed. 2, exhibited a narrative said by him to be drawn up with the Archbishop's own hand, wherein it is acknowledged, that "his Grace had attended one course of Lectures in Midwifery at Paris." This injudicious step, (which, by the way, was ascribed to his Grace's declining faculties) gave occasion to the shrewd and sensible author of *Strictures on Dr. Nowell's Answer to Pietas Oxoniensis*, to observe, "that there is, in a course of practical lectures on Midwifery, more dirty work to pass through, than is annexed to the business either of a weaver, barber, or taylor." p. 38. His Grace having likewise certified, that he attended those lectures without intending to practise that or any other branch of Surgery, mention was made, from another quarter, of a Latin tract, intitled, *De Partu difficili*, where the proficiency of the writer appeared to be far beyond the accomplishments of a man who had only studied that branch theoretically. What was all this to the public? And how invidious and impertinent would such reflections have appeared, if his Grace had lent a compassionate ear to the petition of Mr. Crow, one of the expelled students, or if in answer to a letter said to have been addressed to him by the expellers, his Grace had signified his disapprobation of their proceedings, which indeed were condemned by every true friend to religious liberty in the kingdom? [See, *Goliath Slain*, p. 66, and a Letter to Dr. Nowell by the author of *Pietas Oxoniensis*, p. 40, 41.] Again, that his Grace was bred among the Dissenters, had never been remembered to his disadvantage, had not his Grace required subscription and retraction, without any warrant or authority, with respect to opinions no otherwise censurable than as they did not agree with his own system. One of these cases related to the doctrine of an intermediate state, which had been controverted in print by a learned and ingenious Gentleman, who had afterwards occasion to apply to his Grace for a dispensation in order to hold a second living. His Grace's behaviour upon that occasion was such, that one of his advocates thought it necessary to apologize for it in a Monthly Magazine. The circumstances, though not unknown to me, I take not upon me to give. The worthy Sufferer is still living, and best qualified to judge



'Be that as it may, in his Grace's situation, it had surely been his wisdom to have kept his hand off paper upon all such points as are exceptionable only as they are not conformable to the common notions of men, who have no better reason for their attachment to them, than the mere reputation of orthodoxy, unless his Grace had abilities to support them, as his brother of G——r has attempted to do, in the way of paradox and buffoonry.

'To go into a disquisition of the nature of the separate soul, with no other materials than the hackneyed ones, employed and blunted in the hands of every minute essayist, and frothy declaimer on the subject, must give suspicions, that his Grace was urged to the contest, by no other motive than the expediency of supporting the system of the Church at all events, suspicions but too probably confirmed by the feebleness of his Grace's operations in his 16th lecture, which indeed appear to be below the mediocrity even of Goddard, Steffe, Morton, and the rest of the lower class of writers, whose abilities could not be supposed to come in any competition with his Grace, if one thousandth part of what his panegyrists have said of his Grace's talents, were true.'

Our Author now proceeds, with his usual tartness and severity, to examine his Grace's doctrine with regard to the *natural Immortality*, and to the *Seat*, of the Soul; but for the *arguments* of either party we must refer to the book. Mr. B. concludes this chapter with the following reflection:

'Every man who loves his country, must wish to see the great offices in church and state filled with able as well as upright men. And it cannot but mortify a well wisher to the public, to find an

how far it is expedient, either to publish, or suppress them. With respect to another case, I am not under the like restraint; and shall therefore give it just as it was transmitted to me. "When the late Mr. W. a clergyman of Kent, came to the Archbishop for a dispensation to hold a second living, his Grace took occasion to examine him upon the subject of *miracles*, with regard to their duration in the church after the days of Christ and his Apostles. Mr. W. frankly told him his opinion, that miracles ceased after the times of the Apostles, and the spreading of the Gospel through the Roman empire. The Archbishop would have it, that they continued *some centuries* after wards, and insisted on his retracting his assertion in a formal writing under his hand." Now what authority had his Grace from any part of the constitution of the Church of England, for exercising this pontifical tyranny over the consciences of these two Gentlemen, with respect to either of these points? Is the Church of England explicit in any of her forms of doctrine, either concerning an *intermediate state*, or the *duration of miraculous powers* in the Church after the days of the Apostles? Indeed an Inquisitor of heretical pravity in the Church of Rome, would have an interest in plaguing and forcing retractions from men who thus sapped the foundations of purgatory and saint-worship, and the credit of those monstrous Legends, by which these infamous Craftsmen have their wealth. But nothing can be a greater reproach to the *Protestant* Church of England than to suppose, she puts it into the power of any of her Governors to lay down *arbitrary* positions in theology, under the notion of preserving orthodoxy, and then to vex and distress those who refuse to agree with them, and that from a conviction in their own minds, that such positions have no grounds either in scripture or reason. These indeed are inquisitorial features which strike through the thickest varnish his Grace's ingenious Biographers can plaister over his natural complexion. And after these manœuvres got wind, is it any marvel that it should be remembered, his Grace was a *Preselyte*, and one of that zealous sort who are eager to prove the sincerity of their conversion, by persecuting all who are less pliable to their politics."

eminent

eminent Prelate at the head of our ecclesiastical polity, so strangely inefficient upon a point, without the establishment of which, so many of our public forms of doctrine and worship must lie under the suspicion of error and unscriptural decision. Some people perhaps may think his Grace had done wisely to have abstained from meddling with the subject at all.

In chap. xxviii. our Author exhibits a writer of far superior abilities, one who was completely qualified to do justice to any subject he undertook to handle, and to whose remains a kind of veneration is due, even though they are only the *sermionum quisquilæ*, which zealous friends to deceased geniuses sometimes expose to public view, with less judgment than affection.

This justly extolled writer is the late learned and truly ingenious Dr. Jortin; among whose posthumous sermons is one upon the subject of a future state: of which our Author gives us a critical review; and an excellent reviewer of these subjects our brother B. undoubtedly is.—We have no room for the particular criticisms; and must, therefore, content ourselves with a transcript of the two last paragraphs,—in which this judicious Critic and Historian has, in few words, done justice to the merit of the excellent JORTIN.

‘I am in some doubt how far the Psychopannychists will think themselves obliged to Dr. Jortin for espousing their party. They will, no doubt, approve his interpretations of scripture; but when they consider, that he labours only for the probability of his opinion, that he is inclinable to a compromise with his opponents, on seeing the consequences of admitting intermediate misery for the souls of the wicked, that he more than hints at the possibility of a *transmigration* of wicked souls, to keep things upon a par with the intermediate content and happiness of the righteous, and lastly, his candid concession, that the righteous lose nothing, and the wicked gain nothing, by their intermediate sleep; when these things, I say, are considered, there may be room to doubt, whether the Patrons of a conscious intermediate state will be much edified by the Doctor’s operations on the question, and whether they will not rather chuse to abide by their strong hold of a natural immortality on philosophical principles, than accept of his aid on the terms he offers it.

‘Be that as it may, let the *Historian* praise his candour in expressing his diffidence in a manner which shews, that he did not desire his interpretations of the texts he builds upon, should pass for infallibilities. Would to God I had the talents to perpetuate the rest of his excellencies to the latest posterity. But he rests from his labours, and heareth not the voice of the oppressor, nor of the petulant scorner. His works will sufficiently speak for him, while there are any remnants of piety, learning, and good sense among the sons of Britain, and will follow him to those mansions, where neither envy, malevolence, nor the dogmatical arrogance of ignorant supercilious criticism, will deprive him of his reward.

*Dum juga mentis aper, fluvios dum pisces amabit,  
Dumque thymo pascentur apes, dum rore cicadae,  
Semper honos nomenque tuum, laudesque manebunt.*



In his *conclusion* the Writer points out the proper inferences which are to be drawn from the whole of his *Historical View*, and shews the advantages that are given to the Papists by the groundless concessions of Protestants; which, we suppose, is not one of the smallest ends aimed at by this learned, and, we may add, *entertaining* publication.

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ART. XII. *A Philosophical Essay on Man; being an Attempt to investigate the Principles and Laws of the reciprocal Influence of the Soul and Body.* 8vo. 2 Vols. 10s. 6d. Ridley, &c. 1773.

IT is observed by this Author, in his preface, that 'man is but little known, because improperly studied; the reason of which is, that no one, who has made the attempt, has followed nature. Instead of taking experience for their guide; instead of proceeding by just observations to lay down a general system, of which every phenomenon was a necessary consequence, philosophers have acted directly the reverse: they have invented systems, wrested the phenomena to conform thereto, and forced nature to submit to their opinions.'

If this has been universally the case, as he seems to intimate, we could never have expected any just acquaintance with human nature, as to either of its constituent parts: but we are of opinion, that this Writer is not the first, who has ventured to enter into a free and impartial examination of this important subject; and we wish, that he had not pronounced so positively as he does on the insufficiency of all the writers who have gone before him in his peculiar walk.

After enumerating a few of the French writers, to whom he seems to have paid the greatest attention, and omitting others who ought to have been mentioned with respect and commendation, in an introduction, in which he professes to give a general account of authors in this department, he observes 'these are the principal authors who have written on this subject; and who may justly be classed among the foremost in point of reputation. There are others, who have engaged in the same pursuit: but, except the small number already mentioned, none are worthy of notice.'

It occurred to us in reading this paragraph, and a few more of a similar kind, in which he treats very celebrated writers with seeming neglect and disdain, that he passes a poor compliment on the great names who have distinguished themselves by their studies and publications on this subject, and that such a reflection comes with a very ill grace from an anonymous writer. But though this general and indirect censure needs a little limitation and correction, we are not disposed to prepossess our readers with an unfavourable opinion of our Author's undertaking, or, upon the whole, of his manner of executing it.



Some time ago he presented the public with a specimen of this Work (see Review, vol. xlv. p. 254.) and we are glad to find, that he improves upon us by a farther acquaintance. The Treatise on the human Soul, which now makes the second book of this Essay is altered for the better; though we think there is still room for amendment. What he means by the soul's *sensibility*, as a distinct faculty, we are at a loss to determine: and *instinct* seems to have been taken up as a meer name for something unknown. When we cannot account for the springs of certain volitions or actions, we are apt (as a disguise of our ignorance) to ascribe them to *instinct*; and we are satisfied with this nominal cause, much in the same manner as the vulgar ascribe prosperous incidents to *luck* or *fortune*.

When he enumerates the different powers of the soul, page 146, we think he is mistaken; and we have no idea of what he means in that connection by *understanding*; especially as in page 150, he distinguishes the *understanding* into *reason* and *imagination*: and then asserts that *reason* and *imagination* are the same faculty; when they seem to us to be as distinct as those which he has distinguished. Our Author's definition of ideas, in page 152, is very obscure and ill-expressed,—where he says 'the knowledge of the properties and relations common to different individuals, are called *ideas*;' and his explication of *ideas* in the sequel of that section is very vague and unphilosophical. 'The will (he says, page 164.) is always subordinate to sensation.' This is much too lax and general an assertion; and needed particular explanation and restriction. The distinction in page 173 between *passions* and *likings* is needless and trifling. The observation in page 187 with the reasoning on which it depends, will be allowed by few, who maintain the distinction between the soul and body, as the Author himself has done in many parts of his Essay. 'Hence, though possessed of the faculty of perceiving, judging, recollecting, and chusing, the soul could neither perceive, recollect, judge nor chuse, unless united to an organized and sensible body; it would not even be conscious of its own existence, for it is only by reflecting on its sensations, it acquires this consciousness. The Author's reflection on *Newton* in page 222 is altogether unjustifiable; 'Newton, (says he) whose sagacious mind soared to heaven with a bold and rapid flight, and discovered the system of the universe, was as ignorant in religious matters as any among the vulgar.'

The first book and the whole of the last volume are new, and contain many observations, that well deserve attention. We are at a loss, however, to conjecture the reason, why he should class the soul as well as the body under the head of compound substances; and he has given us a very unsatisfactory explication of his meaning in the note subjoined to this pre-

graph. 'I say compound, and desire the reader not to be alarmed. The soul is undoubtedly a compound being, although metaphysicians maintain it to be a simple one, but not compound in the same sense with the body; its component parts are the different faculties. Moreover observe, that the term compound does not imply materiality, nor any way contradict the spirituality of the soul.' Our Author has been very attentive and industrious in tracing the mutual influence of the body and soul on each other, but in endeavouring to explain the various phenomena that occurred in this part of his enquiry, he has, in our opinion, attributed much more to the organization of the human body than is either necessary or justifiable. 'The cause (he says) of the diversity of minds has been ineffectually fought: but if any one sufficiently attends, he will discover this, as well as the character of the heart, to proceed from the disposition of the corporeal organs. The impetuous *Eschylus*, the agreeable *Horace*, the sublime *Milton*, the judicious *Bacon*, the profound *Newton*, the sagacious *Montesquieu*, in a word, every man owes the turn and character of his mind, to the constitution of his body.' And in another place, when he sums up his general reasoning, he observes 'from what has preceded, it is certain, that the propensities, the affections and character of the soul, folly, wisdom, stupidity, prudence, reason, imagination, recollection, remembrance, penetration, delicacy, sublimity, depth, sagacity, and genius, are not qualities inherent in the mind, but modes of the soul's existence, depending on the state of the organs of the body.' And he adds, 'every thing in nature is influenced by physical laws. Corporeal sensibility, the regular or disordered course of our fluids, primitive or organic elasticity, the rigidity or relaxation of the fibres, the force or volume of the organs, are the causes of the surprising diversities in souls, and the secret principles of that great influence of the soul on the body, and of the body on the soul, hitherto deemed an impenetrable mystery.'

The following quotation from the Preface will give our readers a general idea of the plan of this Work. 'As the body is an extremely complicated machine, to form a sound judgment of a single spring, make a just estimate of the influence of one part upon another, and of every part upon the whole, discover the true relations between effects which appear remote, and connect particular phaenomena with their general principles, we must first be acquainted with the structure of the whole machine. The anatomist, therefore, must lay the foundation of the edifice; he alone can investigate the secret springs which act upon the soul, affect it so strongly, and of whose existence the generality of mankind have no idea. I therefore begin by introducing my reader to the physical knowledge of the human



body. I describe man as an hydraulic machine, and as a compound of vessels and fluids; I then enter into a particular examination of these vessels, of these fluids, and of the action of the organs. I afterwards consider the body in its different mechanical relations, relatively to the nature of its functions; carefully avoiding a minute and disgusting display of anatomical erudition, that I may present to the reader essentials only, with some additional observations equally solid and interesting. The description of the animal machine and the explanation of its mechanism every where succeed each other; and I demonstrate in what manner this study conducts the intelligent observer to the solution of many curious problems.

As the anatomist must lay the platform of one part of this edifice, the metaphysician must erect the other. From the examination of the structure of the body, therefore, I proceed to enquire into the nature of the soul. First, I consider its different powers, and then trace its progress in the unfolding and exercise of them. I enter into none of those subtle and ridiculous metaphysical disquisitions, in which so many writers have wasted their time and labour; I offer none but solid observations, and such as are susceptible of an equal degree of evidence with the most unquestioned physical truths.

After we have considered the soul and the body independently of each other, we must consider the two substances as united, and examine their relations, to be able to solve the wonderful phenomena arising from their reciprocal influence. I therefore consider man in this view; but as it has often happened, that authors have composed long and grave dissertations on the causes of effects which never existed, I begin with establishing facts. Besides, as the great number of groundless opinions and erroneous systems have rendered truth itself suspected, when not founded on clear and evident facts, I reason only from constant and repeated observations; from observations universally admitted and easily ascertained, and such as establish my system on the firmest foundation. — After collecting a sufficient number of facts, I consider them in all their different aspects, account for every phenomenon from known physical laws, and by an attentive examination of them, attempt to draw sufficient light to discover the principles of the reciprocal influence of these two distinct substances, and the natural explanation of their relations: that is, I endeavour to replace in the class of simple effects, those phenomena, which have occasioned such wonder amongst philosophers.

The diffidence and modesty with which the Author concludes his preface will give pleasure to every candid reader, and plead his excuse for some hasty expressions, which are less guarded in this respect. The plan of my Work is too comprehensive for me



to presume I have explained every relation. On the contrary, I am convinced that many things have escaped me: the subject is too copious, and gives rise to such an endless variety of ideas and reflections, that it was frequently with difficulty I could keep sight of the main scope of my design, so far from being able to exhaust the subject. The great and most important question is, whether I have well examined the things which belong to my subject amidst so many perplexing ideas. The reader is the proper person to judge of that.—If I have failed in my aim, I may be at least permitted to indulge the hope, that my labour will not be entirely thrown away; that I have thrown some light on many phænomena, which before were involved in obscurity; removed many difficulties; launched into an ocean entirely unknown; forewarned others of the rocks on which myself was wrecked, and opened a tract by which others may hereafter proceed. If I have thus far succeeded, my part is performed, and (be it spoken without arrogance) I may say with Tasso, *Faccia altrui la sua parte.*

We could have wished, that in a work of this kind the Author had rather confined himself to close and just reasoning than launched out, as he often does, into diffuse and florid declamation; and should he ever have an opportunity of revising and improving his Work, we hope it will be enriched with some valuable materials selected from the best of our English writers on the subject of *Anthropology*.

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ART. XIII. *Liberal Thoughts on the present Dilapidation of Church Houses; or, an equitable Scheme for its Prevention.* By Robert Wilson, M. A. junior Canon of Wells. 8vo. 1s. Payne. 1773.

**W**ERE we at present disposed to indulge the pleasanter spleen of criticism, ample room might be found for it in the violence and verbosity of this thundering canon, who, like the *Recitantes* of old, has set forth at the same time both his book and himself. We shall, out of compliment then, review the canon first.

In the year 1760 he was presented by the Dean and Chapter of Wells 'to a troublesome vicarage of 150 l. a year.'—But about six years after this, the same venerable body, not supposing that they had already sufficiently plagued him, use him ten times worse; for they make him canon of Wells, a *troublesome* appointment of 200 l. a year. *Before*, he was very badly off, for he could not get a house to put his head in—a 'miserable hovel' he found with the 150 l. a year; but now he is out of all patience, for it appears that those rogues, the senior canons, had only bribed him with 200 l. a year more to go into a house, which, they knew, would, like *Bacon's arch*, immediately fall on his head as

soon as a man of greater learning than themselves came under the roof.

To write a Treatise on Dilapidations was the only comfort he had left. Yet it is more than probable that this fantastic age will not care a rush for his Dilapidations, and indeed he appears to be apprehensive of it himself.

Does there arise a scarcity of fish, says he, in Billingsgate market? Forthwith my lord mayor with his furred brethren, assisted by their inferior coadjutors, the common-councilmen, go into profound or deep [the canon does well to explain profound] speculation upon the tremendous causes of the want of such a light diet, or favourite delicacy. The hitherto plump citizens already begin to look somewhat thin, or meagre [very obliging, too, this explanation] at the first apprehension of being debarred or cut off [very kind to explain *debarred* likewise] from regaling their appetites upon moderate terms with this sort of dainty. By the alarm sounded throughout the whole metropolis, a stranger might apprehend the combined fleets of France and Spain lay anchoring at the very mouth of the Thames; the wards of Farringdon Within and Without, Mr. and Mrs. Deputy Waddle are all in arms for fear—they should not dine well. In such a trying conjuncture, therefore, the aforesaid senators as bravely as gravely resolve, without delay, to take up for the hazardous service of their bellies, all the fishing-smacks and light craft in order to keep out of the heart [the Canon should have added, or belly] of the city that most dreadful enemy, capricious hunger.

*Euge Rolerte!* You shall have credit for this, and our neighbours, Mr. and Mrs. Deputy Waddle, shall read your book on Dilapidations.

But, *amato Ludo*, however whimsical this Pamphlet may appear in itself, the subject is of a serious nature, and deserves the maturest consideration.

There are two great evils attending dilapidations, under their present regulation. One is the danger that, in process of time, the greater part of church houses will become entire ruins for want of applying constant and timely means to keep them in due repair.—The other is the great hardship that falls on the poor relict of the deceased incumbent, when, upon the cessation of the income, she is called upon to repair what, perhaps, could scarcely be repaired with it.

To remove these inconveniences merits the attention of the legislature, which has several times exerted itself for the same purpose in favour of the Irish churches. Mr. Wilson's plan is partly founded on the regulations established in those churches, and is as follows.



‘I shall next, (says the Canon, with all the brevity of verbosity) proceed to state my own scheme for the most effectual prevention of the dilapidation of church houses, with all possible brevity and clearness, which is simple, obvious and uncompounded.’

Thus we see that the Canon's scheme is at once *simple and uncompounded*, as the honest publican advertised that his wine was not only *pure but unadulterated*. To proceed.

‘The sum and substance of it in miniature is as follows, that each or every present or future incumbent, whether archbishop, bishop, dean, dignitary, rector, vicar, or perpetual curate, laying out (under the proper directions of his respective governor, the king, archbishop, or bishop) one, two, three, or four years clear income upon his particular preferment, shall either upon removal or death, instantly become intitled to an annuity of ten, twenty, thirty or forty years, at or after the rate of ten per cent. for any given capital so expended in necessary improvements.’

By this scheme, a living of 100*l.* a year, provided 400*l.* has been laid out upon the house, may be charged with an annuity of 40*l.* a year, for ten, twenty, thirty or forty years, a circumstance which would render it hardly worth any person's acceptance. And when it is considered that there are many more livings *under than above* this yearly value, such a regulation with respect to *them* in particular, would be still worse.

In short, the best method of regulating dilapidations appears to us to be that of sequestration. When a living becomes void, let the building belonging to it be examined by the officers of the ordinary, who shall make report of the sum necessary to be expended upon them, and let the profits of the living, after paying the officiating minister, be applied to that purpose. This might be done, were it even necessary to take down and rebuild, which, perhaps, might in many instances be the most effectual method. An act of parliament would be necessary for this, to prevent lapses, the *quare impedit* of patrons, &c. &c. But it would certainly prove the least obnoxious means of keeping church houses in proper repair.

ART. XIV. *Riehardi Mead Monita et Præcepta Medica, per multis notationibus, &c.* The Medical Admonitions and Precepts of Dr. Mead, illustrated with a variety of Notes and Observations, by Sir Clifton Wintringham, M. D. R. S. S. Physician to the King, &c. &c. 8vo. 2 vols. Robson. 1773.

THE justly celebrated Dr. Mead, drew up, in an elegant and concise manner, the result of his own extensive experience with respect to diseases in general; and thus formed his *Monita et Præcepta Medica*.

This Work has been, deservedly, well received by the public; it is however in many respects defective. The pathological

conclusion



conclusions are not always satisfactory; neither are the particular remedies always found to answer the high encomiums which have been passed on them.

Sir Clifton Wintringham, in order to render this useful Work more complete, has added a variety of notes and observations. The notes are introduced at the foot of the page; and the observations are thrown at the end of each volume, in the form of an appendix. And upon the whole, we think them a valuable addition to the original.

A work of this nature admits of little more than a general character. We shall select however, and translate, a short passage from the appendix to the first volume.

Camphor is an article in our *Materia Medica*, the virtues of which are as yet very imperfectly ascertained. The following is Dr. Wintringham's recommendation of this medicine, in maniacal cases. — After bleeding, purgatives, and the warm bath, our Editor thus proceeds:

*Si ne sub his quidem quies ulla facta sit, tum maniacos, &c.*  
 If by this method, the disease does not begin to give way, I direct my maniacal patient to take a bolus of camphor in the evening, consisting of half a dram of camphor and two drams of the conserve of wood-sorrel, mallows, or hipps. I have been sometimes agreeably surprized to find that during the night, the patient has been less furious, has been more disposed to sleep, and has had a gentle moisture diffused over the body. — The succeeding day, care has been taken to keep the body soluble, to repeat the warm bath, and to exhibit the camphor bolus again in the evening. Under these favourable appearances I have rarely been disappointed in what I most earnestly wished: the patient has been more composed, has slept more, and has had an easy moisture over the whole body. The next day, the bleeding and warm bath are repeated, the body is in the mean time kept open, and the camphor administered only every other night. — By this simple method, I have found the maniacal symptoms become daily more moderate, so that in three weeks the patient has been restored to health both of body and mind.

But notwithstanding some successful cases of this kind, I must confess, that the event has been often less agreeable to my wishes; and that camphor, and every other medical resource, have proved ineffectual.

Camphor has long been considered as a powerful remedy in maniacal cases; but it has likewise frequently been found to be a medicine extremely uncertain in its effects. Should it however, when exhibited in the manner here directed by Dr. Wintringham, restore only a small proportion of those unhappy patients, who labour under this disease, it may justly be esteemed a valuable medicine.

ART. XV. *A Catalogue of Cameos, Intaglios, Medals, and Bas-Reliefs*, with a general Account of Vases and other Ornaments, after the Antique, made by Wedgwood and Bentley; and sold at their Rooms in Great Newport-Street, London. 12mo. 1s. Cadell, &c. 1773.

THIS publication will most conveniently serve as a clue to guide us through the labyrinth of that multifarious exhibition of elegant manufactures furnished by the above-named ingenious artists\*.

These Gentlemen have prefaced the enumeration of their various and ornamental works with some introductory observations, tending to shew the use and necessity of such a Catalogue as is here laid before the public; and from these we shall transcribe a few passages, for the information of those Readers of our Review, who, although residing at a distance from the capital, are not inattentive to what passes in the regions of Taste, nor indifferent to the improvements we are daily making in those laudable arts, which at once improve the minds and polish the manners of men.

The variety of new articles, it is remarked, which many of their respectable friends have not seen; and multitudes of persons of curiosity and taste in the works of Art have never heard of, render some Account or Catalogue of them desirable, and even necessary: but many of the Articles, and especially the Vases, being of such a nature, as not to admit of satisfactory and clear descriptions; several parts of this Catalogue can only give a slight and general enumeration of the *Classes*, without descending to particulars.

We shall, however, hope to make the general enumeration sufficiently intelligible; and descend to particulars where the nature of the subjects admit of it. —

The *compositions*, or bodies of which the ornamental pieces are made, may be divided into the following branches:

I. A composition of *Terra Cotta*; resembling porphyry, lapis lazuli, jasper, and other beautiful stones of the vitrescent, or crystalline class.

II. A fine black Porcelain, having nearly the same properties as the Basalt, resisting the attacks of acids; being a touch stone to copper, silver, and gold, and equal in hardness to agate or porphyry.

III. A fine white Biscuit Ware, or *Terra Cotta*, polished and unpolished.

The productions of this beautiful manufactory, are here divided into the following classes:

I. Cameos and Intaglios.

II. Bas-Reliefs, Medallions, Cameo-Medallions, Tablets, &c. chiefly classical subjects.

\* See Monthly Review for March 1772, p. 19.



now add the short history and description of it, which we find in the commentary on Class XIX.

When the Proprietors of this Manufactory carefully inspected some original Etruscan Vases (shewn them by his Grace the Duke of Northumberland) with a view of imitating them, it was the general sense of all the Connoisseurs and Antiquaries who spoke of this subject, that the Art was lost; and afterwards, when Sir William Hamilton's book was published, and with a truly liberal spirit presented to them by Sir Watkyn Williams Wynn, this sentiment was not only confirmed, but such a description given of the difficulties of the Art itself, as was sufficient to damp all hopes of success in attempting to revive it: but the Proprietors had happily made a considerable progress in their discovery before they read this discouraging account; being set to work by some proof sheets of Sir William Hamilton's book, put into the hands of Mr. Wedgwood by Lord Cathcart; and having carefully inspected the above mentioned, and some other collections of Etruscan Vases, that were then in England; as well as perused with attention all that the late illustrious Count Caylus had written upon Etruscan Antiquities.

When the Manufacturers had carefully examined the original Etruscan Vases, they were convinced that the colours of the figures could not be successfully imitated with Enamel; and that their success in attempting to revive this lost Art would chiefly depend upon the discovery of a new kind of enamel colours, to be made upon other principles, and have effects essentially different from those that were then in use, and are of the nature of glass: the Etruscan colour being burnt in, smooth, and durable; but without any glassy lustre.

In consequence of this observation, and by a great variety of experiments, this discovery has been made, and a set of *encaustic* colours invented, not only sufficient completely to imitate the paintings upon the Etruscan Vases; but to do much more; to give to the beauty of design, the advantages of light and shade in various colours; and to render paintings durable without the defect of a varnished or glassy surface. An object earnestly desired by persons of critical taste in all ages, and in modern times, without success.

The ingenious experiments of Count Caylus to make *encaustic* pictures had the same object as ours, in point of taste; but his use of Wax in compliance with the letter of Pliny, had he succeeded ever so well in the execution, must have rendered his pictures very liable to be injured by any considerable degree of heat to which they might have been exposed, and the manner of applying the colours was liable to many difficulties and inconveniences. It is evident this kind of painting in coloured wax, has little or no resemblance to ours but in name.

Our Encaustic Colours can be applied with great ease and certainty; they change very little in the fire; are not liable to run out of drawing; are perfectly durable, and not glassy; they have all the advantages of Enamel, without its essential defects.

In explaining the twentieth (and last) article, it is observed that these Tablets, &c. may be applied, and have been applied, to great advantage, in chimney-pieces, and cabinets.



## MONTHLY CATALOGUE.

For JUNE, 1773.

## MEDICAL.

Art. 16. *Medical and Philosophical Commentaries.* By a Society in Edinburgh. Vol. I. Part I. 8vo. 1s. 6d. Murray, &c. 1773.

**T**HIS work, the compilers inform us, will consist annually of four numbers, one of which will be published quarterly. It will give a concise view of all the discoveries and improvements which shall, from time to time, be made or proposed in medicine, or those branches of philosophy most intimately connected with it, as soon as an account of them can be obtained from the transactions of public societies, the writings of private persons, or an extensive correspondence.

Every number will comprehend four sections, treating of the following subjects: an account of the best new books in medicine, and those branches of philosophy most intimately connected with it; medical cases and observations; medical news; and a list of new medical publications.

The first part of the present number, contains seventy-six pages, and comprehends a judicious abstract or abridgment of twelve new publications.—The second part consists of ten pages, and contains three articles: 1. An uncommon tumour of the thigh, successfully extirpated. 2. The case of a woman who spit up, from her lungs, a great quantity of pure bile: and, 3. A fracture of the skull, with the loss of part of the substance of the brain, cured.—The third part contains eight pages of medical news, the chief articles of which are, Mr. Hewson's doctrine of the formation of the red globules, the uses of the flowers of zinc in epileptic cases, and the efficacy of the vitriolic acid in the cure of the itch.—The fourth and last part furnishes only the titles of twenty-seven new books.

The most obvious remark which occurs with respect to this periodical work, is, that the compilers have promised too much.—It is said, 'a concise view of all the discoveries and improvements in medicine, or those branches of philosophy most intimately connected with it will be given, as soon as an account of them can be obtained from the transactions of public societies, or the writings of private persons.—Now most readers will be ready to ask,—"Is there not a single discovery, is there not a single improvement, in all the twenty-seven articles which make up the present quarterly catalogue?—in the Philosophical Transactions, for instance?—or many other valuable works which make part of these twenty-seven articles?"

Our compilers would more easily and usefully take in the whole field of medical publications, by adopting the following plan; viz. to select from the various works, every singular fact, every useful improvement, and every important discovery, and transmit these to the public rather than general abstracts.—Their work would then be a valuable collection of medical records; in which the reader would at once

once see the progress of the healing art, and at the same time know to what work he might apply for more particular information.

We shall only add, that there appears to be an impropriety in the title-page of this publication.—*Medical Commentaries*.—Are abstracts of new books, *Commentaries*?—Are detached histories, *Commentaries*?—Are short articles of medical news, *Commentaries*?—Or has a mere catalogue of books any claim to the title of *Commentaries*?

•• The second number of this work is published; and is now under perusal.

Art. 17. *Considerations on the Use and Abuse of Antimonial Medicines in Fevers and other Disorders, &c.* Read in a Society of Physicians, and published by Order of the President and Council. 8vo. Murray. 1773.

This Performance will naturally excite in the Reader an idea not very dissimilar to that presented by Horace's

———*turpiter atrum*

*Desinit in piscem Mulier formosa superne.*

Our medical Orator for a long while presents himself in the pleasing form or semblance of a benevolent and intelligent physician, laudably investigating an interesting chemical subject, in a liberal and scientific manner: but towards the end of his Oration, his cloak drops off, and the cloven foot of *quackery* suddenly appears, and shocks the spectator. The change too is in the highest degree unexpected and abrupt; though the Speaker endeavours to soften the unnatural and disgraceful transition: but he does it in such a manner as cannot fail to excite still further disgust, by the awkwardness and *transparency* of his attempt to impose on our understandings.

After a sufficiently accurate but concise account of all the various antimonial preparations in common use, accompanied with observations on their respective defects, the Author closes the list with the recipe of Dr. James's powder, as delivered by himself upon oath; and justly observes, that the absurd and unchemical process (where antimony, for instance, is most profoundly directed to be *calcined* with *animal oil*; and quicksilver to be distilled thrice from crude antimony, &c.) would even disgrace the receipt-book of the most ignorant old woman. He then tells the society that the grand *desideratum* seems to be, to procure a preparation of antimony, which 'is perfectly soluble in water, invariably of the same strength, and the dose such, that the difference of a grain or two shall be attended with no danger or disappointment.'

'I shall now proceed, says our Orator, to lay before the society the intire process by which I have produced the febrifuge powder, which now lies on the table;' and which, we are afterwards told, possesses all the above-mentioned desirable requisites,—and is, in short, if we may credit the paper of directions annexed to this speech, nearly an universal medicine.

We take it for granted that our Orator kept his word with his select bearers; but here the impatient, mortified, and possibly indignant reader begins to find what kind of company he has got into; for instead of the intire process, he is now presented only with a *biatus valde descendus*,—containing however about three dozen of  
asterisks,



asterisks, regularly disposed in three rows; under which hieroglyphics he must be content to suppose that the mighty secret is enveloped. If he has temper to proceed any further, he may learn the weighty reasons our *considerate* Author assigns for this conduct, and will be astonished, with us, at the singular apprehensiveness, and concern for the public health, which dictated this reserve; as well as at the method which he and the society have found themselves *necessitated* to pursue, in order to effect their *benevolent* purposes.

Having communicated to his hearers the process of the *Opus magnum*, he then pleads for their indulgence, while he makes 'what may possibly be thought, a very extraordinary and improper proposal;'—but which, says he, 'probably a little sober reflection may reconcile to our delicacy.' He then humbly moves 'that the process for making this powder be *carefully* concealed from the public.' His best, indeed his only reasons are, that 'the public are not honest enough to be trusted with a medicine of such importance,'—and 'Chemists, alas! are no honeste than their neighbours,' and will probably adulterate it. He then proposes to the assembled doctors, that it be prepared in their own laboratory under their own inspection, and that some one creditable person in Edinburgh and London be appointed to vend it.

Here ensues a solemn pause in the oration, preparatory to the scene that follows; and at this period a general blush appears to us to have suffused itself over the countenances of the whole assembly:—for here our Orator exclaims—'*The proposal hurts you; I see it does;*' but, he denounces, '*there is no alternative.*' The ingenuous emotion however, excited doubtless by a regard to propriety of character and decorum, in time subsided, and gave way to more cogent and *feeling* considerations. The Orator now makes two proposals;—either to fix the price so low, as merely to defray the expence of ingredients and preparation: 'or,' he adds, 'if you think it more advisable to *gain* something to the society, let the *surplus* be appropriated to any useful purpose, such as purchasing books *towards forming a medical library.*'

How these *delicate* doctors acted under the *hard necessity* to which, merely by the roguery of chemists, they were reduced; and what part of the alternative they finally adopted, may be now seen in their printed hand bills, and in the most disgraceful columns of our newspapers: where their miraculous powder, fabricated from that costly drug, antimony, is announced at a price which, if the scheme *takes*, and 'the physicians in all countries' adopt their powder, may furnish the *partners*, as we may now call them, with a noble *surplus* for the '*furnishing a library,*' as well as for '*other useful purposes.*'

We have taken more notice of this production than it might otherwise seem to merit, on account of the novelty of this manœuvre; which may possibly be adopted and still further improved upon, and extended to some of the nicer chemical preparations, by other graduated associations. We might now leave the Reader to his own inferences: but we must add, that never, to the best of our recollection, did *Quackery* appear in so very august and dignified a form. We have long indeed been accustomed to see the *solitary* names of individuals, with the annexed titles of Licentiates, Bachelors, and Doctors of Physic, *singly* gracing and authenticating the superlative

virtues



virtues of their respective *arcana*: but we have never till now beheld a *nostrum* ushered into the world, as in the present instance, under the high 'Resolves,' and 'Orders' of the *President, Council, and Fellows of a Society of Physicians*; who modestly indeed conceal their names, and leave us to guess at their place of residence; but expect we are to swallow their grand *arcanum* under the united and weighty sanction of numbers and titles. The cautious and rational practitioner will however, we imagine, require better authenticated testimony, in proof of its virtues, than the speech of an *anonymous* orator, delivered before the *anonymous* president and council of an *anonymous* society, existing he knows not where, and who are to pocket three shillings for every packet they can dispose of. The common and numerous dabblers in quack medicines too will, we apprehend, expect the string of *affidavits* usual on these occasions, to confirm and quicken their faith. They too are fond of knowing the names of the great doctors whose compositions they so glibly swallow. Great, indeed, is their faith, and their love of mystery; but, in the present instance, we think this secret and shy society have greatly over dosed them.

Art. 18. *The present Practice of Midwifery considered.* 8vo. 2s.

Baldwin. 1773.

We have already said, and hinted, more than perhaps was necessary, or decent, on the unseemly subject handled in this pamphlet, when we transcribed and commented upon some of the reveries of a former furious antagonist of the men-midwives\*. The present Writer supports the same side of the argument, with less excentricity, and with somewhat more temper; though he sometimes reminds us of his predecessor, by the extravagance of some of his suggestions, and his great apprehensiveness for the purity of the ladies. He alarms us too with apprehensions of another kind. In one place he tells us that political arithmeticians have observed that the number of the people in these kingdoms has been greatly lessened within these last hundred years; and then profoundly remarks, that it is 'nearly so long, since men-midwives have busied their heads and their hands, in preserving the lives of our women and children.' He very wisely, however, does not take upon him to determine, whether *they* are chargeable with this depopulation.

In dispute with Dr. Slop, uncle Toby, in his laconic way, started this very kind of argument;—not offensively, good soul! against the men-midwives, but merely as it struck his pericranium that multiplication jogged on at a very tolerable rate, before the tire-tête and forceps were in fashion.—'I wish, Dr. Slop,' says he, taking his pipe out of his mouth, *you had seen what prodigious armies we had in Flaxford.*'—Dr. Slop, you must know, had been wondering how the world had subsisted so long, without the apparatus of these male gentry.

The pamphlet is not ill-written, and the Author seems to have studied Snellie, and to have taken some pains to make himself master of his subject: but in many parts of his satire against the male-practitioners, he is either uncandid, or ill informed. Some of the abuses however which he notices, particularly the *unnecessary* previous

\* See M. Review, vol. xlvii. October, page 320.

examinations, which, he tells us, are now so much in fashion, are undoubtedly highly indecent, and deserve the severe reprehension he bestows upon them.

Art. 19. *Some useful Hints and friendly Admonitions to young Surgeons, on the Practice of Midwifery.* By John Gibson, Surgeon and Man-midwife in Harwich. 8mo. 1s. Colchester. 1772.

We are puzzled to discover what reasons could induce the Author to send this diminutive and unimportant volume into the world;—professing, as he does, a diffidence of his own abilities, a great want of leisure, and ‘the great dislike and fear he has of appearing in print in this criticising age.’ His avowed motives are ‘the tender regard he has always had for the fair-sex,’ and for the honour of his profession. He tells us too that he hears ‘of mischief being often done;’ but we see not how it is likely to be prevented by this frivolous publication. His short caution at page xiii. is scarce wanted at this time of the day. To these declared motives we may venture to add some little inclination in the Author to let us all know that he has lost only three women, out of near 2000 that he has delivered—[*sed populus curat scilicet*]—but we do not find any thing here delivered, that will enable others *torgo and do likewise*. In the only new observation we here meet with, we apprehend that he is very much in the wrong. We shall only add that, small as this tract is, he has condescended to eke it out, by a concluding chapter, the greater part of which is transcribed, almost *verbatim*, from Dr. Smellie\*, without the most distant acknowledgement.

Art. 20. *A practical Treatise on Diseases of the Breasts of Women.* &c. By William Rowley, Surgeon and Man-midwife, and Surgeon to St. John’s Hospital. 8vo. 1s. 6d. Newberry.

The practice recommended by the Author, in the simple inflammation of the breasts, consists only in emptying the vessels, exhibiting diuretics and gentle laxatives, and enjoining great moderation in the use of liquids. In his treatment of the more complicated disorders of these parts, attended with abscess, and schirrous or cancerous indurations, we find little that is new. He observes however that there are applications which ‘without the use of either knife or caustic, give certain ease in the most inveterate cancerous ulcers.’ These remedies, he adds, which are various, and chiefly of the saturnine kind, he shall hereafter communicate in his observations on the cancer; ‘in [the treatment of] which disease, he flatters himself, he has made some considerable improvements.’

#### M I S C E L L A N E O U S.

Art. 21. *Observations on a late Publication entitled ‘Mémoires of Great Britain, by Sir John Dabrymple,’ in which some Errors, Misrepresentations, and the Design of that Compiler and his Associates are detected.* 4to. 2s. Almon. 1773.

When this Work was first announced to the public, we were in hopes that it might contain something well worthy of attention. It is doing no injustice to it to say, that it has totally disappointed our expectations. It is, indeed, a mean performance, in every view in which it can be considered. The composition is slovenly and incorrect; it abounds with party reflections, entirely foreign to the

\* Vol. i. page 447.

subject; and it gives us angry suspicions and surmises, instead of sober and judicious reasonings. If there be scattered, here and there, a few observations which have some degree of truth and justice, they are mixed with such a mass of absurdity and prejudice, that we cannot extract them for the benefit or entertainment of our Readers. We should rejoice to see a full and candid enquiry into Sir John Dalrymple's Memoirs; an enquiry in which the authenticity of the materials, the accuracy of the transcripts, the weight of the authorities, and the propriety of the remarks are carefully and critically examined. Such an enquiry would tend to prevent hasty impressions, and rash conclusions, with regard to the most respectable characters in the English history.

Art. 22. *An Examination into the Nature and Evidence of the Charges brought against Lord William Russel, and Algernon Sidney, by Sir John Dalrymple, Bart. in his Memoirs of Great Britain.* By Joseph Towers. 8vo. 1s. Towers. 1773.

This performance is very different from, and greatly superior to that which is mentioned in the preceding article. It is a rational and a just vindication of the two eminent patriots, Lord William Russel and Algernon Sidney. The Author states their general character and conduct; and then considers Barillon's charges against them in two points of view. He shews, in the first place, that, admitting the whole which is related of them to be strictly true, they are capable of being entirely defended; and, secondly, that the testimony of Barillon cannot be regarded as sufficient and credible evidence to their prejudice. Mr. Towers has added some pertinent and spirited observations in favour of patriotism. The subject, even so far only as concerns Russel and Sidney, is not, perhaps, yet exhausted; but what is here offered will, we doubt not, give great satisfaction to every candid and liberal mind.

The continuation of our review of Sir John Dalrymple's Memoirs was drawn up for the present month, but came to the printer's hands too late for insertion.

Art. 23. *A Voyage from England to India, in the Year 1754, and an Historical Narrative of the Operations of the Squadron and Army in India, under the Command of Vice-Admiral Watson and Col. Clive, in the Years 1746, 1755, and 1757.* Including the Correspondence between the Admiral and the Nabob Seraja Durrani. Interpersed with some interesting Passages relating to the Manners, Customs, &c. of several Nations in Hindostan. Also a journey from Agra to England, by an unusual route.—Illustrated with a Chart, Maps, and other Copper-plates. By Edward Ives, Esq. formerly Surgeon of Admiral Watson's Ship, and of his Majesty's Hospital in the East Indies. 4to. 11. 5s. Dilly. 1773.

From the preface we learn, that the manuscript of this Work was transferred from the Author's original papers eleven years ago, merely for his own amusement, and for the gratification of his family and friends; but that having been lately prevailed on to submit the Work to the perusal of two or three gentlemen of distinction in the republic of letters, they persuaded him to send it to the press, not doubting but that it would prove both entertaining and useful to the world.

We need say agree with Mr. Ives's learned friends. Van War, notwithstanding some trivial circumstances merely respecting



Author himself, and his concerns, (which might well have been spared) abounds with curious, entertaining, and important particulars, which cannot fail of gratifying the inquisitive reader. With respect to utility, we would particularly recommend the medical part; in which will be found an account of the diseases which prevailed in Admiral Watson's Squadron, with a description of most of the trees, shrubs, and plants of India, and their medicinal virtues. In this part of the Work we have also a valuable letter, written by a late ingenious physician, on the diseases incidental to Europeans at GAMBROON, in the Persian gulph.

This Work is also enriched by the observations made on the East Indians, and on the animal and vegetable productions of their country, by the Author's late friends, the Rev. Mr. Cobbe, and Mr. George Thomas, whose papers fell into his hands soon after their decease.

Among the historical events here detailed, we have a very curious account of the famous expedition against Angria the pirate; with the capture of his fortress, Geriah; of which there are three views, well engraved.—The story of the cruel and treacherous Nabob, Serajah Dowla, is likewise a very interesting part of the work; and as the account here given, of the negotiations with that tyrant, of the war against him, and of his justly merited death, seems to be written with great *honesty*, joined to the best information; there is no doubt but that it will be particularly acceptable to many Readers: especially at this juncture, when the achievements of the *ever fortunate Clive* have so much and so lately engaged the public attention.

Among the other engravings, there is a general map of the course of the river Euphrates, and of the unusual route taken by Mr. Ives and his companions, in their return to Europe, through Asiatic Turkey. This map will be the more acceptable to geographical Readers, 'as it conveys an increase of knowledge in the geography of a country which has hitherto been but little known; and as the truth and accuracy thereof may be entirely depended on, being done by the late ingenious Mr. Doidge, from his own, and the joint observations of Capt. James Alms of the royal navy.'

On the whole, we have been much pleased with the narratives of Mr. Ives, who writes with the air of an honest man, as well as a sensible, intelligent observer of the scenes and transactions which passed in review before him.

Art. 24. *The Opinions of Mr. James Eyre, Mr. Edmund Hoskins, Mr. E. Thurlow, and Mr. John Dunning, on the Subject of Lord Clive's Jaghire.* To which are added his Lordship's Letter to the Proprietors of East India Stock \*. With the Answer of an eminent Counsellor to his Lordship's Letter †, likewise addressed to the Proprietors on the same Subject. 2 vo. 1 s. 6 d. Evans.

The opinions of the gentlemen above mentioned, were all clearly against Lord Clive's title to the jaghire or lordship of the company's lands, especially Mr. Thurlow's, which is expressed in very strong terms. Lord Clive's letter, and the reply, were separately published nine years ago.—Whether the *opinions* of Mess. Eyre, &c. were published before the year 1773, is a circumstance beyond the reach of our recollection.

\* See Rev. vol. xxx. p. 249.

† *Ibidem*, p. 414.

Art. 25. *Reflections upon Tythes*, seriously addressed in behalf of the Clergy, to the gentlemen associated for the Purpose of considering of an Equivalent for the Payment of Tithes in kind: demonstrating that no Equivalent can be devised, which these Gentlemen will not think liable to the same Complaints and Objections. By a Clergyman of Wiltshire. 8vo. 6d. Salisbury printed, and sold by Horsfield in London, 1773.

There is not perhaps in the long list of our taxes, one that is paid with so much ill-will as the tithe; which, beside the consideration of its being a heavy drawback on the industry of the farmer, may be owing to its being paid to private proprietors instead of the government. Accordingly we find it a fruitful source of parochial discontent, and productive of many obstinate litigations. The association above alluded to has however given an alarm to the clergy, and produced this appeal to the public; in which the Writer, hurried away, perhaps, by his earnestness after mint and cummin, seems to have mistaken his own premises; since a fixed assessment of so much in the pound over a parish, as produces the present average value of the incumbent's tithe of that parish, would keep pace at all times with the rent of the land, whether it were increased by improvement, or by alteration in the value of money. In short, some modes so settled would probably satisfy every one, except those who, with our Author, may find their gratification in abusing the memory of Henry VI. for his *injustice, barbarity, and savage-deeds*, in dissolving the abbeyes, and alienating their revenues.

Art. 26. *Three Letters to the Tythe Association, at the Crown and Anchor in the Strand*. By a Country Parson. 8vo. 1s. 6d. Hinton. 1773.

These letters, which are nearly of the same nature and complexion, with the preceding reflections of the Wiltshire clergyman, are principally employed in controverting the positions advanced by Georgicus\*; whose letters appeared in favour of the anti-tithe association. He accordingly triumphs greatly in his superior chronological knowledge of a subject that a country parson is much more interested in studying, than a poor grumbling farmer; who not finding the payment of tithe enforced by the New Testament, naturally pleads his release from the observance of mosaical institutions, and as naturally wishes to get rid of the galling weight of this heavy relic of the old rusty chain of Romish bondage.

#### T A C T I C S.

Art. 27. *A New System of Military Discipline, founded upon Principle*. By a General Officer. 4to. 10s. 6d. Boards. Almon. 1773.

Though Reviewers have never occasion to use any more hostile weapon than a goose quill, we could not help being interested by the liberal and enlarged views and maxims of this ingenious military Writer. The instructions and amendments which he has offered with regard to military discipline, in all its various branches, seem to us important and useful: and as the Author occupies a distinguished station in the service of his country, we are not without hopes that they will be candidly considered and adopted. We sincerely wish

\* See Rev. Feb. cat, p. 162.

some of the most absurd and rigid principles of Calvin. This, indeed, hath already been done, in a very striking manner, by the author of the 'Free Thoughts on the Subject of a farther Reformation of the Church of England.'

The worthy first reformers, in that comparative infancy of religious knowledge, were not always consistent; and most of them had undoubtedly a strong tincture of the Augustinian notions. But, whatever their peculiar sentiments were, it is hard that posterity should be bound by *their* determinations. It is hard, too, that so much pains must be taken, in order to give the Articles a tolerable meaning. Would not learned men be far better employed in using their utmost endeavours to get free from an obligation to subscribe doctrines either unimportant in themselves, or ambiguously expressed, or which, after all, cannot be subscribed by many valuable persons, consistently with a due regard to truth and integrity?

It is clearly shewn, in the short tract subjoined, that the royal declaration, prefixed to the 39 Articles, was first published by authority of King Charles the First, in 1628.

**Art. 31. *Institutes of Ecclesiastical and Civil Polity.*** By the Rev. John Wood, B. D. Rector of Cadleigh, in Devonshire, and formerly of Sidney-Sussex College, Cambridge. 8vo. 2s. Law. 1773.

This performance contains a strange mixture of sense and folly, of liberality and narrow mindedness, though with a most unhappy preponderancy on the side of absurdity and bigotry. The Author defines an institute to be any proposition which is immediately assented to by the common-sense and reason of mankind; and yet he has numbered among his institutes not only many things which are of a very disputable nature, but even many things which are absurd to the last degree. He has adopted, likewise, the most ridiculous peculiarities with regard to his orthography. His innovations in this respect go far beyond the usual line of pedantry and affectation, and are as discreditable to his understanding, as they are to his taste. The best thing to be wished for Mr. Wood's reputation is, that this piece may be consigned to oblivion as soon as possible; and, without pretending to a spirit of divination, we may venture to say, that it will not be long lived. The Author speaks of a future work, which is to be called 'Institutes of Ecclesiastical Polity;' but, unless he should be totally regenerated in his literary capacity, we would, in friendship, advise him to lay aside a design by which either his own pocket, or that of his bookseller, must suffer, in proportion to the bulk and expence of his intended publication.

**Art. 32. *Sentiments for Free Devotion,*** addressed to the Dissenters, especially to the Dissenting Advocates for Liturgies. Small 8vo. 1s. Buckland.

We cannot too warmly recommend the worthy aim and purpose of this little tract; although the style in which it is written is somewhat peculiar, and not always pleasing. Its design is to excite and encourage a spirit of *improvement* in our public forms of religious worship; in which laudable view the Writer seems to accord with the ingenious author of "Essays on public Worship, Patriotism, and Projects of Reformation." See Review, March, p. 22.



## S E R M O N S.

I. *On Christian Duty, in patiently and cheerfully waiting at all Times for Salvation.* By Joseph Greenhill, A. M. Rector of East-Horsley and East-Clandon, in Surry. 4to. 6d. Johnson. 1773.

• However well intended this discourse may be, we cannot say much in favour of its style and composition: nor can we guess what should have induced the Author to send it to the press, except it might be on account of some sarcasms intended for the present day (and far too just) when he speaks of the last times.

The Preacher, as a pious and benevolent man, may edify a plain country congregation; but unless his performances excel this before us, it will be wiser to withhold them from the view of the public in general.

II. *Reflections on the Inequality of religious Dispensations.*—Preached before the University of Cambridge, March 21. 1773 By John Mainwaring, B. D. Fellow of St. John's College. 4to. 1s. Beecroft, &c.

The text of this sermon is, *Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, shall be accepted of him:* i. e. observes the Author, shall have the same offer of salvation and happiness through the gospel, which I am now commanded to make to this Roman (the centurion.) After which general remark he proceeds to apply the words to the *state of nature*, and the *Jewish economy*, as well as the Christian dispensation. The discourse manifests the ingenuity of the Preacher: it is sensible, candid, and pious; but the Author has not entered very deeply into the subject.

III. *The Cleansing Fountain opened.*—On the Death of Mrs. Bensted. By John Macgowan. 6d. Keith.

IV. *Compassion to Infants enforced.*—At the Parish Church of St. Martin's in the Fields, April 27, 1773. Before the Presidents and Guardians of the Dispensary for the Infant Poor. By William Dodd, LL. D. Chaplain in Ordinary to his Majesty. 1s. Leacroft.

V. Before the Governors of the Magdalen Hospital, April 29, 1771. By John Clarke Hubbard, M. A. Published at the Request of the Corporation. 1s. Flexney.

VI. Before the Congregation of Protestant Dissenters at Mill-Hill Chapel in Leeds, May 16, 1773. By Joseph Priestley, LL. D. F. R. S. on Occasion of his resigning his pastoral Office among them. 8vo. 1s. Johnson.

\* \* We are obliged to defer the Continuation of our account of *Sir John Dalrymple's Memoirs*, begun in the Review for May, to our next: in which it will certainly appear.

†† Many *poetical* and other Catalogue Articles, are omitted, this Month, for want of room. The next Month's Catalogue will be much more numerous.

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A P P E N D I X  
TO THE  
MONTHLY REVIEW,

VOLUME the FORTY-EIGHTH.

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FOREIGN LITERATURE.

A R T. I.

*La Dunciade, Poëme, &c.*—The Dunciad, a Poem in Ten Cantos.  
8vo. 2 Vols. Paris. 1772.

THE first edition of this French Dunciad made its appearance in 1764, in three cantos. It is now greatly enlarged; and the second volume, which contains Memoirs for the History of French Literature, from the Time of Francis the First to the present, is entirely new.

In regard to the poem, as many of our Readers must be supposed to be already acquainted with it, we shall only observe, for the sake of those who have not seen it, that the Author, (M. Palissot) appears to have entered upon so invidious a task with the most laudable views, *viz.* to vindicate the rights of genius, the honour of literature, and the principles of good taste; to check the presumption, correct the petulance, and expose the futility of a set of *Beaux Esprits*, who arrogantly decry some of the most celebrated writers of the age of Lewis the Fourteenth, and particularly BOILEAU. Those who are acquainted with the present state of literature in France will readily allow that such a work as the Dunciad was become almost indispensibly necessary, and will not fail to applaud the Author's courage in the undertaking, and his abilities in the execution. His satire, though inferior to that of his great predecessor in vigour and poignancy, is more delicate and liberal: we find no such lines in his poem as the following:

*J'appelle un chat un chat, et Rollet un Fripon.*

*Tandisque Colletet, crotté jusqu' à l'échine,*

*S'en va chercher son pain de cuisine en cuisine.*

M. Palissot has adopted a different manner from that of Boileau; and, in order to soften the severity of satire, has endeavoured to join to the *austerity* of this species of composition the *gaiety* of Ariosto; *mais cette gaieté*, to use his own words, *ne tombe que sur les travers de l'esprit, jamais sur les mœurs.*

*La Manie du bel Esprit* is finely exposed in his poem, which is replete with strokes of humour, pleasantry, delicate raillery, and with strong painting.

As to the *Memoirs*, they contain many curious literary anecdotes, and will afford much entertainment to such Readers as are conversant with the works of the fashionable writers of the present times. In a letter to the Rev. Mr. Vernes of Geneva, prefixed to the second volume, our Author gives his reasons for undertaking such a work.

I was desirous, says he, of giving a specimen of the manner in which celebrated writers should be characterized in dictionaries. I have consulted all the dictionaries that have been lately published, and have received no information from any of them excepting that of Bayle. The writers that are mentioned in them are, for the most part, either famous men, or great men, or illustrious authors, &c. this is all I am told in vague and general terms, without giving me the least idea of their literary physiognomy, or of the character of their genius.—I learn indeed how often a writer was married, how many children he had, who were his generous protectors, and who his enemies; but while I am overwhelmed with such trifling circumstances, I remain ignorant of what I wanted to know.—

As to living authors, his principal motive, he tells us, for mentioning them, was the pleasure of doing justice to such of his cotemporaries as have, by their writings, supported the glory of their country. He had another motive, too, and that was the desire of giving an impartial character of those writers whose vanity was hurt by the *Dunciad*: and here, he says, he has almost always sacrificed the propensity he is supposed to have to satire, to the desire of being useful.

In regard to the Author's impartiality, though it certainly deserves great commendation, upon the whole, yet we are sorry to observe that there are several exceptions, particularly in the characters of *Diderot*, *Marmontel*, *Duclos*, and some other writers of distinguished abilities. It is extremely difficult indeed, if not absolutely impossible, for frail mortals to divest themselves altogether of prejudice and resentment in giving a character of those by whom they have, or imagine they have, been ill treated. M. Palissot has been engaged in some literary quarrels, occasioned by his *Comédie des Philosophes*, and it is natural to suppose that his pen may, in some measure, and in some instances, have been directed by his resentment. Be this however as it may, he ap-



pears, through the whole of his work, to be a man of genius, taste, and judgment; and he writes in a very easy, agreeable, and sprightly manner.

There are many articles in his *Memoirs* which it would give us pleasure to lay before our Readers; but as the plan of our *Appendix* will not admit of a very extensive article on this subject, we shall content ourselves with inserting part of what is said concerning the literary characters of *Rousseau* and *Voltaire*.

The Rev. M. Romilly of Geneva is author of the article concerning *Rousseau*, which, in our opinion, is drawn up in a very masterly and judicious manner; but our Readers shall judge for themselves:

ROUSSEAU (*Jean Jacques*) was born at Geneva in 1708. He is one of the finest geniuses of the present age, and no modern writer shares greater depth of thinking, or greater force and energy of sentiment. Liberty, humanity, country, religion, at least natural religion (a rare exception in his favour) are the great objects which kindle his enthusiasm, and occasion his works to be read with so much pleasure. Instead of repeating the word *virtue* with a studied emphasis, as many other writers do, he inspires his readers with *sentiments* of virtue. When he speaks of our duties, of those principles which are essential to our happiness, of the respect which we owe to ourselves, and to our fellow-mortals, it is with a copiousness, a charm, an energy that can only proceed from the heart. It plainly appears that he carefully studied the ancient Greek and Roman writers in the early part of life. Those republican virtues which they have painted with such strength and beauty of colouring, charm, transport, and sometimes seem to inspire him. If his respect for these virtues did not sometimes rise to excess, we had almost said to idolatry, we should more readily partake of the Author's enthusiasm; but governed by too warm an imagination, and by I know not what rage of decrying his contemporaries, he looks upon them as mere pigmies, while he considers the ancients as giants, with a view, as should seem, to humble, perhaps to discourage us.

His discourse against the sciences must be allowed to be a master-piece of eloquence. But he only meant, it is said, to amuse himself and his readers. Like certain sophists of ancient times, he seems to take pleasure in combating every received opinion, and defending the most whimsical paradoxes; but, in my opinion, he is frequently misunderstood, and the warmth of the dispute, too, has carried him farther than at first he intended.

In his discourse concerning the causes of the inequality among men, and the origin of societies, he astonishes us by the boldness, and, to speak freely, the extravagance of his ideas. By raising the savage state much too high, and sinking the social

much too low, he appears to me to depart from the truth in both respects. In general, his system upon this subject is too refined and metaphysical.

Rousseau's ideas relating to politics must naturally have met with much opposition. The subject is of so delicate and so complicated a nature; it awakens so many prejudices, so many opposite passions; it is so difficult to seize the just medium, the almost imperceptible point which separates one extreme from the other; the Great are so fond of power, and the Little of independence, that, in regard to such points more than any other, there are no readers so free from every secret motive of partiality as to justify our placing entire confidence in their opinions. This, however, is certain, that Rousseau entertains too mean and contemptible an idea of human nature, and frequently represents men as worse than they really are. A delicate constitution, a great love of virtue, a strong imagination, exquisite sensibility, a suspicious and distrustful temper, some ill-treatment, some persecution, together with the pride of genius, have made him judge mankind with excessive rigour. He thinks he sees what they ought to be; he is filled with indignation at what they are, and frequently at what he only supposes them to be. As men, according to his own observation, are more weak than wicked, he does not always recollect that indulgence is the first virtue of a true philosopher.—Nothing can be more melancholy than the picture he draws of the horrors of society; a more dark and gloomy colouring can scarce be imagined. It is not the author's fault if we do not look upon men as wild beasts, destined to tear each other in pieces. This is extravagant, without doubt: if the picture is unfaithful, however, let us confess that it is only because the painter presents us with the dark side, while he leaves the comfortable and favourable one in the shade.—

As to Rousseau's *Elisa*, we may almost apply to it what was said of the *Cia*,—*that it was an excellent work, and excellently criticized*. The plot appears to me to be ill conducted; the disposition of the several parts is bad; the characters are unnatural and too uniform, and *Costume* is constantly violated throughout the whole. It is always Rousseau who speaks by the mouth of his actors—What can be more excellent, in one respect, than *Julia's* Letters upon Duels and Adultery; what more absurd in another! The character of St. Preux is, upon the whole, weak and uninteresting; that of Wolmar forced and unnatural; that of Julia, a mixture of tenderness, magnanimity, piety, and coquetry. The whole, it must be acknowledged, is defective; but I pity the man who is only sensible of its defects. I pity the man who is not delighted, who is not transported with the beauties of detail wherewith this charming work abounds; who

is not melted into a love of virtue by the admirable picture the author has given of it. What a difference between the frigid gallantry of the greatest part of our romances, and the passion of love which is so strongly felt and expressed by M. Rousseau! What an immense interval between the warmth of *sentiment* and the frost of *bel esprit*! What a soul, what sensibility, what vehemence was necessary to express, with so much warmth and energy, the different movements of the passions which agitate the human heart!

It is well known with what ardor the public received the *Devin du Village*, a most beautiful pastoral, and worthy of the golden age, if ever it existed. Nothing can be more interesting, more delicate, more expressive, than the words and music of this opera. It is impossible to form an idea of fresher colouring, or of a better tone of rural simplicity. How often have these pretty songs been repeated? *Tant qu'à mon Colin, J'ai su plaire, &c. Je vois revoir ma charmante maitresse, &c.* This is what must ever please. This is the language which reaches the heart, because it comes from the heart; a language far preferable to those little frivolous, affected, and insipid turns, which render our fashionable songs so childish, ridiculous, and contemptible.

As to the style and form of Rousseau's works, it may be said in general, that his manner is entirely his own. Sometimes indeed, by a kind of affected wildness, but full of energy, he resembles Montagne, whom he greatly admires, and many of whose opinions he has adopted; more than is generally imagined. There is greater variety in his style than in that of several celebrated writers, and it is admirably adapted to the several subjects which he treats, being, by turns, nervous, sublime, graceful, delicate, and pathetic. No writer praises with more address and delicacy than Rousseau; nor is any one's irony more sarcastic, or satire more poignant than his. What cadence, what harmony in his periods! What an easy, majestic, and uniform manner! With what force, or rather, with what tyranny does he subdue his readers. The first effect which he infallibly produces upon them, is to seduce and draw them after him by the magic of his style. When the force of this impression is weakened, reflection sometimes ventures to resist; but the moment reflection ceases, we fly back to the author.

But what chiefly distinguishes this writer, in my opinion, is his force and energy. When he rises up to attack despotism, or the prejudices and vices of the age he lives in, it is Pericles beating down and levelling every thing; it is Demosthenes thundering from his tribunal. His morality, if we except a few extravagances, which generally belong more to the form



than the substance, is, in many respects, true, sublime, favourable to the oppressed, inexorable to the oppressor, and very interesting in the detail. This appears chiefly in his *Eloisa*; it is there we see how well he is acquainted with the most secret recesses of the human heart; and we may apply to him in morality what Fontenelle said of a celebrated naturalist—*He almost always catches Nature in the fact.*

Of all the authors who have written concerning women, and who have given us so much silly and common-place satire upon their falsehood, their dissimulation, their caprice, their levity, the little arts of their self-love, there is no one surely who has formed a juster estimate of that amiable sex than Rousseau, or who has better accounted for moral differences by physical ones. See the first pages of the fourth volume of *Emilius* on this head. Every woman, provided she be sincere, will acknowledge the truth of the picture, which is there drawn. Beside, this work upon education contains numberless beauties, and bold and penetrating views; but the Author's secret propensity to deviate from every received practice is obvious throughout the whole.—With some modifications, however, the greatest part of his precepts may be adopted; and he will ever have the merit of having awakened the attention of the age to the great object of education.

Let me not forget to observe that the part of *Emilius*, which treats of natural religion, is one of the most beautiful in the whole work. There may possibly be some extravagance in it; but the great principles of religion are explained and illustrated, with a force and majesty worthy of Bossuet. I admire, particularly, a portrait of JESUS CHRIST, drawn with a masterly hand, in the Savoyard Curate's confession of faith. Happy for the painter, if he had not sometimes disfigured this portrait, worthy, in some measure, of its divine model!

M. Romilly concludes this article with some very judicious observations upon Rousseau's style; but for these we must refer our Readers to the article itself, and proceed to lay before them part of what is said concerning Voltaire.

VOLTAIRE (*Marie-François Arouet de*) the finest genius in Europe, was born at Paris on the 20th of February, 1694.—Neighbouring nations boasted of their epic poems, while we had nothing of the kind to oppose to them. Voltaire has vindicated the honour of France by his immortal *Henriad*. I have so often spoken against the practice of drawing parallels, that I shall neither compare this poem with those of Homer and Virgil, or of Tasso and Milton.

Henry the Fourth has nothing in common with Achilles or *Engage*. The marvellous, which ancient mythology furnished, and wherewith fabulous subjects might be embellished, would

be highly improper in the present times. Manners, customs, religion, every thing, in a word, has changed. It is sufficient for Voltaire's honour, that he has treated his subject as well as it was possible in the circumstances wherein he wrote; and, before we pass sentence upon him, we should, at least, consider the difficulties he had to combat, in the genius of his language, the character of the nation he was desirous to please, and in the choice of a real hero, and, as it were, cotemporary with his poem. Then, perhaps, we shall be sensible that Voltaire, having struggled gloriously, with unequal weapons, against the greatest matters of the epopee, cannot, without manifest injustice, be ranked below them; nor shall we have the weakness, by endeavouring to rob him of his personal glory, to dispute that of his country. It is well known that this illustrious poet has gained no less honour in the career of Ariosto than in that of Tasso, and this rich fertility has few examples, even in antiquity.

The loss of Corneille and Racine seemed irreparable. Voltaire, at the age of nineteen, gave the public his *Œdipus*, and these great men had a successor.—It was reserved for this celebrated writer to reach the maturity of genius all at once. If, after reading one of Racine's best pieces, we proceed, without interruption, to the three last acts of *Œdipus*, we imagine we are going on with the same author. Greater praise cannot be bestowed on Voltaire than this, and he is the only poet who has deserved it.

His dramatic writings surpass, in variety, all those we are acquainted with. In the style of *Brutus*, and that of *the Death of Caesar*, Corneille's manner is carried to perfection. Racine's could only be equalled. The tragic Muse never inspired Crebillon with any thing more noble and more terrible than the fourth act of *Mahomet*. Like that order of architecture which borrows the beauties of all the rest, and which is itself a separate order, Voltaire has appropriated to himself the different excellencies of the poets who went before him; but he is indebted to himself alone for that beautiful tragedy *Mahomet*, and that master-piece *Alzira*.

—What particularly distinguishes Voltaire's dramatic writings, is the great moral views, the sentiments of humanity with which they abound. The author plainly saw that this was giving a new degree of importance and utility to the theatre; but he had the wisdom to stop where it was necessary to stop, and not to weaken, by dry philosophical declamations, the impression made by the striking situations wherein his characters were placed.

Who would imagine that the same man, after having excelled in so many different walks of composition, should still



expect fresh laurels in the career of history? This, undoubtedly, is a circumstance in the life of Voltaire, which deserves the attention of posterity, that after having celebrated Henry the Fourth as a poet, he was the historian of Lewis the Fourteenth, Charles the Twelfth, and Peter the Great. We are indebted, besides, to this celebrated author, for new views concerning history, which he has had the pleasure to see adopted by the most distinguished writers of the present age in this species of composition. It is not so much the history of princes that we are now presented with, as the history of nations, their character, their manners, their customs, and, above all, the history of the human mind. Such are the truly philosophical views that directed Voltaire's pen in his *Essay on General History*; a work, certainly, not without faults, but well worthy the great reputation of its author. I cannot help observing, too, that no writer has reached such a degree of excellence both in prose and verse as Voltaire: Racine, whose glory as a poet will be immortal, is the only one, perhaps, who would have shared this merit with him, had he left us more works in prose.

Nor has any writer surpassed Voltaire in the art of concealing a depth of philosophy under pleasing and ingenious fictions, which form a particular class of romances that had no model before him. His *Melanges de Litterature* shew not only an astonishing variety of knowledge, but have the merit of pleasing, and are written with that perspicuity, that strength and beauty of colouring, that seducing magic, which characterizes the greatest part of his writings, and makes us, with reason, so difficult to be pleased with the productions of others.

No poet has carried the delicacy, the pleasantry, and sometimes the force and acrimony of satire farther than Voltaire, while he always affects, artfully enough perhaps, to find fault with this species of composition. But, whatever he may say of it, his propensity to satire will always be considered as one of the distinguishing features of his character: it is strongly marked indeed upon his countenance, and appears evidently in a great part of his writings. In a word, this extraordinary genius is possessed of what would be sufficient to secure durable fame to many writers: even his familiar letters, though he has written a prodigious number of them, deserve to be collected; and there is no writer who would not have acquired a distinguished reputation by these alone.

The philosophers of the present times have been very desirous of drawing over to their party a man of such superior merit. They are pirates, as I told Voltaire himself, who think they shall strike terror by hoisting a respectable flag. They all affect to talk of toleration and humanity, in imitation of him; but the convulsions of their style shew clearly that their enthusiasm is



not real, whereas that of Voltaire appears plainly to proceed from the heart. He makes us love these virtues; he does more; he has set an example of them. The generous assistance he has given to the family of Calas, and to that of Sirven, is a glorious monument which he has erected to himself in every nation of Europe, and does him perhaps no less honour than his immortal works.—

But in order to form a just estimate of Voltaire, it would be necessary to analyze him as an historian, a poet, a philosopher, &c.—to study the man and the author; to shew the principle of that indefatigable emulation, which is the source of his great reputation; to weigh the advantages and disadvantages resulting from this principle, and from the inconceivable facility of his genius;—to examine whether the principal effect of his tragedies is owing to his invention, or to the richness of his colouring;—to calculate, with precision, the degree of influence which, by reason of his long career, he has acquired over the genius and spirit of the age he lives in;—in a word, to shew how far he has, in reality, contributed to the glory of letters, the progress of taste, and that of reason. Voltaire well deserves such an examination as this, being one of the most extraordinary men that ever existed. I am sensible how honourable it would be to resolve such important problems; and it is an enterprize I may possibly undertake, some time or other, having already collected the principal materials for it; but a work of this nature would require much greater extent than the limits of these Memoirs can possibly admit.

May this celebrated writer enjoy his high reputation for many years to come! One cannot, without concern, think of the mighty blank which his death would leave in the empire of the arts; and we are filled with indignation before-hand, at the pride and animosity wherewith little literary despots would dispute the ruins of his monarchy.

*Soldats sous Alexandre, et Rois après sa mort.*

VOLTAIRE. *Artemire.*

M. Palissot concludes his Memoirs with acquainting his readers that he has presented the public not with a complete work, but a sketch only, which he intends to revise and enlarge. Some articles, he tells us, are written with all the care and attention he was capable of; others, such as Montagne, Montesquieu, Buffon, Boileau, Racine, and Destouches, he proposes to treat at more length, and with much greater accuracy.—A new edition of the work, we are informed, will soon make its appearance; and, when it comes to our hands, we shall not fail to take proper notice of it in a future Appendix.

## A R T. II.

*Questions sur L'Encyclopedie, &c.* Vols. VIII. and IX. See our last Appendix.

**I**N these two volumes the observations founded on the Encyclopaedia, or, more properly speaking, on the Philosophical Alphabet, are concluded. The great age of the Writer would make these voluminous labours appear as so many extraordinary instances of a mind superior to decay. But the difficulty attending them is much less than may generally be imagined. They are drawn off from common-place-books, the reservoir of earlier studies \*, and, to save the trouble of a more scientific arrangement, are thrown into the easy receptacle of the alphabet.

It is no wonder that, in such a general draught, there should be much little fry, not worth the taking, that the public should be again pestered with stuff that was naturally falling into oblivion, and that the almost forgotten blasphemies of Woolston should be recorded: The last circumstance, indeed, could only be the effect of principles too well known,—Principles which, as they are confessedly injurious to society, ought to have been suppressed from prudence, as they have been disavowed through fear.

We shall run, however, as usual, over the orderly labels of this Philosopher's shop, exhibit the wholesome medicines, and carefully leave the poisons.

**LUXURY.** In a country where the people should go bare-foot, ought the first person that procured a pair of shoes to be blamed for luxury? Would it not rather be a proof of his good sense and industry?

May not the same be said of him who first wore a shirt? As to the man who first contrived to have his shirt washed, and wore it a second, and a third time, and so on, I look upon him to have been a prodigious genius, and dare say that he was capable of governing a state.

Nevertheless it is probable that he was considered by those who did not wear clean linen as an effeminate person, who was likely to corrupt the manners of the people.

It is not long since that a Norwegian reproached a Dutchman with luxury. What is become, said he, of those happy times, when a merchant on going from Amsterdam to the Indies, left a quarter of dried beef in his kitchen and found it at his return? Where are your wooden spoons and your iron forks? Is it not a shame for a sober Dutchman to lie in a damask bed?

Go to Batavia, answered the man of Amsterdam, get ten tons of gold as I have done, and see whether you will not want to be a little better clothed, fed, and lodged.

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\* Concerning this we have had particular intelligence.



MASTER. What a miserable wretch am I, said Ardassan Ugli, a young Mussulman, to have such a multitude of masters? If I had as many different souls and bodies, they would hardly be sufficient to go through all my services. O Allah, wherefore didst thou not make me an owl? I could then have enjoyed my hollow tree and liberty: I could have eaten my mice at my leisure, without the consent of a master. The state of freedom is certainly what man was originally designed for: the introduction of masters could only be in consequence of the perversion of his nature. No one man was ever made continually to serve another. In a well regulated society every man would have charitably assisted his neighbour. The clear-sighted would have led the blind; the active would have supplied the cripple with crutches; this would have been Mahomet's paradise, and now it is hell itself.

Thus spoke *Ardassan Ugli* on receiving the strapado from one of his masters.

Some years after, this *Ardassan Ugli* became a bashaw of three tails, made a prodigious fortune, and firmly believed that all men, except the grand Turk, and the grand visir, were born to serve him, and all women to be subject to his pleasure.

PHYSIC. Part of a dialogue between a physician and a princefs.

*Princefs*. 'I am mortified.—I thought that physicians could have cured all complaints.

*Physician*. We never fail of curing those that would have recovered of themselves. And this is a general rule, admitting a very few exceptions, with respect both to internal disorders and external wounds. Nature herself will do the business where the complaint is not mortal; and where it is, art is of no use. [Sad reasoning this, sure!—It requires only to be thus stated to admit of an absolute negation, viz. And where the complaint is *naturally*, i. e. without the intervention of art, mortal, art is of no use; which is certainly false.]

*Prin*. What! then, all those choice nostrums for purifying the blood, which old ladies talk so much of,—all your boasted pills and powders!—are they good for nothing?

*Phys*. Invention all—to get money—and to flatter the sick, while nature is working the cure.

*Prin*. But your specifics; there are, surely, such things?

*Phys*. Yes, Madam, and so there is the water of juvenility in romances.

*Prin*. In what, then, is it that medicine consists?

*Phys*. In disencumbering, and clearing; in keeping in proper order the fabric which you cannot rebuild.

*Prin*. Yet there are salutary things, and things pernicious.

*Phys*. You have hit upon the whole secret. Eat moderately of what you know, by experience, to agree with you. No-thing



thing can be wholesome that does not digest well. What is the physic that promotes digestion? Exercise. What is it that repairs the strength of the body? Sleep. What is it that alleviates incurable maladies? Patience. What shall mend a bad constitution? Nothing. In all violent cases, we have nothing but Moliere's receipt.—Bleed and purge, and if you please *clysterium donare*. There is no fourth. The whole is nothing more than what I have told you, to keep the house clean, &c. &c.

*Prin.* You do not surfeit one with your ware, however. You are an honest man, and if I am queen, I will make you my first physician.

*Phys.* Let your first physician be nature. It is she who does the whole. You see that of those who have survived an hundred years, none have been of the faculty. The king of France has already buried forty of his physicians.—

*Prin.* Very true: and I shall hope to bury you too.'

We are sorry to see that this spirited Writer has employed so many pages in exposing the stale absurdities of legendary saints and their miracles. He is satisfied, sure, that philosophy, or that sober sense, at least, has now made such a progress in Europe, that St. *Perpetua* and St. *Felicity* can have no more credit in Italy or France, than *Moll White* and *Mother Shipton* have in England.

Under the article *Massacre*, Mr. Voltaire has translated Mr. Trenchard's calculation of those who had fallen a sacrifice to religious quarrels. The number is enormous, 9,718,800!

NATURE and the PHILOSOPHER.

*Philosopher.* 'What art thou, Nature? I have been in search of thee these fifty years, and could never find thee.

*Nature.* The antient Egyptians, who lived, as they tell you, twelve hundred years, had the very same complaint against me. They called me Isis, they put a large veil over my head, and said that it was not in human power to lift it up.

*Phil.* That is the reason of my present address. Thy globes I could measure; I know their movements and their laws, but what thou art I never knew.

Art thou an everlasting acting principle? Or art thou perpetually passive? Are thy elements self-disposed, and self arranged, as water lies on the surface of sand, oil on water, and air on oil? Hast thou some spirit that directs all thy operations, as councils are inspired, the moment they assemble, though their members are frequently ignorant?—One little hint for charity's sake!

*Nat.* I am the *magnum totum*. I know no more. I am no mathematician. Yet all my arrangements are upon mathematical principles. You may find out, if you can, how all this comes to pass.

*Phil.* Certainly then, as thou knowest nothing of the mathematics, and as thy laws have all possible geometrical precision, there must be some eternal geometrician that directs thee, a Supreme Intelligence that presides over thy works.

*Nat.* You are right. I am earth, water, fire, atmosphere, metal, mineral, stone, vegetable, animal. I am sensible that there is, in my existence, INTELLIGENCE. You have the same; yet you see it not. Neither do I see that with which I am informed; notwithstanding I am sensible of such information. This invisible Power is unknown to me; wherefore shouldst thou who art but a small particle of me, be anxious for knowing what I can never know?

*Phil.* We are naturally curious; and all the philosophers, down from Thales, have played at blind-man's buff with thee; I have thee said they, and they had nothing. We are all in the situation of Ixion. He imagined he was embracing Juno; and he had nothing in his arms but a cloud.

*Nat.* As I am all in all, how is it possible that a being like thee, so small a particle of my existence, should comprehend the whole of me? Be satisfied, ye little atoms of my offspring, be satisfied with seeing some other atoms that surround you. Drink a few drops of my milk; vegetate a while on my bosom, and die without knowing your mother and your nurse.

*Phil.* My dear mother, only tell me wherefore you exist, wherefore any thing exists.

*Nat.* I shall give you the same answer that I have given to all who have enquired of me concerning first principles: *I know nothing.*

*Phil.* But then, that multitude of beings made for perpetual dissolution, that infinity of animal life produced and reproduced only to devour and be devoured, that world of sensible existences formed with so many painful sensations, that vast variety of intelligences under no influence of reason.—Why all this waste of creation?

*Nat.* Ask him to whom I owe my own existence.

NOVELTY, NEWS. The first words of the metamorphoses would do very well for the common motto of mankind. *In nova fert animus.* No one is struck with the truly wonderful sight of the sun, which rises, or rather seems to rise every day. Yet all run in admiration to see a little meteor, which appears for a moment in the mass of vapours that surrounds the earth, and which we call heaven.

*Vilia sunt nobis quæcunque prioribus annis  
Vidimus, et sordet quicquid spectavimus olim.*

You will never find Virgil or Horace in the hands of a hawker. A new book he will have, be it ever so vile. He takes



takes you aside, and says, *Monsieur, voulez-vous des livres de Hollande?*

The women have complained, from the beginning of the creation, of that infidelity which the sight of a new object has so frequently occasioned among the men, though that object had nothing but novelty to recommend it. The ladies, however, (without their displeasure be it spoken) have generally given us equal reason to complain; and the history of *Joconda* is much older than *Ariosto*.

Perhaps this universal passion for novelty is one of nature's favours. The common cry is, be content with what you have; desire nothing more than what you are at present possessed of; restrain your curiosity; overcome your discontent. These are good precepts; but if we had always followed them, we should still have fed upon acorns, slept on the ground, and neither have known a *Corneille*, a *Racine*, a *Moliere*, a *Pouffin* or a *Le Brun*.

**NATIVE COUNTRY.** We shall content ourselves, says the Author, on this subject, with our usual custom of proposing some questions which we cannot resolve.

Has a Jew, then, any country? If he is born at *Coimbra*, he is born among a set of ignorant wretches, who will pester him with absurd arguments, to which he would answer in terms as absurd, if he durst answer at all. He is watched by the inquisitors who will burn him for refusing to eat bacon, and by that means become masters of his property. Is *Coimbra* then his country? Can he be so passionately fond of *Coimbra*? Can he say, as in the *Horatii* of *Corneille*,

*Mon cher pays et mon premier amour - - -*

*Mourir pour la patrie est un si digne sort*

*Qu'on briguera en foule une si belle mort.*

Is *Jerusalem* his country? He has heard from some vague report that his ancestors, such as they were, inhabited that barren, rocky region, which borders on a miserable desert, and is now inhabited by the Turks, who get nothing by it. *Jerusalem* is not his country. He has no country, not a foot of ground that he can call his own.

The *Geber*, more antient and more respectable than the Jew, the slave of the Turk, or the Persian or the Mogul, can he call a few piles of stones which he has erected secretly on the mountains his country?

The *Banian*, the Armenian, who pass their lives in wandering over the East in the capacity of brokers, have these any country peculiarly dear to them? Their purse and their pocket-book is all the country they have.

In the European nations, all those murderers by trade, who let out their services and sell their blood to the first prince that will



will pay them, have they any country? Not so much, surely, as the bird of prey, that returns at night to the hole in the rock where his mother built her nest.

Shall the monks presume to say that they have any country? Their country, they tell you, is in heaven. And I am contented. I never knew any they had on earth.

With what propriety could a Greek make use of this term, *country*, who is ignorant that there ever were such persons as Miltiades and Agesilaus, and who knows only that he is the slave of a Janissary, who is the slave of an Aga, who is the slave of a Bashaw, who is the slave of a Visir, who is the slave of a being whom he calls the grand Turk.

What is it then that a man can properly call his country? Is it not a good estate with a good house upon it, of which the possessor can say, these fields that I cultivate, and this house which I have built, are my own. I live under the protection of laws which no tyrant can infringe. When those, who, like me, are possessed of lands and houses, assemble for their common interest, I am a part of the whole, a part of the community, a part of the sovereignty. This is my country. All else loses the idea of an habitation of men, and may more properly be termed a stable of horses that, at the pleasure of the keeper, undergo the discipline of the whip.

PARENTS AND CHILDREN. Honour thy father and thy mother, it is said, if thou wouldest live long.

Honour thy father and thy mother, I should presume to say, to whatever date thy own days may be destined.

Love with tenderness and serve with pleasure that mother who bore thee in her body, and nourished thee with her milk, and supported all the sick and painful circumstances of pregnancy. The same duties too you owe to your father that brought you up.

But, Sir, I must tell you in confidence, that my father was a sot, who begot me by accident, without a moment's thought about me, and who gave me no other education than a daily drubbing, when he came home drunk. My mother was a coquet, who troubled her head about nothing but her gallants; and, but for my nurse, who had an affection for me, and, after the death of her son, took me out of charity, I must have perished.

Very well; love your nurse. Salute your father and your mother when you meet them. The vulgate says, *Honora patrem tuum et matrem*, and not, *dilige*.

Be it so. I will love my father and mother, if they are kind to me, and honour them if they are unkind. I have always thought in the same manner since I was able to think, and you confirm me in my sentiments.

**POPULATION.** I believe that England, the protestant part of Germany, and Holland, are more populous in proportion than France. The reason is evident: there are no monks in those countries, who make a vow to God to be of no use to men. The clergy there, having but little else to do, apply themselves chiefly to study and the propagation of their species. Their children are commonly robust and healthy, and they give them a better education than those of the nobility of France and Italy enjoy.

Mankind does not multiply in a geometrical progression. All calculations of that kind are absurd. Were a family of men or apes to propagate on this principle, the whole earth, at the end of two hundred years, would not supply them with subsistence.

Nature has provided both for the preservation and the limitation of the species. She resembles the *Parca*, who were always spinning and cutting. She seems to be wholly occupied in production, and annihilation.

If she has given to the human animal more ideas and a stronger memory than to others. If she has given him a capacity of generalizing and combining them; and has, moreover, granted him the advantage of speech, she has not allowed him the power of multiplication in proportion to insects. There are more ants in a square league of broom than ever there were human creatures on the globe.

**POST.** Mr. Voltaire calls the post, *la consolation de la vie*, the comfort of life, and says, as on most other occasions, some sprightly things on the subject.

'Your mistress is at Bourdeaux, and you are with your regiment before Prague.—By this means she gives you regular assurances of her tenderness, and tells you all the news of the town,—her own infidelities excepted.'

The following case, which he treats with great good humour, has, probably, often affected himself, not as the sender, but as the receiver of such packets.

'As to those who familiarly send you by the post a tragedy on large paper in a large hand, with white leaves for the reception of your compliments, and observations, or regale you with a first volume of metaphysics, and flatter you with the expectation of a second, they ought to be acquainted that they are not so discreet as they should be, and that there are countries where, by opening their post-packets, it may become known to ministers and secretaries of state, that they are bad poets and bad metaphysicians.'

In the last article of the eighth volume, which treats of the unhappy circumstances of Poland, and the first of the ninth, wherein



wherein the attempt to assassinate the unfortunate king is introduced as a principal subject, we expected something great and interesting to the rights of human nature. But we were miserably disappointed. The distresses of Poland are treated in a ludicrous manner, and the attempt to assassinate the king told in the common news-paper way. Both appear to have been introduced merely to abet the triumph of philosophy over religion, superstition having been the primary occasion of the Polish miseries.

The creed of the Abbé de St. Pierre, whether original or not, is worthy notice :

"I believe in one God, and love him. I believe that he enlighteneth every soul that cometh into the world, as St. John saith, I mean every soul that looketh up to him faithfully.

"I believe in one *only* God, because there could only be one soul in the *magnum totum*, one only animating Being, one only Creator.

"I believe in God the mighty father, because he is the common father of nature and of all mankind, who are, in an equal sense, his children. I believe that he who made them all alike, gave them the same resources of life, the same principle of morals, and power of reflection, knows no other distinction between his children than that of vice and virtue.

"I believe that a just and benevolent Chinese is more precious in his eyes than any haughty doctor in Europe.

"I believe that, God being our common father, it is our duty to look upon all mankind as our brethren.

"I believe that the persecutor is abominable to the supreme Being, and that he is next in guilt to the poisoner and the parricide.

"I believe that theological disputes are at once the most ridiculous farce, and, next to war, famine, and pestilence, the most horrible scourge upon earth.

"I believe that ecclesiastics ought to be paid, and well paid, as servants of the public, teachers of morals, and keepers of the registers of births and burials, &c. But I would not have them invested either with the wealth of farmers-general, or the rank of princes, both which are apt to corrupt the mind; and nothing, certainly, can be more disgusting than to find such men recommending the doctrine of humility and acquiescence in poverty, by means of stipendiaries, whom they hire for 25l. a year.

"I believe that all the parochial clergy ought to marry as they do in the Greek church, not only that they may have good women to take care of their domestic affairs, but that they may be better citizens, produce good subjects for the state, and add to the number of well educated children.



"I believe it is absolutely necessary that most monks should be restored to society, that they may serve both their country and themselves. If these are the men whom Circe has changed into hogs, it concerns the wisdom of Ulysses to restore them to their human form."

#### PARADIS AUX BIENFESANS!

Nothing but the rankest bigotry could refuse its suffrage to such sentiments; as nothing but the blindest slavery to arbitrary principles could be unaffected with the liberal spirit that breathes in the following little article. Indeed, M. De Voltaire, you are not *nulla virtute redemptus*. Such circumstances as these cover a multitude of your sins.

VENICE. No one can reproach the Venetians with having acquired their liberty by revolt. No one could say, I have enfranchised you; here is the charter of your manumission.

They did not usurp the territory as the Cæsars usurped the empire, as so many bishops, to begin with him of Rome, have usurped the regal sceptre. They are lords of Venice (if one may use such a presumptuous comparison) as the supreme Being is lord of the earth, because they founded it.

Attila, who never took the title of the scourge of God, carried his ravages over Italy. He had, undoubtedly, as much right as Charlemagne, Arnold the Bastard, Guy duke of Spoleto, Berenger marquis of Frioul, and the bishops who aspired at sovereignty afterwards.

In those days of military and ecclesiastical depredation, Attila came on like a vulture, and the Venetians, like halcyons, saved themselves in the waves\*. They had no protector but themselves; they built their nest in the middle of the waters; they enlarged, they peopled, they defended, they enriched it. I would ask if it be possible that there should be a juster title to possession? Our ancestor, Adam, whom we suppose to have inhabited the beautiful country of Mesopotamia, was not more properly lord and master of his terrestrial paradise.

I have read *Squittinio della liberta di Venezia*, and am highly offended with him.

What! then, was not Venice originally free, because the foolish, barbarous, fanatic emperors of Greece said, this new city was built on our ancient territory; and because the Germans, having the title of emperors of the West, said, this being a western city, must belong to us?

I here think I see a poor flying fish, pursued at the same time by a falcon above and a shark below, and escaping from both.

\* This just and beautiful simile does much more honour to the Author, than Pope could claim from that ill-natured line;

From dirt and sea-weed as proud Venice rose.

Sannazarius on comparing Rome to Venice has very well expressed himself,

*Illam homines dicat, hanc posuisse Deos.*

Rome, at the end of five hundred years, lost by Cæsar the liberty she had acquired by Brutus. Venice has preserved hers eleven centuries, and I flatter myself that she will preserve it still.

Poor Genoa! wherefore shouldst thou be vain of exhibiting a character of privileges given thee by one Berenger in the year 958? Concessions of privileges are but titles of servitude; and, beside, what was the charter of an itinerant tyrant, who was never properly acknowledged in Italy, and who was driven out of it two years after the date of that charter?

The true charter of liberty is *independency supported by force*. It is with the point of the sword, the diplomas that ratify this natural privilege must be signed.

Happy Helvetia! To what placart owest thou thy liberty? To thy courage, thy firmness, thy mountains.—But hold—I am your emperor.—‘I do not chuse that you should be any longer so.’—But your fathers were my father’s slaves. ‘It is for that reason their children will not be yours.—But I have a right by dignity.—’ And we have a right by nature.’

When did the seven United Provinces become possessed of this incontestable right? From the moment they united; and from that moment Philip II. became the rebel. What a glorious man was that William Prince of Orange! He found a region of slaves, and he made them free men!

*Pourquoi la liberté est-elle si rare?*

*Parce qu'elle est le premier des biens.*

There is a good deal of comical truth in the following strange article:

VENTRES PARESSEUX. ‘St. Paul says that *the Cretans are always liars, evil beasts, slow bellies*. The physician Hequet, understood by the term, *slow bellies*, that the Cretans seldom went to stool, and that the *feces* reacting on their blood, put them into a bad humour, and made them *evil beasts*, ill-tempered brutes. It is very true that a man who seldom goes to stool will be more choleric than another. His bile does not flow; it is boiled over again, and his blood grows adust.

The morning that you have a favour to ask of a minister, or his first commissary, inform yourself particularly as to the state of his bowels. If he has a free passage, it is the *molle tempus fandi*.

Every one knows that a man’s character and disposition depends entirely on his intercourse with the necessary-house. The cardinal Richlieu would not have been so sanguinary, had he not been troubled with hæmorrhoides in his *intestinum rectum*, which indurated the *feces*. Queen Ann of Austria always



called him *Rotten A—e*. This nick-name redoubled the acrimony of his bile, and probably cost the Marshal De Bassompierre his liberty, and the Marshal De Marillac his life.

Yet I cannot see why these *heavy bellies* should be greater liars than others. There seems to be no analogy between the sphincter of the *anus* and a lye, though there is a sensible connection between our intestines and our passions, our way of thinking and our conduct.

I am inclined to believe, therefore, that by *slug-bellies* St. Paul meant voluptuous people, such as priors, canons, commendam abbés, and over-grown prelates, who lie in bed all the morning, to evaporate the fumes of the evening debauch.

Through the remainder of this article the poor apostle is chastised for abusing the Cretans. We shall not here, however, take up his cause against the philosopher, but leave the latter to his mercy: and if he has no more mercy on him than he had on Hymenæus and Alexander, we should not envy Mr. Voltaire his situation.

Our limits now call upon us to take leave of this various, exceptionable, and entertaining Author. The ninth and last volume of the *Questions* contains a supplement to the whole, wherein the alphabet is briefly, but not without spirit and humour, run over again.

### A R T. III.

*Histoire de l'Académie Royale des Inscriptions et Belles Lettres*, &c.—The History of the Royal Academy of Inscriptions and Belles Lettres, with Memoirs of Literature, taken from the Registers of that Academy, from the Year 1764 to the Year 1766 inclusive. Vols. XXXIV and XXXV. 4to. Paris.—Article concluded.

THE Memoirs of the great Messala, so little known, yet so interesting to men of letters, induced us, in our last Appendix, to a revision of the historical part of these volumes. We shall now, agreeably to our promise, pay such attention as the nature of our work will admit, to that more extensive part of it which comes under the denomination of Memoirs of Literature.

What is very long is seldom very interesting. In a collection of literary memoirs extending through 1300 large quarto pages, much futile labour is to be expected, the vain parade of impertinent erudition, disquisitions that perplex without instruction, and researches that lead to nothing while they seem to be successful.

Many useful investigations, on the other hand, must arise, where the labours of the learned and the ingenious are united; many new illustrations, the effect of refinement in taste and advancement in knowledge, may be struck out; many happier



means of facilitating the acquisition of science may be suggested, and the avarice of learning will always, at least, be gratified.

The first Memoir in the 34th volume is an essay on the method of teaching to read and understand the Egyptian hieroglyphics, by M. De Guignes.—The Author of this Memoir does not undertake to explain the Egyptian monuments. He only makes some reflections on the hieroglyphical writing of that country, examines its progress, compares it with the Chinese, and shews that both nations had the same system of writing. What he has done, however, is curious and useful. The hieroglyphical learning is altogether necessary to the knowledge of the revolutions and religion of Egypt, as hardly any of its monuments are without some records of both, involved in that style and character.

This is followed by three long Memoirs concerning the Phœnicians, their origin, the country they inhabited, its quality, and productions; by the Abbé de Mignot, who makes a capital figure in these memoirs, and who is, indeed, a very entertaining and spirited, as well as learned Writer.

The fifth Memoir contains a justification of Pliny on the etymology of the isle of Erythia, and of the Erythæan origin of the Phœnicians. This Memoir is short. The learning contained in it is not of the crabbed kind, and its argument carries with it a strong appearance of authority. It is followed by four more Memoirs on the Phœnicians, by the Abbé Mignot; in the last of which we meet with some account of the Phœnician cosmogony.

For this cosmogony we are indebted to the Phœnician writer Sanconiathon, who flourished about the time of the Trojan war; that is, about eleven hundred years after the deluge.

The Phœnicians, according to this Author, 'acknowledged a beginning of the world; and, indeed, this belief was general, and they only held it in common with other people. The Chaldeans, according to Berosus, spake of a first ancestor of mankind; the Egyptians agreed that the world had not always existed: and it was not till a late period, when the Greeks began to apply themselves to philosophy and disputation, that the origination of the world was called in question, and that there were some who maintained the eternity of its existence.

'With respect to the formation of the world, the Phœnicians express themselves much in the same manner with the Jewish legislator. Their principles of the universe were a dark air agitated by wind, and chaos, or a mixture of disorderly elements. These principles occupied unlimited space, and remained many ages in the same state. But when the spirit conceived an affection for the elements, and mingled and incorporated with them, this mixture, or union, was called *moloch*, *love*,

love, or desire; and such was the commencement of universal existence, though the informing spirit knew not the principle of its own generation. The first fruit of the union of the spirit with its elements was the production of what the Phœnicians call *mot*, which some call *mud*, and others take to be corruption, or the fermentation of an aqueous mixture, from which proceed the germs or seeds of generation, and the production of all animal beings. There was a species of animal form, destitute of sensation, which, afterwards, became animated, and which were called, in the Phœnician language, *Zopha Semin*, that is to say, Contemplators of the Heavens. They were produced in the same manner as chickens were hatched. *Mot*, the muddy or slimy principle, all at once issued into light. The sun, the moon, the stars, and planets, appeared at the same time. The air having thus assumed the splendor of fire, the earth and the seas caught the flame. Hence winds, clouds, tempests, and violent rains. Those elementary matters, which, a little before, had been separated and drawn from their places by the heat of the sun, encountering in the air, produced thunder and lightning. At the sound of this thunder, the animals, before-mentioned, awaking, as out of a profound sleep, and agitated with the shock, begun to move, male and female, along the earth and in the sea. Afterwards the wind *Colpia*, and his wife *Baau*, that is to say, *Night*, produced *Eon* and *Protegenoi*, who were only mere mortal men to whom those names were given. *Eon* found out the way of supporting himself by means of trees and their fruits. Such was the idea the Phœnicians entertained of the formation of the universe.

A melancholy monument, the learned Abbé might have added, of human ignorance, weakness, and vain affectation of knowledge!

The next article is the theological system of the Magi, according to Plutarch, compared with that of the ancient books which the Perses attribute to Zoroaster their legislator. By M. Anquetil.

This is followed by an explanation of the inscription on the tomb of Sardanapalus. The epitaph is curious.

ΣΑΡΔΑΝΑΠΑΛΟΣ ΑΝΑΚΥΝΔΑΡΑΞΕΩ  
ΠΑΙΣ ΑΤΧΙΑΑΗΝ ΚΑΙ ΤΑΡΣΟΝ  
ΕΔΕΜΕΝ ΗΜΕΡΗ ΜΗ-----ΕΞΘΙΕ  
ΠΙΝΕ ΠΑΙΖΕ ΩΣ Τ' ΑΛΛΑ ΤΟΥΤΟΥ  
ΟΥΚ ΑΞΙΑ.

#### IN ENGLISH.

SARDANAPALUS THE SON OF ANACYNDRAX  
BUILT ANCHIALUS AND TARSUS  
IN ONE DAY-----EAT,  
DRINK, PLAY,-----ALL ELSE  
IS GOOD FOR NOTHING.

Sardanapalus



Sardanapalus was an Assyrian king, and this was an Assyrian maxim. Cicero in his *Tusc.* has censured it in particular.

*Hæc habeo quæ edi, quæque exsaturata libido*

*Haufit: At illa jacent multa et præclara relicta.*

On which he says,

*Quid aliud, inquit Aristoteles, in bovis, non in regis sepulchro inscriberes! hæc habere se mortuum dicit, quæ nec vivus quidem diutius habebat quam fruebatur.*

Mr. Des Guignes, however, the Author of this Memoir, puts a more sensible construction upon the epitaph than Cicero and Aristotle seem to have done; and it does not appear to be forced. He understands it in this sense:

‘Sardanapalus, the son of Anacyndarax, built Tarsus and Anchialus in one day. Yet, notwithstanding such prodigious power, he is now the tenant of this tomb. So, passenger, eat, drink, and enjoy yourself, for all these distinctions are good for nothing.’

Had Cicero understood the epitaph in this rational sense, which it will very well bear, he would not have censured it; nor would Aristotle have said, that it was more proper for an ox than for a king. It is conceived in the true Oriental style, wherein the ellipses of connection are frequently more violent, and left to be filled up by the understanding of the reader. It is perfectly of a piece with several passages in the book of Ecclesiastes, and we dare say the writer of that book would not have scrupled to have adopted the epitaph for his own.

The poet Chærilus, as we find in Athenæus, versified the epitaph, but by so doing he has spoiled it. Παιζε, play, he confines to the sense of amorous enjoyment, and that probably was the original import of the word.

Two Memoirs on the Origin and Nature of Hellenism, or the Religion of Greece, by the Abbé Foucher, conclude the 34th volume, and the subject is continued to the 88th page of the 35th volume.

The next Article is on the Oracle of Dodona, by the President De Brosses. This is one of the most elegant Memoirs in the collection. M. De Brosses is a polished Writer. His learning sits easily upon him. His style is pure and unaffected, and he abounds with just and natural sentiment. We are sorry we have not room for his little dissertation. It opens with the following reflections:

‘The character of nations is best found in their origin; in the particular mode of operation the passions, common to mankind, assumed; in the effect they had upon them; and in the means they pursued to gratify them. The inquietude of a mind agitated with hope or fear, the eager curiosity of looking into futurity, and of dwelling, by anticipation, on distant events,



first gave birth to oracles. To this the art of divination, in whatever manner it was exercised, first owed its credit.

‘Desire and credulity never reason. Without attending in the least, to the relation between the end they propose, and the means they pursue to obtain it, whatever invites them to present satisfaction they blindly embrace. For the knowledge of future events, some nations have addressed themselves to those moral divinities that were the object of their worship; others to those grand celestial bodies, whose power and influence appeared to extend over the operations of Nature, and to direct the order of events in this lower world. Others again, of wilder or of weaker understanding, have had the stupidity to interrogate the meanest material objects, and the folly to believe that, though inanimate and insensible, they have given them answers.’

These observations of the learned President are true, and the respective circumstances are easily accounted for in the ignorance and passions of uncultivated Nature. But what shall we say of *enlightened* Greece? The most polished, the most learned, the most intelligent people in the world,—the masters of genius, reason, and philosophy—shall we see them attending to the sound of a brass kettle for the prediction of future events? What shall account for this? The power of habit that, in the progress of superstition, becomes the substitute of reason. Absurdities, established in the times of ignorance, grow venerable for their antiquity alone. By the sole force of custom, they maintain themselves against the face of common sense, against the light of reason, and the advantages of knowledge.

This ingenious Memoir is followed by a dissertation on the Greek year, by M. Gibert; and, to the curious in calculations of this kind, it will afford both entertainment and information.

Next to this we have reflections on the utility of reading the Oriental writers; a subject which has been lately treated by our very learned countryman Mr. Jones of Oxford.

The Abbé le Batteux has made it his enquiry whether the Pagans were always ignorant of the true God.

‘In the time of Moses, he observes, Jethro, high priest of the Midianites; Job in the land of Uz, on the confines of Arabia; Eliphaz, and many other princes of the neighbouring cities, who came to visit Job in his affliction, spoke of God in the same manner with the Hebrews. When the Israelites sent spies into the land of Canaan, Rahab the courtesan, who received them at Jericho, told them she knew that their God was the God of heaven and earth. If a courtesan knew this, what Pagan could be ignorant of it?’

The Abbé’s principal object, through the whole of this article, is to prove that, though, among the Pagans, there were

gods many and lords many, they still acknowledged but one independent and supreme Sovereign of the universe. His thesis, we believe, is very supportable; and he has maintained it with great learning and well digested argument.

Next to this Article we have four *Memoirs* on the Roman legion, by M. Le Beau, making in all fourteen; in which the Reader will find a great deal of tiresome erudition.

The Abbé Garnier then relieves us with some observations on philosophical paradoxes.

Our learned Readers need not be informed that these paradoxes were not what we understand in the general acceptation of the word in our language: they were certain moral maxims, on fundamental principles, contrary to the vulgar opinion. As, for instance, the following of Plato: 'Science is the only good—health, beauty, and riches are not exclusively good, because they are sometimes productive of the greatest evils.'—There is a paradox included in the prayer that closes the *Phædrus*; 'O Pan, and ye rural divinities that preside over this place, grant me to be internally good: I ask you not for external advantages. *I hold no man rich but the wise man.*'

The disputes these moral axioms gave rise to among the different sects of Greece, were innumerable; and the word *paradox*, which originally bore the idea of something contrary to the common opinion, came at last to signify something incompatible, or inconsistent. Such is the vicissitude of human language, and the uncertainty of human opinions!

The ingenious Abbé has laid down some fine observations on the use of paradoxes in morals. He has taught Philosophy to lay aside her severer countenance, and to carry humanity into her system of instruction; to stoop to the capacity of uncultivated minds, explain to them the principles of morals without didactic brevity, and lead them, by degrees, to happiness and duty.

It is with pain we refuse admittance to any extracts from this *Memoir*; but we must content ourselves with what has been said, and with barely enumerating the rest, *viz.*

On the Condition of the Roman Slaves before they obtained their Freedom. By M. De Burigny.

Conjectures on the Introduction of Accords in the Music of the Ancients. By M. De Chabanon.

The fourth and fifth Pythian Odes of Pindar. By the same.

On the manner in which the Ancients rekindled the sacred Fire, when it was extinct. By M. Du Puy.

On Poetical and Oratorical Numbers. By the Abbé Batteux.

On the Greek Tragedians. By M. Le Beau, the younger.



Two Memoirs : 1. On the Bow-string formed by the Southern Coast from the Bosphorus of Thrace to Colchis. 2. On the Bow formed by the Western Coasts of Colchis, or the Bosphorus of Thrace. By the President De Brosses.

An Essay towards determining the Situation of certain People of Scythia, mentioned by Herodotus, together with an Enquiry whether China was known in the Time of that Historian. By M. De Guignes.

A critical examen of Herodotus, with respect to his Account of Scythia. By M. D'Anville.

On the Erythrean Sea. By the same.

On the Silver Medal of Marcus, Livius, Drusus, Libo. By M. De la Nauze.

Observations on the Medals and on the Era of Antioch on the Sarus, called also Adanci, in Cilicia. By the Abbé Belley.

Observations on the manner in which the Inhabitants of Cæsarea in Cappadocia computed the Years of the reign of the Roman Emperors. By the same.

Observations on the Medals, and on the Epoch of Hyrgalea, a Town of Phrygia. By the same.

Observations on the Medals and the Town of Sebastian in Phrygia. By the same.

Observations on the Medals of the Town of Cidyessus in Phrygia. By the same.

Observations on the Title *Salutaris* given to several Provinces of the Roman Empire. By the same.

Observations on the Obelisk, interpreted by Hermapion. By M. Gibert.

A Charter of the Year 1153, which proves that Adalbert, Earl of Hapsbourg, Great Grandfather of the Emperor Rodolphus I. was the Son of Werner, Earl of Hapsbourg, with a Dissertation historical and critical. By the Baron De Zur-Lauben.

Some Illustrations of the History of the Emperor Otho IV. previously Duke of Aquitain, and Earl of Poitiers. By M. De Bonamy.

Paris and Constantinople compared, with respect to Size. By M. D'Anville.

Reflections on reading the ancient Compilations, and on the Necessity of consulting the Originals. By M. De Bonamy.

Memoirs, historical and critical, of the Lombards. By M. Gaillard.

We have nothing farther to add, than a promise to our Learned Readers, that they will be regularly acquainted with the labours of this illustrious Academy.



## ART. IV.

*Traité sur le bonheur public, par M. Louis Antoine Muratori. Bibliothécaire du Duc de Modene; traduit de l'Italien sur l'édition de Lucques 1749. Avec sa Vie, et le Catalogue de ses Ouvrages; par M. Jean Francois Soli Muratori, son Neveu: Le tout extrait, et traduit aussi de l'Italien sur l'édition de Venise 1756. Par L. P. D. L. B.—*  
 A Treatise on public Happiness. By M. Muratori; with his Life, by M. Muratori, his Nephew; translated from the Italian by L. P. D. L. B. 12mo. 2 Vols. Lyons. 1772.

THE life of Muratori which is here prefixed to his treatise on Public Happiness, will probably be more esteemed for the fidelity and affection of a nephew, than the talents of a good biographer. It is too long; too minute; and dwells on circumstances, which are too common: however, the extraordinary talents and worth which it exhibits will keep most readers in good humour. Some people will be apt to regret that so much industry and merit should be employed in the learning and exercises of a *Romish* priest; but they will see with pleasure, the effects of a good heart, under the most disadvantageous circumstances; and that the pursuits of barren theology and the employments of a gloomy superstition, may be rendered pleasing, and almost virtuous, by a genuine and unaffected benevolence. The catalogue of Muratori's works is an astonishing proof of his diligence and abilities as a writer.

To give a concise view of the Author's purpose in the present treatise, it may be proper to translate his advertisement.

'By the heart of man, we commonly understand his will; the fruitful and inexhaustible source of his desires. The first desire is scarcely formed, ere a second arises; and though different, it is yet allied; all these desires are as a multitude of branches proceeding from one trunk, and making but one tree. Our first desire, and the source of an infinite number of others, is that of our own proper happiness. I mean, that our most common desire is to those objects and means which are more or less capable of procuring us some advantage. This is not, in us, a meer suggestion of nature; it is a powerful impulse felt by high and low, the learned and the ignorant. But there is another desire, arising from a nobler principle, and is more elevated in its object; I mean a desire of the good of society, and the happiness of the public. The first is inspired by nature: the second is the fruit of virtue. There is certainly no merit in wishing and doing good to ourselves; I mean meerly temporal good. It may happen that the inclination which leads us that way, may become a vice in us, when it is opposed to the public good. On the contrary, it is a merit in the estimation of God and men to desire and to procure the public good, provided it be by honourable and good means. And may God grant,

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that

that so noble and generous a sentiment may be felt by all men; and especially by those who rule in our states, and those whose genius and taste keep up the credit and influence of science and literature in the world. On this sentiment I have drawn up a treatise of Public Happiness; an object which should engage the thoughts, and constitute the pleasure of those whom providence has placed on the several thrones of this world. It would be in vain, without doubt, to expect many advantages from my undertaking, or to pretend to disengage from his interests, that tyrant of the world, which has ruled with absolute empire in all ages. But I am well assured that I can never repent my having advised, and celebrated *public good*, however ineffectual my endeavours may prove. We may esteem it; we may wish it; if we are not permitted to hope it. *Amare liceat, optare liceat, si potiri non liceat.*

It is in this plain and, we may say, pious manner, the whole treatise is written. M. Muratori seldom reasons like Montesquieu, or speculates like Hume; but he preaches like Tillotson; and his discourses are highly deserving the attention of princes.

He begins with defining the terms Public Happiness; and then shews it to be the duty of princes and their ministers to procure it. He points out the education which youth should have to fit them for public offices; and the great views which men of elevated stations or geniuses should entertain in respect to the public. He then treats of religion, as a sincere Roman catholic; of the study of the belles-lettres; of the influence of what he calls the christian philosophy on manners and customs; and of jurisprudence, and the administration of justice. Then of laws; of medicine; of the mathematics; of logic; natural philosophy and metaphysics; of history, eloquence, and poetry; of agriculture, and the several arts useful to a state; of commerce, and the attention which princes ought to pay to it; of provisions, and the commodities and materials of trade; of luxury, and disorders among the people; of the manner of laying on taxes; of excessive taxes, and the method of removing them.—As this last subject has been much talked of and written about, by some of our political quack-doctors, we shall present the Reader with the sentiments of Mr. Muratori, as far as they can be applied to the circumstances of this nation. In this manner, we shall officiate as political writers, and give our king and his ministers good advice, without putting the treasury to the expence of a pamphlet; while at the same time we do our office as Reviewers, and shew the talents and merit of our Author.

‘When a state begins to taste the fruits of peace, reason, and compassion require that we should gradually pay off the debts which have been incurred, and the taxes which have been



laid on their account. No wise man can call in question my proposition; and yet we seldom act upon it.—Indeed there have been persons who have maintained, that if a national debt be not necessary, it is useful to the public itself, because it creates a fund, which serves the convenience of thousands. This question has been much discussed in England lately. The national debt amounted to forty millions sterling. The partizans of this fund alledge in its favour, that it gives an income to widows, minors, &c. who could not employ their money in commerce, or have recourse to a profession for a maintenance; and that to cut off this resource would be a great injury to this part of the community. By means of a bank, the money of the public is circulated, and the people are encouraged to assist the public necessity. If the debt were discharged, some other expedient for these purposes must be tried, which instead of bringing relief to the people, would probably fatigue and burthen them more. I am persuaded that those who are for a bank, under a pretence of its being a source of great convenience to a part of the nation, may have other plausible reasons to support their opinion; but my business is with those which are opposed to an attempt to relieve the state; for a nation in debt, should be considered as a person in sickness. It is not from a man who regards only his own interest, that we are to expect fair and proper counsel.—Now, who are those who would render our funds eternal, and who are warm against any proposal for discharging them? They are those who are creditors in large sums to the state, and who draw great advantages from well established funds, where their capital is secure and their income certain. They may have less profit than in trade; but they have less trouble and less risque; they would not therefore wish to forego so great a convenience. It is not necessary to exhibit the advantages which here arise to poor families and poor widows; the principal creditors of the state are the rich and opulent: when they speak in favour of the poor, they mean it for themselves, and their compassion is the masque of their selfishness. But there is a reason which cannot easily be disputed for discharging public debts. Let us suppose that the public is composed of a hundred thousand persons; and that out of that number three or four thousand are creditors; while the debt remains, ninety-six thousand persons labour, and as it were withhold the bread from their own mouths to furnish a certain revenue to those who have lent money to the state, and who, for the most part are in easy circumstances. Need we any more to conclude that all the laws of justice and of charity plead for the relief of the people as far as it can be effected, and that the public conduct is not to be regulated by those small numbers in a community who are interested in its misfortune?



What the Author says of paying first our foreign debts, and then turning our attention homewards; with the method he advises of saving money and discharging public burdens, will be scornfully smiled at by many of our political writers, because it has none of that speculation and refinement which now infect most of our writings, and which are often at variance with truth and common sense. It is wonderful to see the number of fine arguments which are arranged in favour of our debts: we mean of their continuance; none of which will bear a single glance from the eye of *honest* reason. It is as wonderful, on the other hand, to see the waste of industry, we cannot say talents\*, in schemes and plans and calculations to pay off this debt. Such things may be read by *Jews*, whose only object is money, and who have no use of their understandings but to calculate; but they are of no value to common sense. A sensible and well-meaning man, like M. Muratori, would in a very few words shew us how to discharge the national debt.

The Author proceeds to treat of money, and he has many useful observations on the subject. He then mentions archives, registers, and the care of the poor; public games; the regulation of the chace and of fishing. What he says of troops is very worthy of attention. And he has some sensible hints on public buildings; the police; and the preservation of the public health. He concludes the whole, with a general view of his subject, and an affectionate exhortation to those whose more immediate duty it is to attend to it.

This work will be valued more for its plainness and benevolence, than for its ingenuity. It is written on the best principles of Italian government; but it cannot be expected to breathe that high spirit of liberty, which is characteristic of an Englishman. He speaks of princes as fathers of a family, which is all under their eye; and his counsels are better suited to the princes of such little communities as he had been used to in Italy, than to those who preside over large and complicated governments, and who are at such a distance from their people, that all relation and all affection between them are weakened and lost. We can recommend the work however, as useful to most people who turn their thoughts to subjects of public good. If it does not give them much information, and they may think the Author often mistaken, they will be yet pleased by his good intention, and the great philanthropy which animates every thing that flows from his pen.

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\* It is scarce necessary to remark, that this censure is not meant to extend to those men of real talents, and liberal minds, whose speculations, on this subject, are founded in truth, and improved by just and accurate observations on "Men, Manners, and Things."

## A R T. V.

*Les Bon-sens, &c.*—Good Sense; or natural Ideas opposed to those which are supernatural. 12mo. London. 1772.

THERE seems to have lately arisen, the warmest zeal for the highest species of infidelity: and great is the diligence of those who have undertaken to give it credit in the world. The Author of the Work before us is, probably, but a disciple in this school; for his production is chiefly a copy; and its most striking passages are little more than transcripts from some late atheistical productions. We have already, on various occasions, expressed our disapprobation of the principles and views of these men. It is our duty, however, to do justice to their performances, and to exhibit their arguments to the public, with fairness and impartiality.

The book opens with the following fable: A vast empire is governed by a monarch whose conduct is capricious, and perplexing to his subjects. He must be known, loved, revered and obeyed; but he never shews himself; and all things conspire to render uncertain every notion which can be formed of him. The people subject to his power, have no ideas of the character and laws of their invisible sovereign, but those which are given them by his ministers. These ministers, however, agree that they have no idea of their master; that his ways are past finding out, and that his views and qualities are totally incomprehensible; but they are far from being of one mind, concerning the orders given by this sovereign, whose very organs they pretend themselves to be. They announce them differently in every province of the empire. They decry, and treat each other as impostors, and guilty of forgeries. The edicts and commands which they undertake to promulgate are obscure; they are enigmas, not to be understood, or guessed at, by the people, for whose instruction they were designed. The laws of a concealed monarch had need to have interpreters. But those who explain them are ever disputing with one another upon the true method of interpretation. Beside they are not consistent with themselves. All that they relate of their hidden prince is a tissue of contradictions; every word they say, is immediately proved to be false. They say, he is supremely good; while there is not one man who does not complain of his decrees. They suppose him infinitely wise; yet, under his administration every thing appears contrary to reason and common sense. They boast of his justice; while the best of his subjects are commonly the least favoured. We are assured he sees every thing, yet his presence never remedies an evil. They say, he is the friend of order; and all in his government is confusion and disorder. He effects every thing by his own power; and yet events seldom answer his projects. He foresees whatever can come to pass,

but



but does not know how to prevent any thing. He is impatient of offence; and puts it in every one's power to offend him. We admire his knowledge, and the excellence of his works; and yet his works are full of imperfections, and of very short duration. He is continually occupied in doing and undoing; in repairing what he has done, without ever being content with his work. In all his undertakings, he proposes only his own glory: but he does not succeed, for he is not glorified. He employs himself only for the good of his subjects; and his subjects, for the most part, are in want of necessaries. Those whom he seems to favour, are generally the least satisfied with their lot: they are, almost all of them, in perpetual revolt against a master, whose greatness they admire, and whose wisdom they extol; whose goodness they adore; whose justice they fear; and whose commands they respect, but never observe.

Where this empire is situated,—who is the monarch,—who are his ministers, and who his subjects,—needs no explanation.

At the same time, that this fable shews the Author's manner of writing, it is, in some measure, an epitome of his Work; for, in the whole volume, he does little more than dilate the several parts of this sophistical introduction.

This method of considering the works of God; of nature; or whatever we may call the principle which produces the wonderful effects we see, is not only unphilosophical, but so petulant and illiberal, that we must suppose its abettors to be under some unfortunate circumstances, and determined to speak evil of nature by way of revenge. It can never be worth any man's while, to persuade us to relinquish the notion of wisdom and goodness actuating the universe, though in a manner incomprehensible by man. We might exchange this opinion, for that of necessity, if any advantage could arise from it; or if our speculative difficulties could be lessened: But since our miseries cannot be avoided; and our highest duty is to submit; we will prefer goodness to necessity, and design to chance. We are insulted with the question,—Where are these qualities to reside?—And pray where is necessity to reside? We are told, that a certain organization must produce intelligence. And what must produce necessity? We are sure, that there is some principle which actuates the universe. We say, it is intelligent, wise and good, because its effects are similar to those which are produced by the same qualities in ourselves. How it should be so, it is no wonder, we cannot tell. It is true, metaphysicians and divines have annexed so many fancies to this truth, that, in most of their writings, it is as absurd as atheism could wish it. But we can easily see the general truth; and we profess our intention to adhere to the notion of a God, though his greatness be unsearchable and his ways past finding out. In



this case, we have every thing on our side; and can have nothing to apprehend from the blind goddess Necessity; who plays her freaks at random; who cannot distinguish us as her enemies; and will knock out the brains of an atheist, just as she would those of an ass.

The Author of the work before us does not confine his observations to the being and providence of God; but extends them to the evidence and dogmas of christianity. The Reader may chuse to see what he says on a question which has often engaged our divines, and which he treats in that flimsy and desultory manner which prevails through his whole work.

Divines tell us again and again, that man is free, (by the way, half the divines of Europe are of a contrary opinion) while all their principles conspire to destroy his liberty. In endeavouring to justify the Deity, they, in fact accuse him of the blackest injustice. They suppose, that without grace, man is under a necessity to do evil; and they say, God will punish him, because he has not given him grace to do good! The least reflection would oblige us to acknowledge, that man is under a necessity in all his actions; and that his free choice is a chimera, even in the system of divines. Does it depend on man, to be born of such and such parents? Can he chuse to take or not to take the opinions of his parents and instructors? If I had been born of pagan or mahometan parents, was it in my power to become a christian? Grave doctors, however, assure us, that a just God will damn, without mercy, all those to whom he has not given grace to hear of the christian religion.—The nativity of a man does not depend on his choice. He has not been asked, whether he would or would not come into the world. Nature did not consult him on the country and parents which should be given him. His ideas, opinions, notions, true or false, are the necessary fruits of the education which he has received. His passions, and desires are necessary consequences of the temperament which nature has given him, and of the ideas with which he has been inspired. During the course of his life, his purposes and his actions are determined by connections, habitudes, affairs, pleasures, conversations, and thoughts which present themselves to him involuntarily; in a word, by a croud of events and accidents which are out of his power. Incapable of foreseeing the future, he neither knows what he would do, nor what he will do in the instant which is to follow that in which he now finds himself. Man goes through life, without having been free one instant, from the moment of his birth to that of his death.—It is said, man has a will; he deliberates, chuses, and determines; and you conclude that his actions are free. It is true; man has a will; but he is not master of it, or of his desires. He can desire and wish

only what is advantageous to himself; he cannot love pain, or detest pleasure. You will say, that he sometimes prefers pain to pleasure; but then, he prefers a transitory pain in the view of procuring a greater or more durable pleasure. In this case, the idea of a greater good, determines him necessarily to deprive himself of the lesser.

There is nothing new or striking in these observations; and they would be read without offence, as all the book might; but for that spleen against particular professions, and instructions, which seems to be the plague as well as reproach of the Author. A true philosopher would trace these professions and instructions to their origin, and find materials for passions very different from rancour and ill-nature.

We pretend not to apologize for priests and pedagogues; but we fear the Author has not done much toward reforming them, by his general and random reproaches.—There is, however, a vein of sincerity, and honest zeal, which runs through this treatise; and on that account it deserves its share of commendation. Every man does very right to publish his sentiments. If the government of Satan be the properest to prevail; by all means, let its principles be exhibited. Let them be exhibited, at all events, if any one is so disposed;—were it only to keep the weapons of our divines from growing rusty. We mean not *carnal weapons*: but those of wisdom, learning, and eloquence.

## A R T. VI.

*De l'Homme, et de la Femme, considérés physiquement dans l'état du Mariage. Par M. de L. . . , Chirurgien. Avec figures en taille-douce.*—Man and Woman physically considered, &c. 12mo. 2 Vols. Lisle. 1772.

THE Writer of this Work very justly and candidly observes that *Venette*, the well known author of *Le Tableau de l'amour conjugal*, has given the public some information on subjects of this kind, but that he has blended with it many false opinions and ridiculous notions. He ascribes these defects rather to the times than to the author, who had not the advantages we now derive from later discoveries in philosophy.—The Work before us is drawn up with the same view as that of *Venette*; but without his fables and absurdities; and consequently in a manner more inoffensive and chaste. It is a subject, however, on which it is difficult to write without inflaming the imagination, and hurting the modesty of the Reader.

It begins with a display of the various qualities, and constitutions, by which men are more or less fitted for matrimony. He characterizes the sanguine, the bilious, the melancholic, &c. and shews the errors into which men are led for want of a

scrupulous



scrupulous attention, in every man, to his physical abilities for the holy state.

This leads him to consider the choice of a wife, on physical principles. We cannot say that his observations, here, are very striking.—He then treats of stimulatives; and very properly exposes the foolish opinions of those who recommend or use those pernicious drugs, which are supposed to impart the most wonderful powers of enjoyment. His next chapter is on impotence, and he has some good hints on the causes and cure of it in some cases. He then treats of barrenness, and charges the misfortune on both sexes, equally.

The second volume opens with a long and zealous chapter on marriage.

The Author then enumerates the several sorts of people who are blameable in respect of their celibacy; and we think that what follows is one of the most striking passages in the whole work.

† After the class of literary men, most of whom avoid marriage, there is a more considerable one, which is seldom thought of, and which is more injurious to population; I mean that class of persons whose ardent imagination excites them to devote all their time to reading. It is probable, says M. Tissot, that of all the causes which have injured the health of women, the principal has been the prodigious multiplication of romances within the last century. From the cradle to the most advanced age, they read with an eagerness which keeps them almost without motion, and without sleep. A young girl, instead of running about and playing, *reads*, perpetually reads; and at twenty, becomes full of vapours, instead of being qualified for the duties of a good wife, or nurse. These causes, which influence the physical, equally influence the moral man. I have known persons of both sexes, whose constitutions would have been robust, weakened gradually by the too strong impressions of impassioned writings. The most tender romances hinder marriages instead of promoting them. A woman, while her heart is warmed by the languors of love, does not seek a *husband*; a HERO must lay his laurels at her feet. The fire of love does not warm her heart; it only *enflames* her *imagination*.

In the next chapter he treats on the customs of various nations, in the ceremony of marriage. This disquisition is followed by one on the influence of marriage upon health. The Author then gives the anatomical distinction of the sexes, &c. &c. and explains these subjects with as much decency as he could; so that the prurient disciples of our obscene scribblers will here find very little gratification.

The gentlemen of the faculty, and the learned in general, will receive no great information from this work. It is



calculated rather for that lower class of readers, who may have had their imaginations led astray, and their health injured, by the absurdities of Venette. The Author writes decently; but not well: he often approaches to excellence; but seldom attains it.

## A R T. VII.

*L'Iliade D'Homere, &c.*—The Iliad of Homer, translated into French Verse, with Notes, a Discourse on Homer, and an Examen of his Philosophy. By M. De Rochefort, of the Royal Academy of Inscriptions and Belles Lettres. 8vo. 3 Vols. Paris. 1772.

**H**OMER, in his French apparel, has heretofore suffered as much as one of his heroes did in borrowed armour; with this difference, that in one case the misfortune was occasioned by too much weight, in the other by want of weight. Whether it is that the old Greek bard misbecomes the flimsy dress of Parisian silks, or that those who have undertaken to translate him have been unequal to the task, we cannot positively say; but it is certain that the philosopher, La Motte, who, in spite of Fate and Nature, would be a poet, was every way unqualified for the work: and others have attempted it with no better auspices.

On examining the translation before us we find, however, both elegance, and dignity of language; and we may presume to say that M. De Rochefort has done honour both to his country and to himself.—The notes, &c. are also valuable for the proofs which they afford of the learning, good sense, and taste of the Writer.

## A R T. VIII.

*Les Systemes.*—The Systems; a Poem. 4to. Geneva. 1772.

**T**HE subject of this little poem is, the Supreme Being amusing himself with attending to the Doctors of the Sorbonne, while they are disputing concerning the nature of his existence.

However liable to ridicule the argument may be, the drama is too farcical for the Deity to bear a part in it. Nevertheless, it is written with humour and spirit; and the old bard of Femy is supposed to be the Author.

## ART. IX.

*Histoire de l'Academie Royale des Sciences, &c.*—The History of the Royal Academy of Sciences at Paris; together with the Mathematical and Physical Memoirs for the Year 1769. 4to. Paris. 1772.

## GENERAL PHYSICS.

MEMOIR I. *On certain Insects on which Plants have been found growing.* By M. Fougeroux de Bondaroy.

NATURALISTS have long been amused with marvellous accounts of the *Vegetating-fly* of the Charibbee Islands, or of plants sprouting from the bodies of animals, and particularly of certain insects. The *Plant-worm* of China has, on the other hand, been presented to us as exhibiting an instance of an animal directly proceeding from the root of a vegetable. Even the ingenious Mr. Needham\* has lately considered these *plant-animals*, for so they have been called, as furnishing proofs of the change or conversion of the animal into the vegetable species, and *vice versa*, effected merely by the means of a decomposition which, according to his system, is productive of organized and living beings.

Several specimens of these *Vegeto-animal* combinations that are in the Author's possession, are here delineated and described by him, with more care and accuracy, we think, than the subject deserves. We can see nothing more wonderful in the growth of a small plant on the body of a scarabee, than in a fungus vegetating on a beer cask, or a wall flower on a bare stone. As to those plants that have been found growing on the bodies of certain insects, or their nymphs, there can be no doubt that they are merely *parasites*, whose seeds have fallen on them, and have there found a proper support and pabulum. The Reader may find the exaggerated and ridiculous descriptions that have been given of the *Vegetating-fly* in particular, sufficiently exposed, and the phenomena satisfactorily accounted for, by Dr. Hill, in the 53d volume of the *Philosophical Transactions*, p. 271†.

MEMOIR II. *On the Stone called Tripoli.* By the Same.

This article contains only a few slight observations on the origin of this stone, which the Author conjectures to owe its formation to argillaceous earths, or to schists, which have undergone the action of subterraneous fires.

MEMOIR III. *On the Ratio of the respective Strengths of different Kinds of Brandy or Spirit of Wine; as deduced from their different Densities or specific Gravities.* By M. Brisson.

On the addition of water to spirit of wine, or other inflammable spirits, the bulk of the compound is found to be sensibly

\* In the notes which he has annexed to his French translation of the Abbé Spalanzani's *Microscopical Discoveries*.

† See also Review, vol. xxxi. p. 210.



less than the sum of the bulks of the two liquors: its density, at the same time, is increased in a greater proportion than results from the respective specific gravities of the two ingredients. We refer our Readers to our account of the Memoirs of the preceding year, for the history of this discovery, and for some observations made by M. de Montigny on this subject †.

The objects of M. Brisson's Memoir are, to discover according to what law, or in what ratio, the *additional* specific gravity of the compound, above that which results from calculation—or the *excess* of density which it acquires from the *penetration* of the two liquors, proceeds: and, in the next place, whether the said penetration is caused solely by the introduction of the particles of the water into the pores of the spirit of wine; or of the particles of the latter into the pores of the former; or finally, by the mutual insinuation of the particles of each into the pores of the other.

As the specific gravities of spirituous liquors of different strengths are found not to be strictly proportional to the quantity of phlegm, or water, that they contain, the first of these inquiries relates to a matter of some consequence; as it leads to a just determination of the respective strengths of different brandies, considered both as objects of commerce, and of taxation. The hydrometer is the instrument employed for this purpose, which, by first ascertaining the specific gravities resulting from different mixtures of rectified spirit and water, in known proportions, and as affected by *penetration*, is afterwards qualified to indicate the quantity of rectified spirit contained in brandies or other spirits, in which the *ratio* of the two ingredients is unknown. The Author here gives some tables, which contain the results of his experiments, and form the groundwork of a tolerably accurate determination. On this head, we shall only observe that the *additional* specific gravity, arising from the *penetration*, is found gradually to *increase*, till an *equal quantity* of the purest distilled water is added to the highest rectified spirit; and that, on the addition of *more* water, it gradually *decreases*.

The other articles of inquiry are more properly objects of philosophical curiosity. It follows from the Author's experiments that the two fluids penetrate *each other*, but in different proportions. It appears, too, fairly deducible from the observed densities of his different mixtures of the two liquors in various proportions, that spirit of wine admits a greater number of the particles of water into its pores, than the water can receive of the spirituous particles into its interstices; and that, in the proportion of  $\frac{2}{3}$  to  $\frac{1}{3}$ .

† See the Appendix to our 46th volume, page 687.



After giving the detail of his experiments on this subject, the Author draws a curious and singular conclusion from some of them, relating to the nature of water, considered as an *element*. Whatever title it may have to that denomination, he thinks that he may justly infer, from the appearances attending the penetration of water and spirits, that the former is not a homogeneous substance, or that its particles are dissimilar; at least in figure or magnitude. We shall endeavour to contract the substance of his argument within a moderate compass; premising only that his experiments were made with the purest distilled water. M. Brisson reasons nearly in the following manner:

If all the particles of water were perfectly similar in form, size, &c. they would all be equally capable of entering into the pores of the spirit adapted to receive them; and *that* augmentation in the specific gravity of the mixt, *which proceeds from the mutual penetration of the two liquors*, would arrive at its *maximum*, as soon as ever a quantity of water was added to a portion of the spirit, sufficient to occupy or fill these pores. That this is not the case, will probably appear from the following observations.

The above-mentioned augmentation of density, as we have already observed, is the greatest possible, when equal quantities of the two liquors have been mixed. Now when eight measures of water are added to eight equal portions of spirit, and constitute, for instance, a mixture weighing about 773 grains, the above-mentioned increase of density is found to amount to about 20 grains. Nevertheless, one of these eight measures of water singly weighs above 51 grains, and must therefore certainly contain more than a sufficient number of particles to produce an equal increase of density, if *all* its particles were *equally* well adapted to enter the pores of the spirit. Further, this same measure of water, added to 15 measures of spirit, augments the density of the compound only  $4\frac{1}{2}$  grains more than it ought to do, if there were no penetration. A part too, it is to be observed, even of this small augmentation, is to be attributed to the reciprocal penetration of the particles of the spirit into the pores of the water. This portion of water therefore contains only a few particles adapted to insinuate themselves into the pores of the spirit of wine; the greater part of which pores therefore remain empty, as they can receive no more aqueous particles from this particular measure of water; but at the same time are capable of admitting more, to be furnished from fresh parcels of water added to the spirit. The constituent parts of water therefore are dissimilar; as may likewise, for reasons of the same kind, be affirmed of the particles of spirit of wine. The Author's reasoning is plausible; but his conclusion is not perfectly

perfectly unexceptionable, particularly with regard to the universality of its application.

Of the several short and detached articles relating to Natural History, which are annexed to this class, we shall notice one, from which we learn that the elastic resin, or the singular substance termed *Casutchoe* [of the properties of which we gave a pretty full account in the Appendix to our 46th volume, page 689] is probably not peculiar to Cayenne. M. Poivre has discovered a plant very common in the isle of France, which furnishes a milky juice that thickens into a resin extremely extensible, though not quite so elastic as that of Cayenne. A band or girdle made of this substance has been produced before the Academy.

#### A N A T O M Y.

MEMOIR I. *On the Structure and Uses of the Urachus in the human Subject.* By M. Portal.

Two opinions have divided anatomists with respect to the uses of the *Urachus*. Some have affirmed that it is vascular or pervious, and that it is destined to convey the urine of the fœtus from the bladder to the cavity of the Allantoid membrane; which however exists only in brutes. Others consider it only as a ligament, intended to retain the bladder in a proper situation. It will be sufficient here to observe that the Author's inquiries on this subject tend to evince the justice of the latter opinion.

MEMOIR II. *On the Action of the Lungs on the Aorta during Respiration.* By the Same.

The Author takes considerable pains to prove, both from an attentive and minute consideration of the structure and situation of the parts themselves, and from some experiments made on them, that in the first inspiration after birth, and possibly in every succeeding one, the air enters the right lobe of the lungs sooner and with greater facility than the left; in consequence of the obstruction which the left branch of the *Aspera Arteria* meets with, from the curvature of the Aorta, and from other causes. This observation explains a phenomenon, the knowledge of which, he thinks, may be of some consequence in certain circumstances; particularly in the case of bastard children, viz. that the right lobe of the lungs of a child, that lived a very short time after its birth, being put into water, swam while the left lobe sunk.

It is an opinion almost universally received among naturalists, that mules are incapable of propagating their species. Some exceptions, however, to the truth of this doctrine have been formerly produced; and their validity appears to be fully confirmed



by an observation sent to the Academy by M. de Nort, a Knight of the order of St. Louis, at St. Domingo; whose relation is accompanied with proper testimonials, and every other formality proper to render it authentic.

A she-mule belonging to that gentleman, which was the produce of a mare, and whose body was considerably swelled, and bore some external appearances of disorder in the parts of generation, was put by him into the hands of a black farrier, to be cured of her complaints. The negro doctor, who is certainly to be excused for not suspecting the nature of his brute patient's disorder or situation, cast her in order to administer to her a drink. On throwing her down for that purpose, she almost immediately brought forth a young mule, alive, and well formed. In about ten hours, however, both the mother and her foal died; evidently in consequence of the injuries they had both of them received, from the violence said to have been used on the occasion.

On receiving this account the Academy, some of whose members recollected their having been informed of some similar productions having been observed at Naples, wrote for further and more accurate information to Father della Torre, a well known and ingenious correspondent of the Academy. He applied on the occasion to Don Carlos de Marco, Secretary of State, and to the Prince of Francavilla; who both keep large studs, in which they breed a considerable number of mules. The substance of their information is to the following effect:

It seems that at Naples they breed two kinds of mules; one of which is the produce of a horse and a *she-ass*, and which is reckoned, in every respect, greatly superior to the other, and more common sort (which is here, we apprehend, generally designed by the name of mule) produced from the commerce of a jack-ass with a mare, and which is there termed *Gazzino*. The male mules of the first kind, or which come from the she-ass, have constantly been found incapable of propagating their kind; at least no example has occurred at Naples, of their having produced any stock. But the female mules of the same species sometimes bring forth young, though the examples are rare. Father della Torre was witness to one production of this kind, that happened while the present King of Spain reigned at Naples: and the Prince de Francavilla and Don Carlos de Marco assure the Academy, that they have both had instances of the same nature in their own studs. They say nothing of the other species of mules, of the same kind with that of M. de Nort, and produced from a mare. From the whole of the evidence that has come before them on this subject, the Academy declares that it appears to them, that the males of both species are constantly unfruitful; but that the females of both  
kinds,



kinds, under certain rare, and hitherto unknown, circumstances, are capable of producing young.

# C H E M I S T R Y.

MEMOIR I. *New Enquiries made with a View to determine the Nature of the Bile.* By M. Cadet.

We gave the general result of this ingenious Chemist's analysis of the human bile, in the Appendix to our 45th volume, p. 522. From his experiments he inferred that this fluid is a natural liquid soap, formed of a combination of the fossil *alkali*, with a portion of animal oil, and some other principles. M. Ræderer, on the contrary, in a thesis lately published at Stralsburg, has maintained that the bile contains an *acid* principle, completely evolved, and that accordingly it coagulates milk. M. Cadet here denies and confutes the assertions of that gentleman, so contradictory both to his former experiments, and those which he has since made on the subject. He offers likewise some conjectures to account for the manner in which M. Ræderer has probably been led into this mistake.

MEMOIR II. *On the Essaying of Silver.* By M. Tillet.

The essaying of silver is an operation of a different nature, or rather is instituted for a different purpose, from that of refining it. The intent of the last mentioned process is merely to reduce the silver to a state of absolute purity: whereas, in the former, a very small and determinate quantity is cut off from a large mass, in order to ascertain its degree of purity (and consequently that of the whole mass from which it was taken) by the loss of weight which it sustains, on being cupelled with lead; which volatilizes, scorifies, or carries off into the substance of the cupel all the imperfect metal with which the silver was alloyed.

The Author's former very curious and accurate researches on this important subject, made in conjunction with Messrs. Macquer and Hellot, were pretty largely noticed by us in the 37th volume of our work [September 1767. p. 161]. The present Memoir contains many ingenious views, and delicate experiments tending greatly to the farther improvement of the art of essaying. The Author particularly endeavours to evince the necessity of keeping an account of, or of actually extracting from the cupels, the small portion of fine silver which is now found to be carried off with the lead, and to be absorbed and retained by these vessels, in the operation; in order thereby to avoid the variations to which the essay must otherwise be subject, and accurately to ascertain the intrinsic value of the metal. Although the quantity thus imbibed is in itself small, as is indeed the whole quantity employed in the essay, it is relatively of considerable importance; as it affects the valuation of very large masses of the noble metal. To evince the magnitude of the error, or the erroneous non-valuation incurred by the neglect

of this small quantity, the Author proves that it answers to no less a proportion than 1 and about  $\frac{1}{7}$ th per cent. of all the coined silver that circulates in commerce; and to  $1\frac{1}{4}$ th of all that is manufactured into plate.

The third Memoir of this class contains a particular description, accompanied with drawings, of a large furnace erected under the direction of M. Jars, for the refining of copper, at Cheisseley in the Lionnois. The class itself is terminated by a short article, in which M. Cadet communicates the singular result of a certain process, which gives occasion to a problem that may exercise the sagacity of our chemical readers.

Having added a certain quantity of rectified spirit of wine to a solution of mercury in the nitrous acid, he distilled the mixture. The residuum of the distillation, on being treated either with the fossil or the fixed vegetable alkali, constantly gave over a *volatile alkaline salt*, both in a concrete and in a liquid form, together with a small quantity of oil, which had a bituminous smell. It is asked, how this volatile salt and bitumen were produced from a compound, the ingredients of which appear so unlikely to furnish them?—Without undertaking to answer the whole of this question, we shall only observe, that it may not perhaps be difficult to trace the origin of the oil and bituminous smell, from the oleaginous principle, known to be contained in ardent spirits, combined with the acid.

#### BOTANY.

MEMOIR. *An Examination of the Question, Whether the Species of Plants are liable to be changed, by an Intermixture with each other?* By M. Adanson.

We have seen in a preceding article\*, that the issue of two different species of animals has, in a few instances, been found prolific. The examples however have not only been rare, but further evidence is still wanting, in our opinion, to shew whether the new race thus produced, possesses the power of still further continuing itself. The existence of *vegetable mules* likewise, produced by the concurrence of two plants of different species, has been maintained by Linnæus and his disciples; who affirm that these new productions constitute, not merely a *temporary variety*, but a distinct and *permanent species*.

M. Adanson here relates several experiments made by him, with a view to determine this celebrated question; the results of which strongly militate against the Linnæan doctrine on this article. His trials appear to us to evince the immutability of the species of plants; and to shew that the vegetable *Hebrides*, or mules, are only a set of *monsters*; which nature sportively permits to appear, for a time: but without any serious intention

\* See this Appendix, p. 553.



of suffering them to perpetuate themselves, and thereby to cover the face of the earth with a scene of confusion, by their promiscuous and illicit concubinage.

The apparent change of species, which has been effected in certain plants by Linnæus, on his impregnating them with the male *farina* of other vegetables, is here shewn by M. Adanson, not to take place when the plants are of different families. He shews likewise that, in other cases, the seeming new species thus artificially, or even naturally and accidentally, produced, return in process of time to their original stock. It would carry us too far to relate his experiments on this head. On considering all the examples that occur to him, or that have been alledged by others, to prove the production of new races of vegetables, he determines that the changes effected by the mixtures above-mentioned are not greater, or more permanent, than those which have been produced by difference of climate, soil, culture, and other causes; by the operation of which, many plants in our gardens are so much changed in their habit or appearance, from that which they presented in their wild state, that the most skilful botanist may find it difficult to know them again.

We shall only add that the Author's *sucron* (a kind of barley) with four rows of grains, of which we formerly gave an account†, having been assiduously cultivated by him, during six years, in hopes that it might prove a new and permanent species, produced every year some ears containing the same number of rows; but after that time it entirely lost that property, and returned to its natural state, in which it bears only two rows.

#### GEOMETRY.

This class contains only a Memoir, by the Marquis de Condorcet, on the nature of Infinite Series; another, by the Abbé Bossut, in which the same subject is considered under a different point of view; and some enquiries relative to the integral calculus, by M. D' Alembert;—all equally unsusceptible either of extract or abridgment.

#### ASTRONOMY.

The greatest part of this class is occupied by the numerous memoirs relative to the transit of Venus, which happened this year. In one of them M. le Monnier compares the observations made in America with those made in the northern parts of Europe. The *phasis* which he has chosen for this purpose is the internal contact; as he judges the external or first contact to have been too difficult to determine accurately; though he admits this *phasis* in the observations made at Greenwich and

† See the Appendix to our 38th vol. p. 586, and to our 42d vol. p. 498.



Stockholm. From the whole he deduces a solar parallax of only *seven* seconds and one-half.

Of the other Memoirs we shall extract a few particulars from one, presented by M. de la Lande, in which he collects the numerous and accurate observations which have been made on the remarkable comet of 1769, and from thence calculates its elements. He finds that this comet is not one of the 55 which are marked in our tables, and whose elements have been calculated; the periods however of only three of which are known. According to an observation of M. Zanotti at Bologna, its tail, on the 12th of September, extended to the distance of 74 degrees. The comets of 1618 and 1680 are the only two that equalled it in that particular. M. Pingré, being at sea between the isle of Teneriffe and Cadiz, observed its tail on the 11th of September to be 90 degrees in length. According to the first of these observations however, supposing its tail to be in direct opposition to the sun, M. de la Lande, having first determined the comet's distance from the earth, finds that its tail extended to the distance of 36 millions of miles. He remarks that its orbit does not in any part of it approach that of the earth; nor was it in any danger, either before or after its perihelion, of giving the planet Venus a brush; as had been, he observes, ridiculously suggested in some of our English news-papers.

The remaining articles of this class are, observations by M. Cassini, and M. le Monnier, on the variations both in latitude and longitude, which have been observed in the motions of some of the fixed stars; a Memoir on the inclination of the third satellite of Jupiter, by M. Maraldi; the continuation of M. du Séjour's elaborate *treatise*, as it may be called, on eclipses; and a few particular astronomical observations.

#### MECHANICS.

MEMOIR I. *On the Nature of the Curve described by Cannon Balls and Bombs, as affected by the Resistance of the Air.* By the Chevalier de Borda.

The Author of this Memoir, in his introduction, observes that the elementary writers on gunnery have, in general, considered the motion of cannon balls and other projectiles of the same kind, as being little affected by the resistance of the air; and that they have accordingly formed all their calculations of their ranges, on a supposition that the curves described by them were exactly parabolical. He adds that, on considering this matter with attention, and making the necessary calculations, he has been *surprised* to find how greatly these writers have erred, by neglecting to attend to the very considerable retardation caused by the resistance of the air; and that he has therefore found it necessary to discuss anew the theory of the motion of these projectiles, which is so greatly influenced by that resistance.

Newton

Newton indeed, he acknowledges, has paid an attention to this element, in the second book of his *Principia*; where he has determined the curve, described by a heavy body moving in a resisting fluid, to be a species of hyperbola; and, from his calculations, has deduced some rules much more exact than the antient ones, but not perhaps sufficiently accurate for practice. M. Euler likewise, he observes, in the Berlin Memoirs for the year 1756, has attempted an approximation towards this curve; as has also M. Lambert, since that time, in the volume of the same Memoirs for the year 1765. But as they have not applied their calculations to the actual effects of artillery, the Author has here undertaken to supply their omissions, and to discuss the principal questions relating to this subject; particularly the nature of the curve, and the consequences deducible from thence in practice.

We cannot avoid expressing *our surprise*, that the Author, in his enumeration of his predecessors in this enquiry, and his account of the progress they had made in it, should entirely overlook our ingenious countryman, the late Mr. Robins; who has largely treated this very subject\*, and whose curious experiments, and calculations, relating to it, certainly merited notice, if not distinction, or perhaps acknowledgment. And yet he is mentioned by the Author, but that only once, slightly and incidentally, on account of his observation, that the velocity of a cannon ball, at its emission from the piece, is, in some cases, so considerable as to produce a vacuum behind it.—This remark we have thought due, at least, to the memory of Mr. Robins, and the forgetfulness of our Academician.

We shall pass over the Author's analytical approximations towards the variable curve described by projectiles moving in a resisting medium; and shall confine ourselves to the physical and more popular part of the subject. In order to give an idea of the very great difference between the ranges of cannon balls, as supposed to move in a medium void of resistance, and as they are actually experienced, we shall select one of the Author's instances; from which it appears that a 24 pounder, elevated to an angle of 45 degrees, actually throws a ball only to the distance of 2250 toises, or fathoms, which implies an initial velocity of 2038 feet in the first second of its emission: whereas neglecting the resistance of the air, its horizontal range, with the same initial velocity, according to the parabolic hypothesis, or *in vacuo*, ought to be 22,922 toises; that is, the resistance of the air destroys no less than 9-10ths of the effect †.

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\* In his *New Principles of Gunnery*, afterwards republished with his other Mathematical Tracts by Dr. Wilson, in two vols. 8vo.

† Mr. Robins's results, in a case not very different, are as follow. He calculates first that the resistance of the air to a ball of 24 pounds  
sued



We shall add only one curious corollary, which follows from introducing the air's resistance, as an element in the calculation, in the doctrine of projectiles. In consequence of that resistance, the angle of 45 degrees is not, whatever may be the velocity of the ball, the angle of the greatest range. We scarce need to observe, that this angle diminishes in proportion as the velocity of the ball increases. To shew what enormous errors may be committed by not attending to this element in the *calculus*, we shall extract two instances from one of M. de Borda's tables, from which it appears that the angle of the greatest range, of a ball of 24 pounds, proceeding from the cannon with a velocity of 1000 feet in a second, is only 33 degrees; and when its initial velocity is increased to 2000 feet in a second, that angle is reduced to 28 degrees and ten minutes.

Of the four remaining Memoirs in this class it will be sufficient barely to indicate the titles or subjects. The first contains some enquiries and calculations on the wheels of water-mills, by the Abbé Bossut. The second is a paper of M. D'Alembert, on the *Principles of Mechanics*. In the third, that great mechanician, M. Vaucanson, describes the improvements which he has made in the machine constructed for the *watering* of silks: an art of which our countrymen were for a long time sole possessors; till two machines, and proper workmen were privately procured from hence, and established at Paris and Lyons. In the last, M. Perronet considers the methods to be pursued by engineers, or architects, to prevent the tumbling down of large masses of mountainous or slopping ground; particularly in cases where houses are intended to be built, or roads formed, in such situations.

The great work containing the history of the arts is still continued. In the course of this year the histories of three have been published; viz. that of the Joiner, by the Sieur Ronbo; that of the Taylor, Mantua-maker, &c. by M. de Garfaut; and the Art of Fishing, by M. du Hamel.

The double prize, for the year 1769, of 4000 livres, proposed a second time by the Academy, for a Memoir on the best me-

fired with a full charge of powder, amounts to about 20 times its weight; and that its greatest horizontal range is less than three miles: whereas, on the parabolic hypothesis, it ought to be about sixteen. In small bullets the difference becomes enormous. Mr. Robins shews that a musket ball  $\frac{3}{4}$ ths of an inch in diameter, fired with half its weight of powder, ought, if it moved in a parabola, to fly 17 miles; its velocity at leaving the piece being 1700 feet in a second: whereas, in fact, it reaches not half a mile, or not a  $\frac{3}{4}$ th part of the computed distance: the resistance of the air to the motion of the bullet, on its first leaving the piece, amounting to 120 times its weight.

thod



thod of measuring the time at sea, and for the most accurate time-piece, which had previously undergone the necessary trials on ship-board, has been adjudged to a memoir, accompanied by a watch, of M. Le Roi, the elder; whose time-piece appears to have fulfilled all the conditions required by the Academy.

This volume is terminated by the *eloges* of five Academicians; viz. of M. Trudaine; M. Jars; M. Ferriën, best known, perhaps, to the philosophical world, by his singular theory and curious experiments relative to the organ of the voice in men and animals; and which he endeavoured to prove to be a stringed as well as a wind instrument, or to speak more precisely, a stringed instrument played upon by wind:—of the Duke de Chaulnes, of whose inventive and mechanical genius, as exercised in the construction or analysis of certain mathematical or philosophical instruments, we have lately had occasion to give some distinguished specimens:—and lastly of the Abbé Chappe, the last scene of whose life forms a considerable part of the subject of the following article.

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#### A R T. X.

*Voyage en Californie, &c.*—A Voyage to California, undertaken to observe the Transit of Venus on the third of June 1769; containing the Observations of that Phenomenon, and an Historical Account of the Author's Route through Mexico: By the late M. Chappe d'Auteroche, of the Royal Academy of Sciences. Compiled and published by M. Cassini the younger, &c. Thin 4to. Paris. 1772.

WE could not peruse this relation without frequently paying the tribute of a sigh to the memory of one of the most zealous votaries of science; nor without a melancholy retrospect to the singularly timed account we gave of his former academical journey into Siberia; undertaken with the same views, and prosecuted with the same singular ardor, with that which forms the subject of the present article. While we were employed in the agreeable task of exhibiting to our Readers his natural and animated display of the alternate anxiety and exultation attending his observation of the former transit †;—and while we were somewhat sportively addressing to him our hearty wishes, that he had not experienced so severe a trial of his sensibility in the succeeding observation of the same phenomenon;—little did we imagine that, at that very time, [July 1769, as we learn from the present Journal] the poor Abbe was struggling, in a desolate part of the earth, with all the accumulated horrors attending the attack of a pestilential distemper, which had already seized all his associates, and attendants, and rendered

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† See the Appendix to our 40th vol. p. 591.

them incapable of giving him the least assistance. This affecting scene passed at the Mission of St. Joseph, a village towards the southern extremity of California; which had, not very long after his arrival, been deprived of three-fourths of its inhabitants, by a malignant and contagious fever: and long before his death had been totally deserted by the remainder.

The Abbé may indeed be justly said to have fallen an almost self-devoted martyr to Venus,—we mean in the honest sense of the word, and without a figure. Her *transit* seems to have been his *ruling passion*, and he “felt it strong even in death.” A little before his departure from France, as we learn from another quarter, being at supper at the Count de Mercy's, the Imperial ambassador, where one of the company endeavoured to deter him from the voyage, by representing the many dangers attending it; he answered, with firmness, that he would prosecute it, were he even certain of dying the very next day after making a successful observation of the transit. And when he was solicited by his companions, particularly the Spanish astronomers associated with him, (one of whom likewise fell a victim to the same distemper) to fly from the contagion to Cape St. Lucas, a neighbouring settlement; the Abbé, tho' death was then daily sweeping away the inhabitants around him, was less sensible to the imminent danger of losing his life, than to the bare chance of losing his observation, or of rendering it incomplete, by the loss of time attending the removal. And at the last, when sensible of his approaching fate, he met it with the most perfect resignation and complacency, founded on the consolation that he had happily accomplished, in the most perfect manner, the principal object of his mission\*.

The observation of the transit was indeed made by him under the most favourable circumstances; and the papers he left behind him concerning it, and his other astronomical observations relative to it, constitute the most complete and satisfactory part of this publication. The public will lament, with the learned Editor, the meagreness of the Abbé's Historical Journal, here likewise given, of his route from Vera Cruz, through Mexico, to California. The haste with which he was obliged to perform this long journey, on account of the lateness of the season, allowed him but few opportunities of making remarks, or at least of drawing up a particular account of his observations on countries which contain many natural curiosities;

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\* This sickness and mortality did not attack the astronomical party till two days after the transit; when, on a sudden, two Spanish astronomers and their whole retinue, consisting of eleven persons, fell sick; as did soon afterwards the Abbé's own immediate associates and domestics: himself last of all catching the infection, while he was humanely employed in administering relief to the whole party.



and which, particularly California, have never yet been visited by a person so capable of noticing and describing them. This Journal however contains a few interesting remarks; and M. Cassini has endeavoured to supply, as well as he could, its deficiencies, by the information received from the Abbé's two surviving companions.

These defects are likewise, in some measure, supplied by a letter addressed to the Royal Academy by Don Joseph Antoine de Alzate y Ramirez, which contains some curious particulars relating to the natural history of the neighbourhood of Mexico. From this paper we shall only extract the short account of a fact related by the Writer, which affords a seemingly unsuspecting proof of the medical effects of the electric matter.

A domestic on the lands of Don Gomez, secretary to the viceroy of Mexico, who had been deprived of the use of both his arms, possibly, the Author adds, from his birth, was overtaken by a thunder-storm as he was returning home, and took shelter under a tree. He was there struck by a flash of lightning that deprived him of his senses. On coming to himself, he found that he had not only received no injury, but had the satisfaction to discover that he now possessed the perfect use of both his arms and hands. The fact, the Author says, is undoubted. He relates it on the credit of an ecclesiastic of distinguished probity, who was a witness to the circumstances; and who could have no temptation to falsify them, in the support of a philosophical system: as the good priest is absolutely ignorant even of the name of electricity or electric matter. We recollect an instance of the same kind, said to have happened not long ago, in our own kingdom.

To the preceding articles the Editor has added an excellent Memoir, containing an explanation of the nature of the solar parallax, and an historical relation of the various attempts made to discover it, from the earliest times to the present. It is drawn up by himself, and exhibits a short but perspicuous and comprehensive view of this curious and interesting part of astronomy.

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#### A R T. XI.

*Histoire Naturelle de la Reine des Abeilles, &c.*—The natural History of the Queen of the Bees, together with the Method of forming artificial Swarms. By M. A. G. Schirach, Pastor of Klein-Bautzen, Member of the Oeconomical Imperial Society at Petersburg &c. Translated from the German; and augmented with the Author's philosophical Correspondence, and with three Memoirs of the illustrious M. Bonnet of Geneva, relative to these Discoveries, by J. J. Blussiere, Master of Arts, and Doctor of Philosophy, &c. 8vo. Hague. 1772.

THE novelty and singularity of the discoveries contained in this performance, and the utility which has been derived from the actual application of them to practice, render it highly



worthy of a particular notice and analysis. The speculative naturalist will here meet with many curious and interesting particulars, relating to the natural history and internal policy of the bees, which had escaped the detection even of Reaumur, and the most patient and exact observers since his time: while the rural œconomist, or proprietor of bees, will be instructed by it in many useful practices dependent on these discoveries. Beside the advantages derived from the great increase produced by prosecuting the method, here described, of forming *artificial swarms*, the proprietor possesses a capital advantage from this discovery; in not being subjected, as heretofore, to those various inconveniences and accidents, which attend the *natural swarming* of bees at improper seasons; and he has likewise a remedy always at hand, on the accidental loss of the *queen* or mother of a hive: a circumstance hitherto constantly attended with the total dispersion or destruction of the community.

The reverend Author of this tract is secretary to an academy or society of naturalists, established at Klein-Bautzen in Upper Lusatia, who, like Aristomachus of old, make the study of bees the sole object of their researches; and whose success in the cultivation of this branch of natural philosophy has given rise to some other equally philosophical and patriotic associations of the same kind, in other parts of the empire.

The principal of the Author's practical improvements above alluded to, is his method of producing *queen* bees, at any time of the year, and thereby of forming as many artificial swarms, or new colonies of these industrious and useful insects, as may be thought proper; and that too, at those particular seasons which are best adapted to this kind of colonization.

Of this method, as we are here informed, the Author published an account some years ago, in the German language; and though new and singular practices are very slowly and unwillingly adopted by those whose immediate concern it is to execute them, and who in general most pertinaciously adhere to the old established *routine*; yet the practice of this new art has already extended itself through Upper Lusatia, the Palatinate, Bohemia, Bavaria, Silesia, and several other parts of Germany, and even of Poland. In some of these countries it has excited the attention and patronage of government; and even the Empress of Russia has thought the discoveries and practical improvements of M. Schirach of such importance, that she has sent a person to Klein-Bautzen, with the express design of being instructed in the general principles, and of learning the *minutiæ* of this new art, under the immediate direction of the Author. That his method has not yet made its way into the United Provinces, Great Britain, France, &c. he attributes to its being unknown in these countries; observing that translations of works written

in the German language are not so frequent in those kingdoms, as translations of English and French performances are in Germany. Doubtless too, he adds, the singularity, and seeming improbability, of his discoveries, may likewise have deterred those who may have been informed of them, from giving attention to, or adopting them.

A minute detail of the various operations, and circumstances to be attended to, in the exercise of this new art, cannot be here given. A general knowledge of it however may be collected from the following pretty full account of the ingenious Author's theory, and of the principal facts on which it is founded. But, in justice to the new method proposed by the Author, we should premise, that the merits of it do not depend on the truth of his theory, in all points. The Reader, therefore, who may be loath to part, all at once, with too many articles of his philosophical creed on this subject, may, if he pleases, consider Mr. Schirach's hypothesis only as an attempt to explain certain singular phenomena, or results; the reality of which appears to be incontestably evinced by an host of experiments—whatever may be thought of the theory by which he accounts for them.

We shall suppose the Reader already well acquainted with the observations made on the natural history of the bees, by those celebrated and inquisitive naturalists, Swammerdam, Maraldi, and Reaumur. We shall therefore only premise, in general, that the doctrine established by those diligent observers of these insects, and hitherto adopted by their successors, is, that the *Queen Bee* is the *only* female contained in the hive; that the drones are the *males*, by which she is fecundated, and who are supposed to perform other offices, while they are suffered to remain in the community; and that the working bees, which form the body of the people, are *neutral*, or of neither sex. M. Schirach gives us a very different view of the classes that constitute the state. We apprehend that the following principal outlines of his doctrine will include a tolerably just sketch of it, as it is presented in the different parts of this performance.

He affirms that, whatever may be the quality, destination, or functions of the drones—[points, which do not appear to be yet settled among naturalists, or even by himself] *all* the working or common bees in the hive are females '*in disguise*,' in which the organs that distinguish the sex, and particularly the *ovaria*, are obliterated, or at least, through their excessive minuteness, have not yet been observed:—that every one of these bees, in the earlier periods of its existence, was capable of becoming a queen bee, had the body of the people thought proper to nurse it in a particular manner, and raise it to that rank:—in short, that the queen bee lays only *two* kinds of eggs; viz. those which are to produce the drones, and those from which the

working



working bees are to proceed; and from any one or more of which, one or more queens are to be produced;—and that accordingly every worm of the latter or common kind, which has been hatched about three days, is capable, under certain circumstances, of becoming the queen, or mother of a hive.

It follows from this hypothesis that the queen bee does not lay any eggs of a particular kind, exclusively appropriated to the production of queen bees. We may add too that the kingdom of the bees is not, if we may use the expression, a *jure divino* or hereditary monarchy, but an *elective* kingdom; in which the choice of their future ruler is made by the body of the people, while she is yet in the cradle, or *in embryo*; and who are determined by motives of preference which will perhaps for ever elude the penetration of the most sagacious naturalists.

The experiments made by M. Schirach seem to evince the truth of his conclusions, singular as they appear to be at first sight, in the most satisfactory manner. The following general representation or description of them, and of the usual or almost constant event of his numerous trials, will perhaps justify this observation. The entire transcript of any particular experiment here given would take up too much room in our work, and would not singly be so satisfactory.

In the early months of the spring, and in any succeeding month, even so late as November, he cuts off from an old hive a piece of the *Couvain*\*, or that part of the comb which contains the eggs of the *working bees*; taking care however that it contains likewise worms which have been hatched about three days. He fixes this in an empty hive, or box, together with a portion of honey comb, &c. or, in other words, with a sufficiency of food, and building materials, or wax, for the use of the intended colony. He then puts into, and confines within, the same box, a sufficient number of common working bees, taken from the same or any other hive. As soon as the members of this little community find themselves deprived of their liberty, and without a queen, a horrible uproar ensues, which continues generally, with some short intervals of silence, for the space of about twenty-four hours; during which time it is to be supposed they are alternately meditating and holding council on the future

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\* We do not at present recollect any technical term used in our language, to design what is here called *couvain*. For the future, in order to avoid the use of that word, or repeated circumlocutions, we shall, whenever the occasion of employing it occurs, translate it by the word, *brood*, or *brood-comb*; by which terms we shall design that part of the comb, which contains in its cells the future progeny of the hive, in the three different states of eggs, worms, and nymphs.



support of the new republic. On the final cessation of this tumult, the general and almost constant result is, that they betake themselves to work; first proceeding to the construction of a *royal cell*, and then taking the proper measures to hatch and feed the *broad* inclosed with them. Sometimes, even on the second day, the foundations of one or more royal cells are to be perceived: the view of which furnishes certain indications that they have elected one of the inclosed worms to the sovereignty.

The operation hitherto has been conducted in the house. The new colony may now safely be trusted in the garden, if the weather be warm, and have the liberty given them of passing out of the box; of which they instantly avail themselves, and are seen in a short time almost totally to desert their new habitation. In about two hours however they begin to re-enter it. We should not neglect to observe that if they should be placed near the old hive, from which they were taken, they will very often attempt to enter it, but are as constantly repulsed by their former companions and brethren. It is prudent therefore to place them at a distance from the mother-state, in order to avoid the inconveniences of a *civil war*.

The final result of the experiment is, that the colony of *working bees* thus shut up, with a morsel of *common bread*, not only hatch it, but are found, at the end of eighteen or twenty days, to have produced from thence one or two *queens*†, which have apparently proceeded from worms of the *common* sort, pitched upon by them for that purpose; and which, under other circumstances, that is, if they had remained in the old hive, there is reason to suppose, would have been changed into *common working bees*. In the present instance the *common worm* appears to be converted by them into a queen bee, merely because the hive was in want of one.

It is very observable however, that if an old hive lose its queen, and the same method be followed, in order to furnish it with one; the experiment will sometimes fail even twice or thrice successively. The bees who, in the former instance, exert themselves with so much activity and ardour, seem in this case, to give up the commonwealth as lost; and the community is accordingly dissolved, unless care be taken soon to furnish them with a queen. M. Schirach has never been able to discover the cause of this difference in their conduct, in two situations so nearly resembling each other.

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† When there are two, one of them, if she is not soon taken out of the box, is either destroyed by the common bees, or, as M. Schirach affirms, by the more vigorous rival queen, who stings her to death; as he has more than once had occasion to observe.

The conclusions drawn by M. Schirach from experiments of the preceding kind, which have been repeated, in different manners, a thousand times by himself and others with the same success \* are, that *all* the common or working bees were originally of the female sex; but that when they have undergone their last metamorphosis, they are condemned to a state of perpetual virginity, and the organs of generation are obliterated; merely because they have not been lodged, fed, and brought up in a particular manner while they were in the worm state. He supposes that the worm, designed by the community to be a queen, or mother, owes its metamorphosis into a queen, partly to the extraordinary size of its cell, and its peculiar position in it; but principally to a certain appropriate nourishment found there, and carefully administered to it by the working bees, while it was in the worm state; by which, and possibly other means unknown, the developement and extension of the germ of the female organs, previously existing in the embryo, is effected; and those differences in its form and size are produced, which afterwards so remarkably distinguish it from the common working bees.

It is not to be supposed that an hypothesis so singular in itself, and which almost entirely overturns the doctrines of the most attentive and judicious observers, should be received without opposition. Accordingly, in a series of letters annexed to the didactic or practical part of this treatise, we are presented with a very liberal and edifying controversy, between the Author and some of his philosophical friends, on this subject; which is conducted with a degree of temper and friendliness, not often to be met with in philosophical, or, indeed, in any other literary contests.

Among the many converts to his system, it seems the Author had not the happiness of numbering M. Wilhelmi, his brother-in-law; though that gentleman had been a frequent eye-witness to the success of his experiments, as well as to that universally attending the new method of forming *artificial swarms*, by the same mode of proceeding. To account for the events in all these cases, M. Wilhelmi forms a supposition, which may perhaps be preferred by some, in their choice between two difficulties, as rather more admissible than the doctrine of his brother-in-law.

Shocked with the apparent improbability of M. Schirach's supposition, that a mere difference in nutriment and nursing is

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\* The preceding relation may, in fact, be considered as a general sketch, divested of its details, of the practice of forming *artificial swarms*, now adopted in Lusatia and elsewhere. It appears from some parts of this work that a practice of this kind has long been in use in some parts of Germany; confined however to a few individuals, who kept their method a secret. By the improvements of the Author, the success of it is reduced almost to a certainty.



capable of changing a certain worm into a *female* or queen, which, without these advantages, would have been metamorphosed into a *neutral* or common bee; he conjectures that the queen bee of a hive, besides the eggs which she deposits in the *royal* cells, lays royal or female eggs likewise in the *common* cells, or distributes them, indiscriminately, through the different parts of the hive. He further supposes that in the piece of *brood*, or *brood-comb*, which has been successfully employed, in these experiments, for the production of a queen, it has constantly happened that one or more of these *royal* eggs, or rather the worms proceeding from them, have been contained. In short, he conjectures that M. Schirach, and those who form *artificial* swarms by the method above described, succeed in that process, because they meet with *supernumerary* queens in embryo, which are known to be contained in most hives.

The bare *possibility* of this contingency M. Schirach does not deny; but he does not admit the *probability* of it. Though we cannot enter into any large detail of the facts and reasonings employed on both sides of this controversy, we shall give the Reader a specimen or two, or rather the substance, of M. Schirach's vindication of his hypothesis against the objections of M. Wilhelmi.

He reminds that gentleman of one particular and laborious set of experiments made by him in the course of one year. In these trials M. Schirach constantly took the *brood-comb* from one and the same hive, which he had devoted to this purpose, at the hazard of depopulating or destroying it. In order to multiply his experiments, and thereby obviate every objection of this kind, he regularly cut off a piece of the common brood-comb every four days; or as often as he could find in it any worms that had been lately hatched\*. He reminds him that he repeated this operation on this single hive, at least 50 or 60 times; and then appeals to him for the success of these experiments, in the production of *queen* bees from these numerous fragments of brood-comb. He then asks him, whether there is any reason to suppose that Nature can have been so needlessly extravagant in the article of *royal* eggs, as to have scattered them thus profusely, and at random, over every part of the comb; as must have been the case, if his objection is founded in reality: or whether he can imagine that, if these pieces of comb had not been taken away, this single hive would have actually produced *sixty* different queens?

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\* A worm which has been hatched about three days is found to be the properest for producing a queen bee. When eggs only are introduced into the box, the bees, in general, neither build a royal cell, nor take any measures to hatch them.



We shall briefly mention another experiment, in which only two *spoonfuls* of common bees were shut up in a small box, *four* inches square, with a piece of brood-comb of the size only of a *crown piece*, containing worms of three days. Examining the box four days afterwards the Author found that this small and industrious colony had already nearly completed two *royal* cells:—a certain indication that one or more queens were to be produced; on which account the experiment was not prosecuted further.

To these experiments we shall add another, which, though not strictly an *experimentum crucis*, seems to us nearly to deserve that title. It still further diminishes, at least, if not almost wholly annihilates, the force of the argument drawn from *chance*, or which is founded on the supposed dispersion of *royal* eggs in various parts of the hive.

M. Schirach, confident of the truth of his hypothesis, boldly proposes that M. Wilhelmi, or any other persons, should themselves choose a piece of the *common* brood-comb, as small as they pleased; that they should, with their own hands, destroy all the eggs, worms, and nymphs contained in it, except one worm of their own choosing, which they were to leave in its cell. He undertakes, by the help of his working bees, in due time to produce before them this very worm metamorphosed into a queen bee. The challenge is accepted, and M. Schirach appears more than once to have fulfilled his engagement. His '*dear bees*,' as the good pastor sometimes calls them, who had already successively produced him six '*charming queens*,' in the same box, soon reared or metamorphosed this, apparently, *common* worm into a seventh; '*beautiful and active*,' and which '*soon afterwards filled all the other cells with eggs and young, without ever having had any commerce with a drone*.' M. Wilhelmi appears to have been staggered, and indeed nearly convinced by this and other experiments. Still, however, he faintly asks, whether *chance* might not *possibly* befriend M. Schirach, *even* in this last trial; and properly enough recommends further repetitions of the experiment.

M. Bonnet, the justly celebrated naturalist of Geneva, in answer to a letter addressed to him by M. Wilhelmi, and in which Mr. W. first communicates the outlines of M. Schirach's hypothesis, with great frankness expresses the utmost repugnance to this new and strange doctrine. '*I cannot*,' says this profound naturalist, dissemble my sentiments on this occasion. Your learned Society (meaning the Bee-Academy at Klein-Bautzen) would totally forfeit its character with all sober and rational enquirers, if it even *seemed* to adopt the idea of M. Schirach; '*that every common bee is capable of becoming a queen and mother of a hive, by means of a higher degree of development*'

development of certain organs pre-existing in the embryo."

\* I beg that this estimable pastor would maturely reflect on the subject, before he publishes so strange a conjecture, and which so directly shocks all that we know most certainly of the internal and external organization of bees.'—The weight, however, of the evidence afterwards offered by M. Schirach, appears nearly to have effected M. Bonnet's conversion.

'At length,' says he, in a letter addressed to Mr. S. in 1771, 'I have before me the details necessary to establish my faith. They have dissipated the greater part of my doubts; at least the most essential. It is impossible for me to suspect that you could have been imposed upon by any of those little circumstances, which have sometimes misled the most able observers. Beside, in your experiments you have taken such care; you have extended your precautions so far; and you have repeated and varied your trials so often; that, in spite of the most inveterate incredulity, I cannot think of any objection, founded even on the shadow of a reason, that can be made to your conclusions from them.'—The Reader will easily conceive how much M. Schirach must have been flattered by such an acknowledgment from so distinguished a naturalist and philosopher as M. Bonnet; the intimate friend too of Reaumur, but still more the friend of truth.

We have already incidentally anticipated another remarkable discovery made by the members of this Bee-Academy. In a Memoir contained in this work, M. Hattorff relates several curious experiments, from which he deduced this singular proposition; that the queen bee of a hive lays eggs, which produce young, without having had any communication with the drones. We shall not enter into any detail of them, as the truth of this proposition seems to us to be still more unexceptionably evinced by the experiments of M. Schirach; from the perusal of which it appears that his *artificial queens*, formed, or reared, in a community consisting *only* of working bees, proceed almost immediately to lay eggs, and to people the hive; and that too at a time of the year, as appears to us, when there are no drones in being.—It is no small testimony likewise, in favour of this doctrine, that it meets with the countenance, and even concurrence, of M. Bonnet †.

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† The Translator gives us, in a note, the substance of a letter, which he had received from M. Schirach, on this subject; from which it appears that, in the spring of 1771, he began a course of experiments in order to ascertain this fact; and that tho' he had been interrupted by a continuance of bad weather, he had already ([July 18.] produced two generations of bees, the issue of a virgin queen; and had

A few years ago such a proposition would probably have been rejected, even by the most candid naturalists, as pregnant with absurdity, and as implying a flagrant violation of the established laws of nature. The late wonderful phenomena, however, with which we have been presented, relating to the polype, and the snail, and still more the parallel, or at least analogous case of the *aphides*, *puccerons*, or vine-fretters †, will perhaps be sufficient to render the *prolific* quality of a *virgin* queen bee, an idea not totally inadmissible among the present race of naturalists. In proportion as their knowledge has been extended by experience, that faithful guide has pointed out to them what a limited view we possess of nature, and how ill qualified we are to set bounds to her operations. The philosophical naturalist therefore will not now hastily reject a new doctrine, merely because it is extraordinary, or because it directly contradicts certain pretended laws of nature, promulgated by his too confident and short-sighted predecessors: though at the same time he will not hastily or implicitly adopt it, till the facts on which it is founded are still further, and more accurately, ascertained by repeated and diversified experiments.

The propriety of such conduct cannot perhaps be more aptly exemplified and enforced, than by a reference to the contents of one of the last articles of this volume; which is a Memoir of M. Bonnet's, in which he gives a short account of some observations and experiments still more recent than those above-mentioned, and which furnish results different from those of M. Schirach. The Author of these observations is M. Riem, an apothecary, and member of an *Oeconomical Society*, established under the patronage of the Elector Palatine, at Lauter in the Palatinate, and formed on the model of the Lusatian Academy. His experiments tend to prove that the common working bees were not originally, or while in the worm state, merely females *in fieri*; but that, in the bee state, they actually lay eggs, in the boxes in which they have been confined, and which have neither contained a queen bee or a single drone. But for the short and somewhat imperfect account here given of his observations, we must refer the curious Reader to the work itself; which we could wish to see translated into our language, as it contains many particulars highly deserving the notice of the speculative naturalist, as well as of those who cultivate bees, either for profit or amusement.

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had no doubt that he should by that time have been in possession of a third and fourth generation, produced in the same manner, had not the intemperance of the season disturbed the experiment; which he proposes to continue, in order to put the matter out of doubt.

† See Review for February last, p. 116.

A. R. T.



## ART. XII.

*Voyage D'Espagne, fait en l'Année 1755; avec des Notes historiques, géographiques et critiques; et un Table raisonnée des Tableaux et autres Peintures de Madrid, de l'Escurial, de Saint-Ildesense, &c. Par le P. De Livoy, Barnabite.*—A Tour in Spain, in the Year 1755; translated from the Italian. 12mo. 2 Vols. Paris. 1772.

AFTER some late publications concerning Spain, this performance will afford but little entertainment to most of our Readers, unless they should happen to have a taste for painting. The collections in Spain seem to be very noble; and our Author, in the usual manner of an Italian, has paid his principal attention to them. There are, however, now and then, some observations on customs and manners, which are deserving of notice. Such we think are the following:

‘Haughtiness is a vice which prevails in Spain among the lowest people, and even among the beggars. A stranger should, therefore, be liberal of the words *Senor* and *Senora*, *Don* and *Donna*. I was once so punished for my inadvertence in this respect, that I resolved to be profuse of them for the future, and to bestow them on muliteers and scullions. An account of the following adventure will give you an idea of Spanish rhodomontade.

I was amusing myself with looking over a book, at a book-seller's shop, when a beggar came and asked me to give him something; but in such a manner that he seemed to demand what was his due, rather than to beg for charity. At first I pretended not to see him, and went on reading. He grew more importunate from my silence; and said, I might read at my leisure, and that, at that time, I ought to attend to what he said to me. As I continued not to regard him, he approached with an insolent air, and said, *either answer, or give me something*. Seeing I did not attend to his clamours, he took me by the arm—you have neither charity nor good manners. I then lost my patience, and turned towards him to reprove his effrontery. The impudent rogue stopped me, and said in a grave and softened tone, *Gently; pardon me, Sir! you do not know me?* I told him, I did not. *We have, however,* replied he, *lived in the same capital, where I was secretary to an embassy*. He then told me his name, and his country, which was a province of Spain.

The Author relates the story of the beggar at length; and says, that Spain abounds with such orators in rags; and that the little money you give them is well laid out, for the pleasure of seeing their manner, and hearing their discourse.

## A R T. XIII.

*Fables, ou Allegories Philosophiques.*—Fables, or Philosophical Allegories. 8vo. Paris. 1772.

**I**N the preliminary discourse to these Fables, which are said to be written by M. Dorat, many proper encomiums are passed upon the celebrated La Fontaine, the unrivalled master of the French fable. The Author calls him a fabulist from instinct. The silk-worm, says he, spins, the bee makes honey, and Fontaine made fables.

The writer who is so just to the reputation of others, ought to have his own set in as fair a light as possible; and we know not how to do this in a more effectual manner than by giving one of his fables as a specimen of the rest; accompanied with a translation.

## F A B L E XVI.

## L'ESCARGOT et la CIGALE.

*Vers l'ombre épaisse d'un buisson,  
Un Escargot se traînoit avec peine,  
Portant avec lui sa maison,  
Le gîte avoisine la plaine;  
Mais quand on est chargé tout chemin paroît long.  
Le voyageur s'en plaint, la chaleur est extrême.  
Ses cornes de sortir, puis de se renfoncer;  
Il s'arrête au lieu d'avancer;  
L'aiguille d'un cadran marche, à peu-près, de même.  
Pendant une pause, il entend  
Aupres de lui chanter une Cigale:  
Bon! s'écria-t-il à l'instant,  
D'une aubade l'on me regale!  
Je suis bien en train de concerts;  
Mais combien j'envierois le sort de la chanteuse!  
Que ses loisirs sont doux, que sa vie est heureuse!  
C'est pour elle a coup sûr qu'est fait cet univers:  
Sous un lourd édifice elle n'est point courbée;  
En un clin d'œil elle saute à vingt pas:  
Moi, pauvre Here, je suis las,  
Après une seul enjambée . . . . .*

*Trop heureux Escargot, disoit l'autre, à son tour,  
De son destin, encor plus mécontente,  
Tu ne crains sous tes toits, sous ta maison rampante,  
Ni la fraîcheur des nuits, ni la chaleur de jour.  
Que près du tien, mon sort est ridicule!  
Tandis qu'en bon bourgeois tu vis dans la cellule,  
Je suis en butte au boursasques de l'air.  
Je grille dans la canicule,  
Et meurs de froids, pendant l'hiver.*



*Notre condition en vaut souvent une autre ;  
Le Ciel fit pour le mieux ; nous plaignons nous de lui ?  
C'est lorsque dans l'état d'autrui.  
Nous ne voyons que ce que manque au nôtre.*

### THE SNAIL and the GRASSHOPPER.

#### I.

A snail, that sought a thicker's shade,  
His house upon his back convey'd,  
Nor had he far to go :  
But, weak and slow, or swift and strong,  
Loaded, the way seems ever long,  
And he too thought it so.

#### II.

Oft, as the raging dog-star burn'd,  
Like other travellers he mourn'd,  
Drew in his horns, then out ;  
Now stays, or seems to stay his pace ;  
The shadow on the dial's face  
As swiftly steals about.

#### III.

Once, as he stopp'd his bold career,  
He chanc'd a grasshopper to hear—  
So, this, said he, is clever :  
That grasshopper's a hearty blade ;  
He treats me with a serenade :  
I've met with mirth, however.

#### IV.

But ah ! I envy much his fate,  
With songs and carols, *rear*\* and late,  
When he his heart regales.  
Sole sovereigns of the universe,  
This world was made for grasshoppers :  
A woeful world for snails.

#### V.

While melancholy, moping I  
Within my stupid shell must lie,  
A poor inactive drone ;  
They rove the nectar-dew to sip,  
Go twenty paces at a skip,  
And leave me tir'd with one. . . .

#### VI.

O snail thy fortunes I prefer,  
Reply'd the noisy grasshopper ;  
(He, too, was discontent :)  
Nor parching suns, nor pattering hail  
Can penetrate that coat of mail,  
Or pierce thy native tent.

\* Early. Gay's Pastorals.



## VII.

While in your hospitable shell  
 Like some safe citizen you dwell,  
 What wretched fate have I?  
 When every insult of the air,  
 The dog star's sickening furs I bear,  
 And, chill'd by winter, die.

In equal lots our human fortunes fall,  
 And nature pours the mingled cup for all.  
 If e'er we envy, the mistake lies here;  
 We see but what we want, not what we fear.

There is, perhaps, hardly any such thing as a new moral; but the modification of sentiment is infinitely various, and the Reader who attends to these French fables, will not want, at least, that agreeable variety.

## A R T. XIV.

*Sermons sur divers Textes de L'Ecriture Sainte, par J. H. Samuel Formey, M. D. S. E. Professeur de Philosophie, & Secrétaire Perpetuel de L'Academie Royale de Prusse.*—Sermons by M. Formey, Professor of Philosophy, &c. 2 Vols. 8vo. Leyden. 1772.

THE subjects of these sermons are not doctrinal and speculative points, or such as require a critical or elaborate discussion, but are all of a practical nature. The Preacher's manner is lively and animated, and his sermons, which abound with striking sentiments, are well calculated to make deep impressions upon every serious and attentive Reader.—The passages of scripture, from which he discourses, are these following: Prov. iii. 3, 4. 2 Corinth. vi. 2. Jer. xiii. 23. 1 Pet. ii. 21. St. Mark xvi. 15. St. Luke xii. 49. Phil. i. 12—14. Rom. ii. 4. Genes. v. 5. Prov. x. 7. Prov. xxvii. 22. Prov. iii. 28. Josh. xxiv. 15. Ps. lxiii. 6. St. Matth. xii. 46—50. St. John xx. 11—16. St. John xiv. 19. Mal. iv. 2. Thess. ii. 10. Hebr. iv. 3.

## A R T. XV.

*Histoires Diverses D'Ælien, traduites du Grec.*—Ælian's *Various* [or *Miscellaneous*] *History*, translated from the Greek, with Remarks. 8vo. Paris. 1772.

WE have here a faithful, and, on the whole, an elegant translation of a Writer little known to the generality of readers, though, in the opinion of some very good judges, he deserves to be ranked amongst the most agreeable writers of antiquity. The work may be compared to those miscellanies so well known under the name of *ANA*, and contains whatever appeared to the Author as interesting and curious in the productions

ductions of ancient writers;—anecdotes, remarkable customs, memorable sayings, smart repartees, striking instances of valour, magnanimity, love of country, &c. &c. Such collections, to borrow the Translator's words, are like a vast garden without any regular plan or design, but where the want of regularity is amply compensated by the abundance and variety of its productions; all of which, though not equally valuable, are either useful or agreeable.

Ælian was born at Præneste, a city of Italy, about the close of the second century; and, though he was never out of his own country, yet he wrote Greek, according to Philostratus, with the same elegance, as if he had been a native of Athens, and was surnamed *Μεθυώστος*, on account of the sweetness of his style. He taught rhetoric at Rome under Alexander Severus, on which account, probably, he had the title of *Sophist*. He was high priest, as Suidas informs us; from whence Perizonius infers, that he was nobly descended, and in favour with the great men of those times.—His *History of Animals* is written with more ease and elegance than his *Various History*.—He is sometimes confounded with another writer of the same name, who wrote upon *Tactics*, in the reign of Adrian, and was a Greek by birth.

The Translator (M. Dacier of the Academy of Inscriptions and Belles Letters) has added some very judicious and useful notes to his translation, which shew him to be a man of learning, and good taste.

#### A R T. XVI.

*Recherches sur les Modifications, &c.*—An Enquiry into the various Modifications of the Atmosphere; containing a critical History of the Barometer and Thermometer; a Treatise on the Construction of these Instruments, together with Experiments relative to their Uses; principally with regard to the measuring of accessible Heights, and the Correction of Refraction: Illustrated with Plates. By J. A. De Luc, Citizen of Geneva. 4to. 2 Vols. Geneva. 1772.

AT the close of our last Appendix we briefly announced the intended publication of this work. We have it now before us; but it has been so short a time in our hands, that we have not yet been able to give it a complete perusal. We must therefore confine ourselves, for the present, to a brief view of the matters treated of in some of the first sheets of this ingenious and laborious performance.

The Author begins his Enquiry by a philosophical history of the barometer, from the days of Toricelli, the inventor, to the present time. In this historical review we meet with the description of fourteen different constructions or proposed im-



provements of this instrument, accompanied with several judicious observations on their respective advantages and defects. It will be sufficient here cursorily to enumerate, or briefly to characterize a few of them.

The first alteration made in the simple Toricellian tube, consisted in bending its lower extremity, and turning it upwards in the form of an inverted syphon. By this simple change it was rendered more easily portable, and required a much smaller quantity of mercury. It follows however, from the very nature of this construction, as the tube is of the same diameter throughout, that the extent of its scale is hereby diminished one half. It will perhaps appear strange to the Reader that, notwithstanding this and other inconveniences, the Author has preferred this construction to any other, in the course of his experiments: as he considers the barometers thus formed, as the only ones which accurately indicate the real weight of the atmosphere, and accordingly correspond invariably with each other. It would carry us too far even briefly to specify the causes which, according to him, produce this precision and uniformity in the barometers thus constructed. At the same time we should observe that this minute accuracy is only, or, at least, principally, required in those delicate experiments where the barometer is used in the measuring of heights. The Author accordingly acknowledges that the inconveniences attending this construction render it not so commodious, when employed as a *sedentary* barometer, or consulted only for daily observations of the weather.

The unavoidable contraction of the scale in the preceding barometer suggested the idea of adding a large ball, or reservoir, to the top of the shorter tube, of such a capacity, that the level of the mercury contained in it should not be sensibly altered by the rise or descent of the mercury in the longer tube. This construction is still adopted by the common or itinerant preparers and venders of barometers. But it is liable to those objections which induced the Author to prefer the simple curve tube above-mentioned.

In all the subsequent attempts to improve the barometer, it has been the principal design of philosophers to enlarge the extent of the scale, or to increase the *sensibility* of the instrument. One of the first of these methods was suggested by Des Cartes; who did not however live to execute it. As the idea appears to us equally simple and ingenious, and as we do not recollect our ever having met with a description of it in any of our systems of natural philosophy, we consider it as a novelty, and shall endeavour to give such an account of it, as may perhaps convey a sufficiently clear idea of its construction, without the assistance of a plate.



It consists of a tube, about 27 inches long, which terminates upwards in a cylinder of a much larger diameter, to the upper extremity of which is connected a long tube of a very small bore. Supposing the instrument to be properly fitted up for a barometer, (the method of doing which the philosophical Reader may collect from what follows) its lower extremity, or that of the first mentioned tube, is to be considered as immersed in a basin of mercury; the whole of this tube being also full of this fluid, which likewise reaches up into the cylinder. The remainder of this cylinder is full of water, which extends up into the small tube. The top of this small tube is sealed, and the empty space above the water contained in it is, or at least ought to be, a perfect vacuum.

It follows from the nature of this construction, that on a very small ascent of the mercury in the large cylinder, a proportional quantity of the super-incumbent water contained in it must be forced up into the narrow tube; where it will move over a space considerably larger than that described by the mercury, in the large cylinder. If we were to neglect the weight, or pressure, of the water, the quantity of its rise in the little tube would, in fact, be exactly determined by the proportion between its diameter and that of the cylinder; or, the motion of the water and of the mercury would be in the inverse ratio of the squares of the diameters of the vessels containing them. It must be observed, however, that the small column of water, thus raised into the narrow tube, gravitates, or presses on the mercury; and that, too, (according to a well known law of hydrostatics) not merely according to its quantity, but its *height*. Supposing then the whole range of the mercury in the simple or common barometer, and consequently in the cylinder, to be two inches; and further supposing the specific gravity of the water to be to that of mercury as 1 to 14: if the difference between the diameters of the cylinder and tube be the greatest possible, or, as the mathematicians say, *infinite*; the entire scale of variation in this instrument will be 28 inches. In other words, the extent of its scale will be to that of the Toricellian or simple barometer, in the inverse ratio of the specific gravity of water to that of mercury. In practice therefore, the scale will of course be somewhat less than 28 inches.

M. Huygens constructed a barometer of this kind; but found it subject to an inconvenience which he could not remedy. The water contained in the cylinder and tube, on the removal of the pressure of the atmosphere, parted with its air, which rose into the empty part of the tube, spoiled the vacuum, and by its elasticity depressed the water. Considering the case as remediless, but unwilling to lose the advantage derived from this easy method of enlarging the scale of the barometer, he constructed,

on similar principles, the *double barometer*, called after his name. Concerning this instrument, as the description of it is to be met with in most of our systems of physics, we need only to observe that, in it, the external air acts on the mercury by its pressure on the water or other light fluid, contained in a second *open* tube, connected at the bottom with the former, and rising parallel to it.

This construction, in which the water is exposed to the open air, is undoubtedly free from the inconvenience above-mentioned; but we do not agree with the Author (who nevertheless, on the whole, condemns it) in thinking it preferable to the former; which is, in the first place, more simple, and is free from one great and seemingly irremediable inconvenience that attends Huggens's instrument; and which, we suppose, is the principal cause why it is at present very seldom used. An evaporation, the precise quantity of which cannot be known, not only constantly takes place from the small surface of the water in the *open* little tube; but from the much larger internal surface of the same tube; alternately wetted, and deserted, by the water, during its frequent and extensive motions upwards and downwards.

As to the defect of Des Cartes's instrument, we are far from thinking it incurable. The water employed in it may, for instance, be previously deprived of its air as much as possible, by boiling, and then subjecting it to the air-pump. If, as may possibly happen, some air yet remains in the water, after the tube has been sealed, and escapes from thence into the vacuum, it may easily be expelled; first by inclining the tube till the water rises up to its extremity, then breaking the sealing, and immediately re-sealing the tube. To facilitate the operation, its upper extremity may be drawn out into a capillary stem of some length, which may at any time be easily sealed, and the sealing, at any time, as easily broke off. The operation, if necessary, may be, at any distance of time afterwards, easily repeated; and when the liquor has been thus totally deprived of its air, the tube may be strongly sealed, in *perpetuity*.

We can at present foresee only one circumstance that may possibly affect the regularity of its motion. In hot weather, vapour may perhaps arise from the water *in vacuo*, capable of depressing it by its elasticity. We do not imagine however that its effect would be considerable. Possibly too this inconvenience, if it were found to be of any material consequence, might be corrected by substituting some light oily fluid, not easily reducible into vapour, in the room of the water; by which means likewise the extent of the scale would be enlarged.

We have been tempted to bestow a little consideration on this invention of Des Cartes, on account of its simplicity; and be-



cause the knowledge of the original instrument seems to have been lost, by means of Huygens's proposed improvement, and Dr. Hook's subsequent and still more complex but unsuccessful alteration of it. To us at least it appears capable, if well executed, of answering the expectations of those who wish to have the motions of the barometer considerably enlarged; and who do not strictly require from that instrument a precise information of the exact quantity of an alteration in the air's gravity, as indicated by any given variation in the height of the included liquor.

It must indeed be acknowledged that the simple barometer, or Toricellian tube, is the most exact, and universal, though not the most sensible or tender balance with which we can weigh air. Our very accurate, and even rigid, Author, accordingly seems to disapprove, without exception, of every method hitherto proposed, of increasing the range of the barometer, as tending to diminish the accuracy of its information. He observes that even the simple barometer, though the most exact, is liable, even after all his improvements and corrections, to an uncertainty of a *sixteenth*, or more, of a *line*. At the same time however, in favour of its sensibility, he remarks that even so small a division as one sixteenth of a line (near the 200th part of an inch) may be *easily* distinguished by the naked eye. As to those, he adds, 'whose sight is not very perfect, a good pair of spectacles may well supply the place of any of the improvements that have been hitherto executed with regard to this instrument.' We must indeed own that all these constructions, formed with the view of enlarging the scale, are more justly entitled to the name of *Baroscopes* than *Barometers*. They certainly indicate, more *ostensibly* than the simple barometer, any minute variation in the weight of the atmosphere; but they leave us often under an uncertainty, or lead us into error, with respect to the precise quantity of that variation.

Although none of the inventions by which the scale of the barometer is increased, were adopted by the Author, in the prosecution of the experiments which gave rise to this work, he proceeds to describe them, and to point out their respective merits and defects. He dwells more particularly on the conical or pendent barometer of M. Amontons; the well known diagonal barometer, which was the invention of Sir Samuel Moreland; the wheel barometer of Dr. Hook; and his improvement of Huygens's double barometer above mentioned; the *Barometre en Equerre*, or the rectangular horizontal barometer of Bernoulli, or rather Cassini; and that other invention of M. Amontons, in which four tubes, containing mercury and a lighter fluid alternately, are connected together. Of the remaining constructions we shall only briefly notice the *Aerobar*



account of an improvement made in the reservoir of the simple barometer, by M. Prins, by means of which the mercury contained in it is constantly kept at the same level; and his short description of a marine barometer, in which M. Passemant has prevented the oscillations of the mercury on shipboard, by a simple expedient; which consists in twisting the middle part of the common or Toricellian tube into a spiral consisting of two revolutions. By this contrivance, the shocks which the mercury sustains from the motions of the ship are effectually broken; as, from the turns of the instrument, the impulses are transmitted in contrary directions.

The Author next enquires into the cause of the light perceived in the barometer, on moving it; and examines the various hypotheses which have been framed by philosophers, to account for the variations of that instrument: but these and the many other subjects discussed in this Work, must necessarily be reserved for future consideration.

## A R T. XVII.

*Memoires de la Campagne, &c.* Memoirs of a Voyage made for Discoveries in the Indian Seas. By the Chevalier Grenier, &c. 4to. Brest. 1772.

THESE discoveries relate solely to a plan proposed by the Author to the French ministry; by adopting which, the passage from the Isle of France to the coast of Coromandel, and China, might, in his opinion, be considerably shortened. He was accordingly sent on the expedition which he had projected, with a view to ascertain the practicability of his scheme. In the two Memoirs here given, he shews in what manner the route above-mentioned may be abridged 800 leagues.

The Pamphlet consists almost entirely of nautical details relative to the winds and currents in the Indian seas, which appear to merit the attention of all those who are interested in that navigation. We shall however be readily excused from entering on so barren a subject: and yet we know not whether, as good and vigilant citizens, rather than as reviewers, we ought not just to remark that, in the reference made by the King of France to his Royal Academy of Manne, and to the Royal Academy of Sciences, with regard to M. Grenier's project and discoveries, two of the questions proposed to them are,—whether the new route is practicable during the latter monsoon, or from October to April? and whether it is free from danger in case a Squadron should attempt it? To both these questions we here find the last mentioned academy answering in the affirmative.

## ART. XVIII.

*Description de l'Arabie d'après les Observations et Recherches faites dans le Pays même.*—A Description of Arabia, &c. By M. Niebuhr, Captain of Engineers, and Member of the Royal Society of Göttingen. 4to. Copenhagen. 1773.

AS this curious and entertaining Work is but just come to our hands, we cannot gratify our Readers with so full and distinct an account of it, as its importance deserves, and we must, therefore, confine ourselves to a general view of its contents.

It may be proper to take notice, that the learned MICHAELIS, whose zeal for the honour of science and literature is known to all Europe, was the first who proposed, to the late Count *Bernstorff*, to send a society of men of letters into Arabia, in order to make observations on the manners, customs, language, natural productions, &c. of that antient country; that *Frederic the Fifth* ordered proper persons to be chosen for this purpose; that several important and useful subjects of enquiry were pointed out to them by MICHAELIS, and by some of the principal literary societies in Europe, particularly by the Royal Academy of *Inscriptions* and *Belles-Lettres* in France; and that Messrs. *von Haven*, *Forskål*, *Cramer*, *Baurenseind*, and *Niebuhr*, (the persons made choice of) left Copenhagen about the beginning of January 1761, but did not reach *Yemen* (one of the provinces of Arabia) before the end of December 1762.

So important and useful an undertaking does great honour to those who proposed, encouraged, and promoted it, and some considerable advantages might, no doubt, have been reasonably expected from it, had the above mentioned gentlemen lived; but all of them, excepting M. *Niebuhr*, died within a few months after their arrival in *Yemen*.

Each member of the society had his particular walk assigned to him; *Forskål*, Natural History, &c. and M. *Niebuhr*, Geography. The few observations that were made by his fellow-travellers, together with the answers to the questions proposed by MICHAELIS, M. *Niebuhr* has inserted in the work before us, which shews him to be a man of candour, modesty, and judgment; throws new light upon the geography of Arabia, and contains many curious, entertaining, and instructive remarks.

It is divided into two parts. The first treats of Arabia in general; the religion, education, character, hospitality, dress, &c. of the Arabs; together with observations upon their language, their antient manner of writing, their chronology, astronomy, agriculture, and many other particulars.

The education of the Arabs, our Author observes, is so different from ours, that we must not be surpris'd at the little resemblance there is between their character and that of the Europeans. Their children, till the age of four or five, are left to the care  
of



of women, and, during that period, amuse themselves as our children do in Europe. When they are taken out of the hands of the women, they are obliged to accustom themselves to think and to speak with gravity, and to spend whole days with their father, unless his situation in life enables him to give them masters. As music and dancing are reckoned indecent among the Arabs; as the fair sex is excluded from all public assemblies, and all strong liquors are prohibited, their youth have not even the knowledge of many pleasures that are tasted by the Europeans, and being constantly under the eyes of persons of an advanced age, they naturally become serious from their very infancy.

Some European travellers allege that the Arabs are an hypocritical, deceitful, and thieving race. For my part, (says our Author) I have no complaint to make of them in these respects. I may have known some persons of this character, but it would be unreasonable in me to bring a charge against a whole nation on account of the bad conduct of a few individuals. As the Arabs have from time to time some commercial dealings in their sea ports with a small number of European merchants, all honest men in appearance, I have heard them say to one another, that an European never promised to pay without keeping his word very exactly, and they look upon it as a reproach to *Mussulmen*, that is, the true Believers, not to be equally honest. But if an honest Arabian merchant were to come into Europe, and trust the first persons that should offer their services to him, I much question whether he would not have good reason to complain of them. The proper inference from all this is, that there are undoubtedly rogues in Arabia, but that there, as well as in Europe, and indeed in every country, there are many persons of strict and approved integrity.

The modern Arabs, we are informed, are as remarkable for their hospitality as their ancestors. When any person is sent upon an embassy to a *Schech* of distinction, he is entertained, according to the custom of the Orientals, during the whole of his stay, at the expence of the power that receives him, and not only so, but at his departure he receives presents.

In the towns of Arabia there are *Caravanseries*, or public inns for travellers. It is true, says our Author, that in this country, as in Europe, if a stranger is not known, no person will ask him to eat or drink; however in some villages of *Tehâma* there are public houses, where travellers may be lodged and entertained for several days without paying any thing. They are very much frequented; I myself, says M. Niebuhr, spent two hours in one of them, in the village of *Menejre*, with my servants, camels, asses, and the whole of my train. The *Schech* or lord of the village, who kept this public house, was not satisfied with



coming to see us, and with entertaining us better than the other travellers, he begged of us to stay there all night.

As I was travelling from *Beit el fakih* to *Tahäle* in company with a *Fakih*, that is, a man of letters, I knew that the *Schech* of the village kept likewise one of these free inns, but I was unwilling to be troublesome to him, and lodged, together with my friend who accompanied me, in another house where it was usual to pay. Though the *Fakih* was not acquainted with the *Schech*, yet, as he was a stranger, he went to pay his respects to him, and he had scarce returned, when the *Schech* himself came to beg of us to lodge with him. As I wanted to see the place, and did not chuse to leave the house where I was for one night only, the *Schech* sent us a good supper. No European perhaps had ever been in either of these villages before: be this as it may, the manner in which I was received shews evidently that the Arabs are no less hospitable at present than they were formerly, and that they are as much so toward Christians, as toward those of their own religion.

When the Arabs are at table, they invite those to eat with them who happen to come in, whether they be Mahometans or Christians, rich or poor. In the caravans I have often seen with pleasure a poor muleteer pressing the passengers to share his repast with him, and though the greatest part of them politely excused themselves, yet I have seen him divide, with an air of much complacency and satisfaction, his scanty morsel of bread and his few dates with those who would accept of them: but in Turkey I have been much surprized to see rich Turks sneak into a corner, that they might not be obliged to invite those who might happen to see them at table.

Polygamy, our Author tells us, is not so universal in the East, as the Europeans imagine. For though some Mahometans, says he, have boasted very much to me of this privilege, others, who were rich enough to have several wives, have ingenuously confessed to me, that they were never happy but with one. Accordingly there are very few men in ordinary stations that have more than one wife, and many persons of distinction confine themselves to one during the whole of their lives. Their law obliges them to maintain all the wives they have in a decent manner, and to see each of them once a week; too hard duty for many Mahometans; for they either marry young, or the father purchases a slave for his son to prevent his going after prostitutes. Tradition says, that Mahomet, who must have known little of natural philosophy, alleged that man was like a well, which gives the more, the more we draw from it. But the Mahometans exhaust themselves so much in their youth, that several persons, at thirty years of age, complained of impotence to our physician.

There is no reason to doubt but that polygamy is hurtful to population; for if there are examples of one man's having had many children by several wives, it has likewise been observed, that those who have but one wife have generally more children than those who have many. This observation, I am persuaded, is true; for the women of the East, knowing that they have rivals, are constantly striving to supplant them; whence it happens that complaisance and voluptuousness soon weaken a husband that has many wives, for the remainder of his life.

Part of what our Author says concerning the language of the Arabs, is as follows:—They are of opinion that the language in which their law is written, and consequently the dialect in use at *Mecca* in the days of Mahomet, is the purest of all. This dialect differs so much from the modern dialect, that the language of the Koran is taught even at *Mecca*, and that only in the colleges, as Latin is taught at Rome. And as the dialect spoken in *Yemen* eleven hundred years ago, was different then from that of *Mecca*, and has altered since by the commerce of strangers and length of time, the language of the Koran is taught there likewise as a learned language. It may be said, therefore, that the antient language of Arabia is in the East what Latin is in Europe. The modern Arabic which is spoken in *Hedjâs* is nearly to the antient Arabic, what the language of Italy is to antient Latin. The different dialects of Arabia resemble those of Italy, and out of Arabia, they are to each other what the Provençal, the Spanish, Portuguese, &c. are. The language of the Arabs who inhabit the mountains on the frontiers of *Yemen* and *Hedjâs*, and who have had scarce any commerce with strangers, is said to have suffered fewer alterations than any other, and differs least from that of the Koran. Whoever therefore would make observations on the antient Arabic should go into these countries.

As several dialects have been long in use in the different provinces of Arabia, and as the Arabs have probably borrowed, and still retain, many words from their neighbours, whose languages are now forgotten, it is not to be wondered at, our Author observes, that their language is richer than any other.

The Mahometans, in general, we are told, live in so regular a manner, that they seldom have occasion for a physician, and when they have, they seldom pay him for his trouble, and only give him the price of his medicines. If the patient dies, the physician finds it very difficult to get any thing; and if he recovers, he soon forgets his illness. and his obligations to the physician. Accordingly, the greatest part of the physicians of the East are obliged to have recourse to stratagem for a livelihood. They know that the patient is most disposed to be grateful when he finds some relief; accordingly they lay hold of this opportunity to  
ask,



ask, under different pretences, as much money as they have any reason to expect from a person of his fortune, and thus get payment beforehand. For this and many other reasons we cannot expect to find able physicians in Arabia; there is scarce one of them, indeed, who knows any thing more of medicine than such technical terms as are to be met with in the ancient Arabic and Greek authors who treat of the subject: some few there are, perhaps, who know the virtues of the herbs described by these authors. I knew no famous physicians in Arabia; some I saw in *Yemen* who were at once chemists, apothecaries, surgeons, and horse doctors, and, notwithstanding all this, could scarce get a livelihood.

There are three kinds of leprosy among the Arabs; the first is called *Bobák*, and is neither contagious nor fatal; the second is called *Barras*, and is not a dangerous disorder; the third is called *Madjurdam* by the people, and by the learned *Djuddam*, and is the most malignant of all. According to the opinion of a learned Jew of *Masfat*, it is the same that is mentioned in *Levit. xiii. 10, 11*.

The Mahometans believe, 'tis true, that nothing happens to them but what the Deity has determined by an absolute decree; but the Turks having observed that the Europeans shut themselves up during the plague, and seldom die of it, some of them have likewise begun to live separately while it continues, without neglecting, however, their respective employments. In some places they take more precautions against the leprosy. The *Schech*, who reigned at *Abuschähr*, sent those who were attacked with the leprosy called *Barras* into the island of *Bahraja*; and those, too, 'tis said, who had dangerous venereal disorders. At *Basra*, not many years ago, all those who had the leprosy were confined in a separate house; and there is now at *Bagdad* a place inclosed, and filled with several barracks, where those who are attacked with the leprosy called *Djuddam* are confined. But the government, it should seem, takes very little care of these poor creatures, for they come every Friday into the markets to ask charity. I might have seen many of them, but I thought it was more prudent to shun them. It is said, however, that they endeavour as much as they can to alleviate their miseries; and it is even asserted that, though they are confined, there is no interruption to their amours.

I applied to Mr. Russel, brother to the author of the *Natural History of Aleppo*\*, in order to know whether certain maladies are not remedies against the plague. This able physician recollected an instance of a person who had the itch being attacked by the plague and cured of it, without losing his first disorder. He

\* See an account of this work in vol. xv. of our Review.



knew instances, he told me, of infants and adults who had both the small-pox and the plague, some of whom died, and others were cured of both disorders. He had likewise often observed, he told me, that persons who had scarce recovered from the small-pox, were seized with the plague, and that others who had been cured of the plague, died of the small-pox.—He could not tell me, whether the leprosy was a preservative against the plague, or whether it cured it.

There is great plenty, we are told, of horses, mules, asses, camels, dromedaries, oxen, sheep, goats, and other domestic animals in Arabia. The Arabians, it is well known, set a high value upon their horses, and divide them into two species. The one they call *Kadischi*, that is, horses of an uncertain breed; these are only looked upon in Arabia as common horses are in Europe, and serve only to carry burthens, &c. The second species is called *Köckläni*, that is, horses whose genealogy can be traced two thousand years back. They will have it, that they came originally from Solomon's studs, and boast that they can endure the greatest fatigues, and live whole days upon air, as they express themselves, without any food. They attack an enemy, it is said, with great impetuosity; and there are some of them, who, when they are wounded in battle, and find themselves unable to carry their rider any longer, retire from the field, and place him out of the reach of danger. If he is dismounted, they keep near him, and never give over neighing till some person comes to his assistance. They are neither large nor beautiful, but very swift; accordingly the Arabs only value them for their breed and their good qualities, and by no means for their form. They never use them for carrying burthens, or any kind of labour, but only for riding. The *Köckläni* are principally bred by the *Bedouins* †, and are divided into several families.—I never heard them mentioned in the West of Arabia, and believe they are chiefly to be found in *Hedjäs* \*.

The second part of the work before us contains a description of the several provinces of Arabia; for which we must refer our Readers to the work itself. The whole is illustrated with maps, and a great variety of other engravings; viz. coins, inscriptions, views, dresses, &c.

Another volume is promised, and when it appears, we shall take occasion to make farther mention of the volume now before us.

† The wandering tribes of the Arabs, who dwell in the plains, in tents.

\* Our Readers will find a very ample account of the Arabian horses, and of the excessive care taken of their breed and pedigrees, by the Arabs, in the 45th volume of the Review, p. 463—468.

## ART. XIX.

*Institutions du Droit de la Nature et des Gens, dans lesquelles, par une chaîne continue, en déduit de la Nature même de l'Homme, toutes ses Obligations et tous ses Droits. Traduites du Latin de Mr. Christian L. B. de Wolff, Conseiller Privé de S. M. le Roi de Prusse, &c. par Mr. M——. Avec des Notes, &c. par M. Elie Luzac, Docteur en Droit et Avocat à la Cour de Hollande, &c.—Institutes of the Law of Nature and Nations, in which all the Obligations and Rights of Men are deduced from the Nature of Man, &c. Translated from the Latin of Mr. Chr. L. B. de Wolff, Privy Counsellor to his Majesty the King of Prussia, &c. by Mr. M——. With Notes, &c. by M. Elie Luzac, &c. 4to. 2 Vols. Leyden. 1772.*

THOSE who are acquainted with the character of Baron Wolff need not be told that he was a diffuse and voluminous writer. He was the author of a *Course of Mathematics*, in five quarto volumes; of a *System of theoretical and practical Philosophy*, in twenty-three quarto volumes; of a *Treatise on the Law of Nature and Nations*, in eleven quarto volumes; not to mention a great variety of other productions. In 1749 or 50 he published an *Abridgment of his Treatise on the Law of Nature and Nations*; and it is one of the most valuable and useful of all his performances; containing the substance of his larger work, with this additional advantage, that it may be read and understood, without having recourse to any other of the Author's writings, which is not the case with the larger treatise, where the Reader is often referred to, and must be acquainted with, many preceding volumes on philosophical subjects.

We know no work indeed, upon jurisprudence, that contains so much in so narrow a compass as this abridgment; and what adds greatly to its value, is the mathematical method which the Author observes through the whole of it, so that what follows is always connected with what goes before, and what goes before throws light upon what follows.

The present work is a translation of this abridgment, with excellent notes, which do great honour to M. Luzac, and shew that he is well acquainted with jurisprudence. In these notes he explains and illustrates such passages of the original as, on account of their conciseness, may seem obscure; he establishes the truth of some of the Author's principles by new reasonings; and sometimes he combats Wolff's opinions, though in a very modest and respectful manner: but what he has chiefly in view is, to shew how the principles of the law of nature may be applied to a great variety of questions in civil life, especially such as relate to commerce and navigation, and how they



may be applied likewise in such a manner as to account for a great number of decisions in the Roman law. The attentive reader of these notes will likewise clearly perceive the connection of jurisprudence with philosophy.

In his dedication to an English Member of Parliament (whose name is not mentioned) M. Luzac gives his reasons for undertaking the present work. This dedication contains many judicious observations, and particularly shews the advantages arising from the study of the Roman law.

## A R T. XX.

*Elémens d'Histoire Générale.*—Elements of General History, by M. L'Abbé Millot. 12mo. 4 Vols. Paris, 1772.

WE have here a very useful work, which does honour to its Author, and cannot fail to add considerably to the reputation he has already so justly acquired by his *Elements* of the History of England and of France\*.

These four volumes contain a short, clear, and distinct view of what is most useful in ancient history. They are not filled with learned and tedious discussions of doubtful and controverted points, nor with minute and circumstantial accounts of battles, sieges, and treaties; the Author confines himself principally to what is much more interesting; viz. to what relates to the manners, the laws, the government, the genius, the policy, the arts and sciences of ancient nations. It will be thought by many, no doubt, that he has passed over these important topics in too hasty and rapid a manner; but every impartial judge will readily allow, that he has directed the attention of those who study history to what is most important in the study of it; that his observations are judicious, liberal, and manly; that he is an agreeable, entertaining, and instructive historian.

He comprises the history of the Ægyptians, Assyrians, Chinese, Phenicians, Jews, Medes, Persians, &c. in about 160 pages; the history of the Greeks and Romans fills the remainder of the work.

The second part, for what we have before us is only the first, will contain a view of modern history; and we are informed that it is already in the press.

\* Of his History of France we have had a translation into English; see Review, vol. xlv. p. 364. Of his History of England we have had two translations; ib. p. 269.



## A R T. XXI.

*Dictionnaire Universel de la France, contenant la Description géographique et historique des Provinces, Villes, &c. l'état de sa Population actuelle, de son Clergé, de ses Troupes, de sa Marine, de ses Finances, de ses Tribunaux, &c. &c.*—An Universal Dictionary of France, containing a geographical and historical Description of its Provinces, Towns, remarkable Places, &c. the present State of its Population, Clergy, Sea and Land Forces, Courts of Justice, with an Abridgment of its History, &c. By M. Robert de Hesse. 8vo. 6 Vols. Paris.

THOSE who are desirous of being acquainted with the natural, civil, ecclesiastical, and political state of France, its commerce, natural productions, every branch of the administration, &c. &c. will find this a valuable and very useful work. In the execution of so extensive an undertaking, the Author was assisted by many persons in office, and who were well qualified to give him the information he wanted; and, particularly, his accounts of the principal cities of the kingdom were shewn to, and corrected by, the most intelligent of their respective inhabitants.

## A R T. XXII.

*Esprit de Leibnitz, ou Recueil de Pensées Choieses, &c.*—A Collection of select Thoughts upon Philosophy, Religion, Morality, History, &c. from the Writings of Leibnitz. 12mo. 2 Vols. Lyons. 1772.

IT is well known to those who are acquainted with the works of Leibnitz, that excepting in his *Théodicé*, and his *Essays on the human Understanding*, there is very little order or method in any of them. His quick and lively genius, as his judicious and learned Editor (M. Dutens\*) observes, would not suffer him to enter into a full discussion of any one subject, but was constantly pushing him into digressions that were quite foreign to his first and principal object. This being the case, the collection now before us cannot fail of recommending itself to such readers as have an high opinion of Leibnitz, but cannot purchase his works, or, if they could, have not leisure to peruse them. The principal design of it is to present the public with a view of the most instructive, curious, and interesting passages that are scattered through the Author's writings upon the subject of religion, and such other subjects as are most intimately connected with it.

As the name of *Leibnitz* is highly respected in the republic of letters, and as he was known to be a sincere believer in Christianity, the Author of the Collection thought that such a

\* See a short account of M. Dutens' edition, Rev. vol. xl. p. 594.  
publications.

publication might be of some service to the cause of religion, and check, in some degree at least, the progress of infidelity. Such a design is undoubtedly very laudable, and we heartily wish he may not be disappointed in his expectations.

But though the Collection consists principally of passages on religious and moral subjects, it contains, beside these, a very considerable number of passages upon other subjects; such as history, criticism, poetry, languages, logic, education, medicine, &c.—He concludes with a general view of Leibnitz's philosophy, published in 1720, about four years after his death, under the title of *Principia Philosophiæ, seu Theses in gratiam Principis Eugenii*. M. Dutens has inserted it in his Collection, and supposes it to have been written in 1714, for Prince Eugene of Savoy. In the Collection before us it is translated into French.

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A R T. XXIII.

*L'Empire Turc considéré dans son Etablissement et dans ses Accroissemens successifs.*—The Turkish Empire considered in its Rise, Increase, &c. by M. D'Anville, of the Royal Academy of Inscriptions, &c. 12mo. Paris. 1772.

WE have here an account of the progress of the Ottoman power, from its rise, till the year 1739. The Author gives a clear and concise view of the principal events and revolutions; which, in some measure, enlivens the geographical part of the performance, and renders it both instructive and interesting. The same able and accurate geographer has likewise lately published an account of the Russian empire, from its origin to the death of Peter the Great, in 1728.

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A R T. XXIV.

*Examen de la Doctrine touchant le Salut des Payens, ou nouvelle Apologie pour Socrate, par M. Jean Auguste Eberhard, Ministre à Berlin. Traduit de l'Allemand, Première Partie. 8vo. A Londres. 1773.*—An Examination of the Doctrine relating to the Salvation of the Heathen; or a new Apology for Socrates. By M. Eberhard.

THERE are several classes of our Readers who will be very differently affected if they should think proper to read this book. Our philosophical and free-thinking friends would wonder how any man could spend so much time and thought on opinions which have been so long and so effectually exploded. Many of our religious Readers, those especially who are emerging from the gloomy shades of Calvinism,  
will



will be pleased with seeing the dogmas of an uncharitable faith, considered with candour, and opposed in the charitable spirit of a Christian. Our orthodox friends may, perhaps, be a little angry at the prophane attempt of laying heaven open to Pagans. We believe, however, there are but few of that temper in England; and we hope this book will lessen their number on the continent.

Marmontel's *Belisaire* has given rise to a theological controversy in Holland and Germany; and this volume appears in defence of that amiable philosopher.

## A R T. XXV.

*Satires de Perse, traduites en Vers, et en Prose, pour servir de suite à la Traduction de Juvenal, par M. Dufaulx. Avec un Discours sur la Satire et les Satiriques tant Latins que François; des Remarques critiques sur les Traducteurs de Perse, et les endroits difficiles; le Texte, les Variantes, et une Interprétation en Prose Latine. Par M. D. D. R. A. A. P.*—The Satires of Persius, translated into Verse and Prose, intended as a Sequel to M. Dufaulx's Translation of Juvenal. 8vo. Paris. 1772.

WE have lately commended M. Dufaulx's Juvenal, and wish we could speak in the same manner of Mr. D. D. R. A. A. P.'s Persius. His discourse on satire is long, and contains nothing new or striking; nor have his observations on writers greatly improved or entertained us. Our objection to the translation is, that it is too free; on which account it can be of no great use. The poetical translation may be allowed some liberty; but it need not be so totally Frenchified as to lose all similitude to the peculiar manner and spirit of the original. The prose translation is not sufficiently literal, if it be meant to assist those who are unacquainted with Latin; and we do not see what other purpose it can answer. There are but few notes, and they are of very little consequence.

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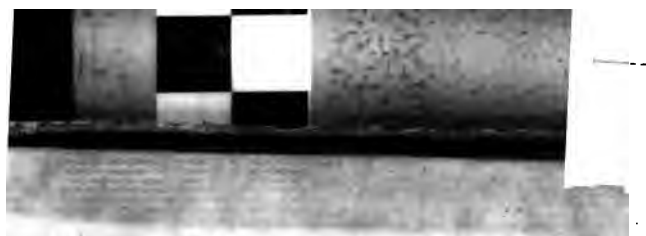
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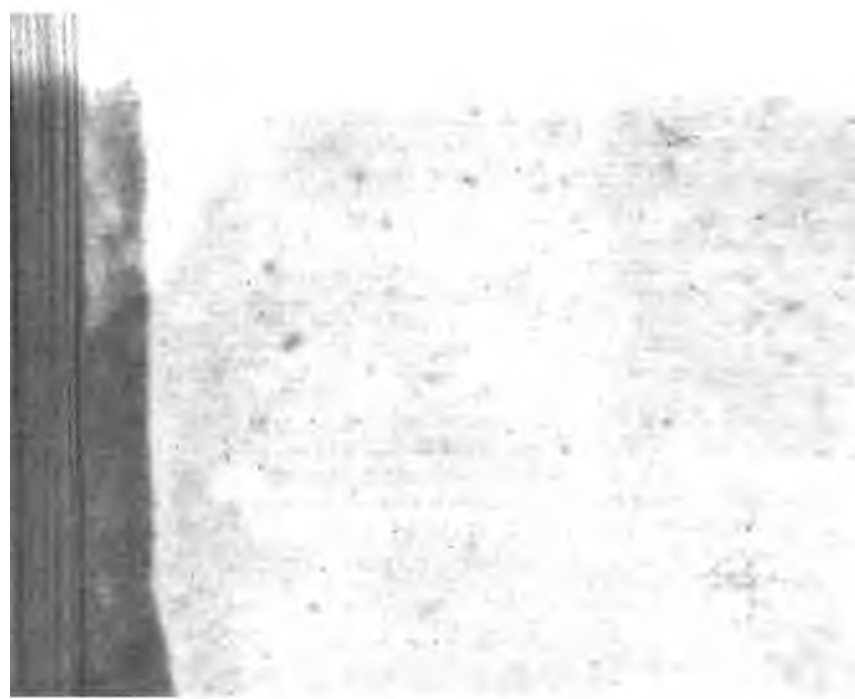
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## E R R A T A, in this VOLUME.

- P. 27, l. 28, for ‘ of tranfient life,’ r. ‘ of *this* tranfient life.’
- 28, l. 10, for ‘ the Editor’s Correfpondence with Mr. Pope,’ r. ‘ the Correfpondence of the Editor’s Father.’
- 32, Note \*, for 1756, r. 1757.
- 36, Note \*, for ‘ David Wray,’ r. ‘ *Daniel*.’
- 165, l. 26, ‘ for men of the law,’ r. ‘ men of law.’
- 108, l. 11, for ‘ Dr. Byrom,’ r. ‘ *Mr.*’
- 302, l. 5 from bottom, dele *the*.
- 303, l. 12, dele *bis*.
- l. 28, dele *yet*.
- 305, l. 4 from the bottom, for ‘ now here,’ r. ‘ *nowhere*.’
- 308, l. 17, for ‘ his,’ r. ‘ *this*.’
- 348, par. 4, l. ult. for ‘ files,’ r. ‘ *deems*.’
- 349, par. 2, l. 7, for ‘ eight fmall farmers,’ r. ‘ *seven* fupernumerary farmers, in the other eftimate.’
- 350, for ‘ fays he,’ r. ‘ it feems there was,’ &c.
- l. 9 from the bottom, for ‘ this,’ r. ‘ *bis*.’
- 423, l. 3, dele *declaration*.
- 442, l. 1, for ‘ Eden,’ r. ‘ *Edens*.’
- l. 23, for ‘ courts thee,’ r. ‘ *courts it*.’
- l. 42, for ‘ eternal,’ r. ‘ *internal*.’
- 452, in the quotation from Standy, for ‘ a pound,’ r. ‘ *a tun*.’







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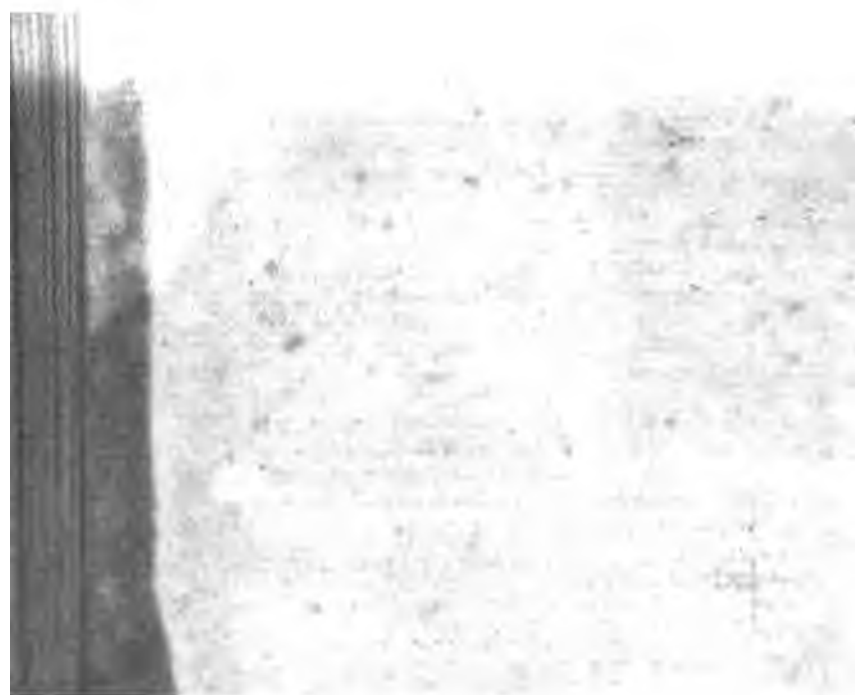


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